

*A VIEW of the Inside of the TABERNACLE, of the VAIL,
and of the HOLY OF HOLIES.*

A
NEW AND LITERAL
TRANSLATION,
FROM THE
ORIGINAL HEBREW,
OF THE
PENTATEUCH OF MOSES,
AND OF THE
HISTORICAL BOOKS
OF THE
OLD TESTAMENT,
TO THE
END OF THE SECOND BOOK OF KINGS:
WITH
NOTES CRITICAL AND EXPLANATORY.

By the late REVEREND and LEARNED JULIUS BATE, M. A.
RECTOR of *SUTTON*, in *SUSSEX*.

L O N D O N

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T H E
E D I T O R ' S
A D V E R T I S E M E N T
T O T H E
R E A D E R.

See page 34

*T*HE excellent and learned Author of the ensuing Volume, after more than thirty Years indefatigable Application to the Study of the Hebrew Scriptures, had it much at Heart to publish a more accurate English Translation of the OLD TESTAMENT than had yet appeared, together with such short Annotations as might seem necessary for the further Illustration of the sacred Writings. He had accordingly brought down his Work to the Thirtieth Verse of the Eighteenth Chapter of the Second Book of KINGS, when it pleased the Blessed and All-wise Disposer of all Events to remove him from a Scene of domestic Calamity and Sorrow to the everlasting Reward of his pious Labours!

By this Event the Possession of his Manuscript devolved to a surviving Friend, who would have thought it ill-becoming a Christian to have suppressed so valuable a Performance, which, at the same Time that it will be very intelligible and highly improving to the unlearned, will be found peculiarly useful to such as make the original Hebrew Scriptures their daily Study and Delight; and above all, to those, whose DUTY it is to instruct others, not out of their own Heads, or from the Imaginations of a Pagan Philosopher or Moralist, but from the inspired Writings of the OLD and NEW TESTAMENT^a.

^a "Are you determined out of the SCRIPTURES to instruct the People committed to your Charge?"

Answer. I have so determined by God's Grace." ORDERING OF PRIESTS.

The

EDITOR'S ADVERTISEMENT

The Editor, who was happy in an intimate Acquaintance and Correspondence with the Author, has endeavoured to perform his Part with the utmost Fidelity and Justice: And in Order to do this, he thought himself obliged to correct the Style of some of the Notes, which were manifestly drawn up in a loose Manner, and rather as Hints than laboured Annotations.

When any Thing is added to one of the Author's own Remarks, such Addition is distinguished by inverted Commas, and the Word Editor; which Word is likewise subjoined to such whole Notes, as the Editor, not the Author, is answerable for.

The Translation and Notes have been continued to the End of the Second Book of Kings, which completes the sacred History to a very remarkable Period—The Taking of Jerusalem by Nebuchadnezzar, and the Beginning of the Babylonish Captivity.

DIRECTIONS to the Binder for placing the CUTS.

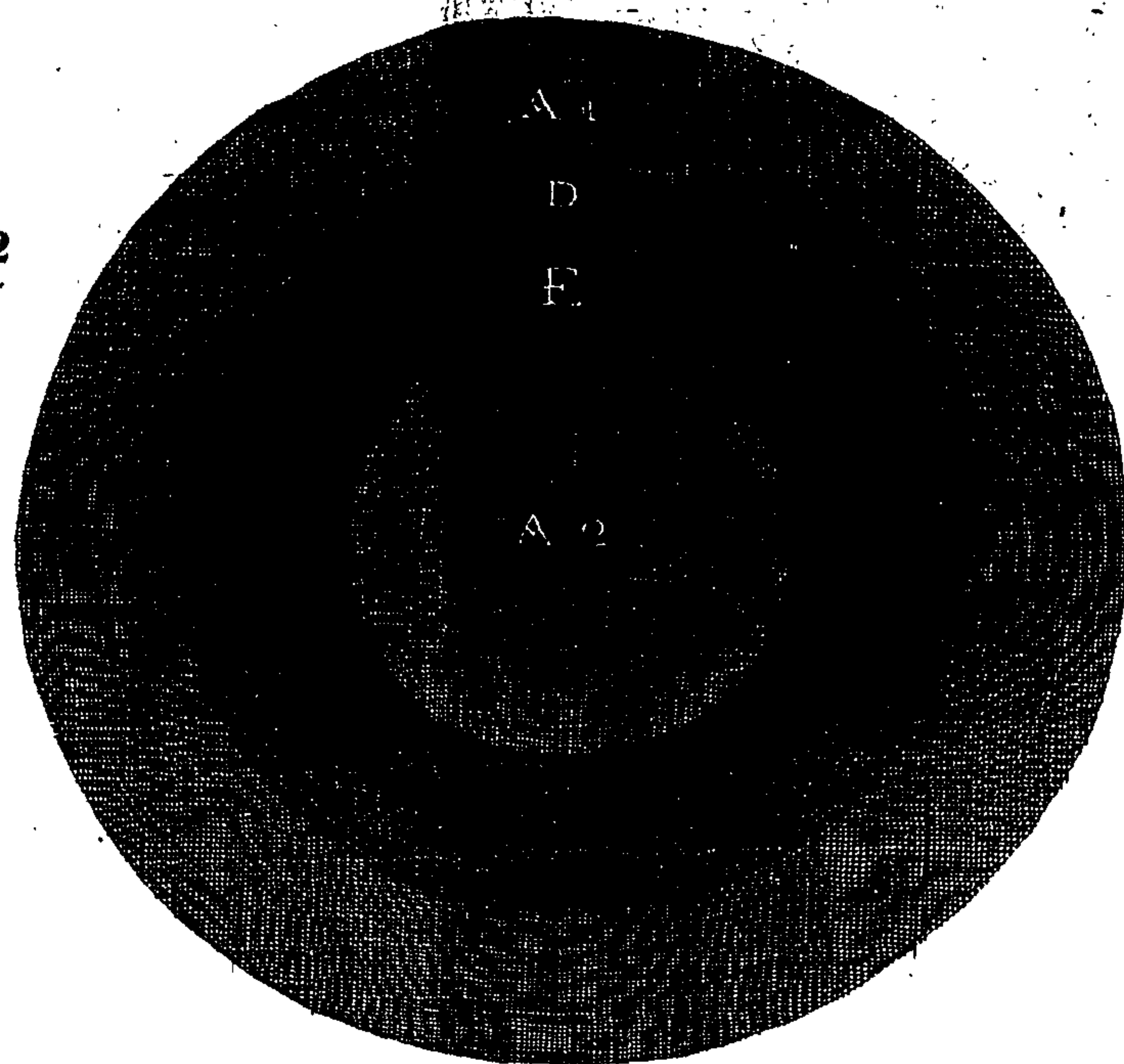
The FORMATION, at the Beginning of *Genesis*.

The CHERUBIM, opposite to *Exod. XXV. 18.*

The Inside of the TABERNACLE, and of the HOLY OF HOLIES, opposite the End of *Exodus*.

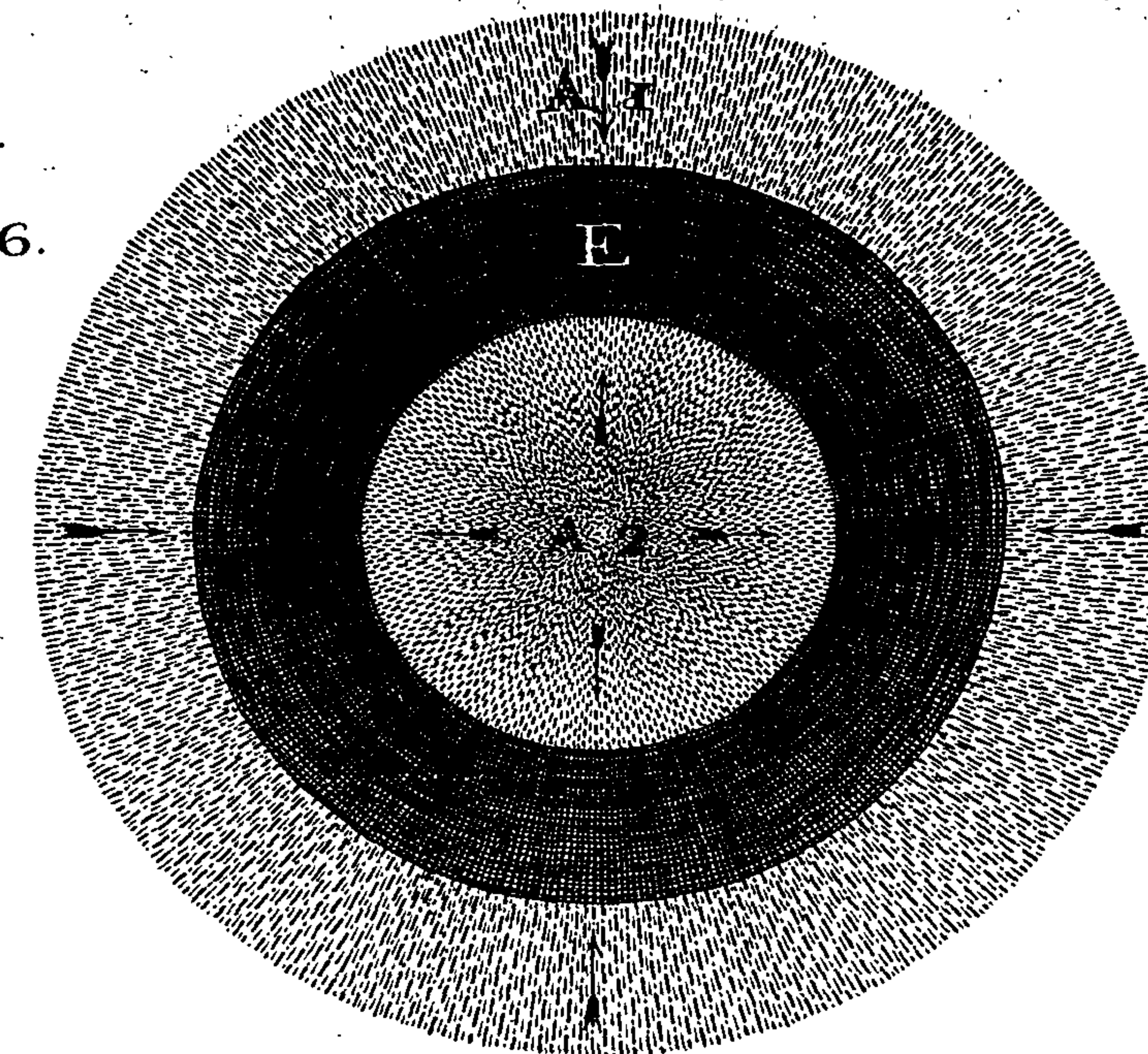
The FORMATION.

FIG. I.
Gen. I. 2.



A. 1. The Darknefs, or dark Air on the Face of D, the Deep or Water furrrounding the unformed Earth, E. A. 2, The dark Air in the central Hollow of the unformed Earth.

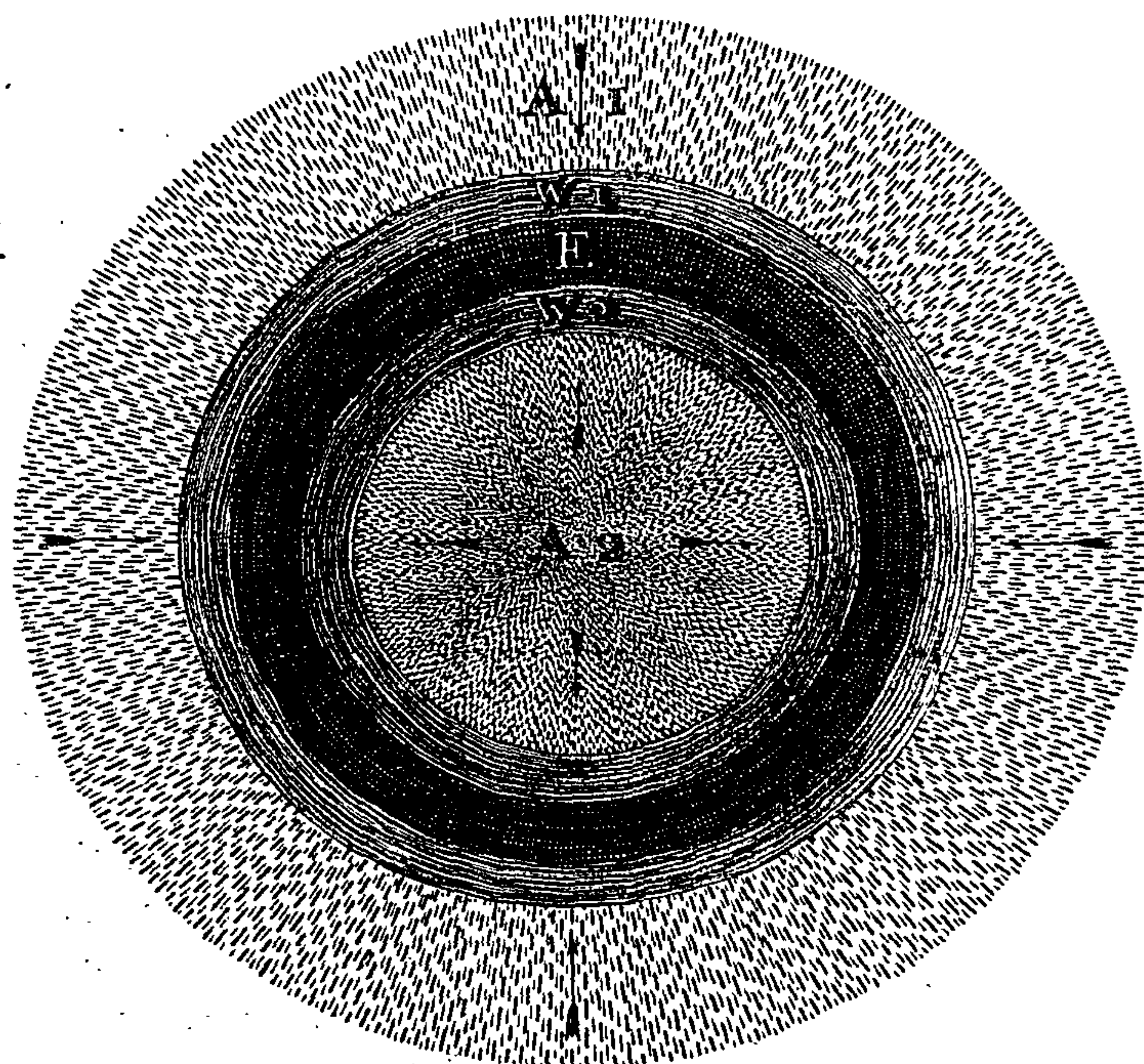
FIG. II.
Gen. I. 6.



A. 1. The outer Air, in a State of Expansion, acting downwards. A. 2. The inner Air, in a State of Expansion, acting upwards upon and in E, the chaotic mixture of Earth and Water.

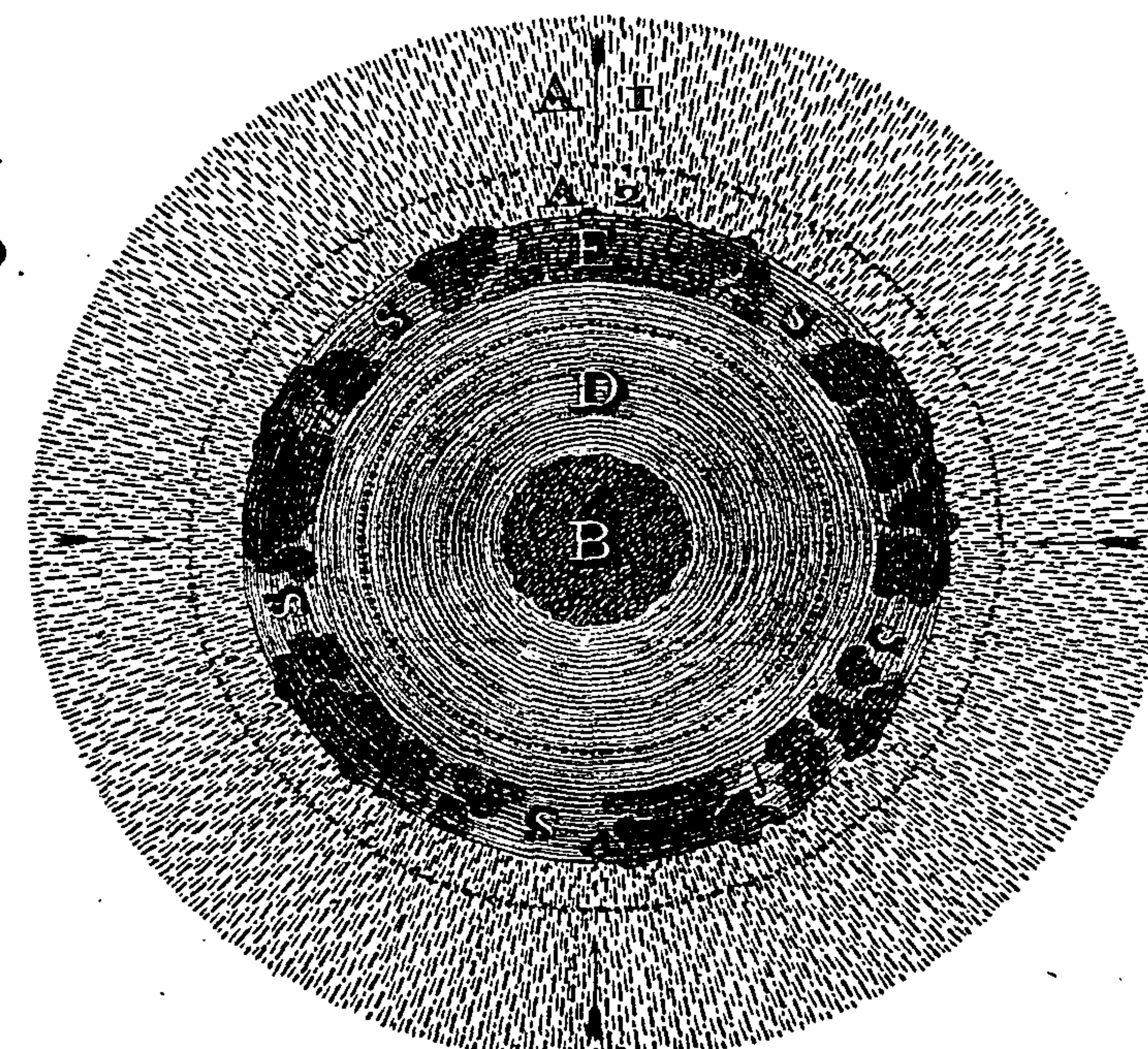
W. FADEN
SCULP.

FIG. III.
Gen. I. 7.



A. 1, and A. 2, the outer and inner Expanfe, having continued to act, have separated the folid from the fluid Parts of the Earth, and have formed E, the folid Shell of Earth, between W. 1, and W. 2, two Orbs of Water, and called refpectively, *the Waters under the Expanfe,* and *the Waters above the Expanfe.* This Figure alfo fhews the Situation of the Earth and Waters during the Height of the Deluge, Gen. vii.

FIG. IV.
Gen. I. 9.



The outer and inner Expanfe having continued their Action, have cracked the Shell of Earth E, in different Places; and carried down the external Waters, which before filled the Space A 2, into the central Hollow of the Earth, or into one Place with the internal Waters; and both the Waters together now conftitute the central Abyfs or *Great Deep* marked D: and the Air which before occupied the central Hollow is come up to fupply the Place of the Waters which went down; and it now makes a Part of the outer Expanfe of the Heavens. B. is a *Ball* or *Nucleus* of terreftrial Matter, formed from what the Waters tore off in their Paffage downwards, and deposited at the Center. The larger Fiffures or Apertures S, S, S, in the terreftrial Sphere represent the Seas; the fmall marked fff, the Paffages through which the Water paffes from the Abyfs to fupply Springs and Rivers; and the fmall irregular black ftrokes represent the Cracks in the Shell of the Earth through which Vapours afcend. This Figure exhibits the ftate of the Earth when the Formation was completed, and as it was reformed after the Deluge, Gen. viii.

The FIRST BOOK of MOSES

CALLED

GENESIS.

The Creation.

CHAP. I.

The Formation.

1 **A**T first the ^b Aleim created the
2 heavens and the earth. And the
earth was ^c unformed and ^d hollow; and
^e darkness was upon the face of the ^f deep:
and the ^g spirit of the Aleim brooded
3 upon the face of the waters. And the
Aleim said, let there be ^h light; and
4 there was light. And the Aleim saw the
light that *it was* good: and the Aleim ⁱ di-
vided between the light and the darkness.
5 And the Aleim ^k called the light day; and
the darkness he called night: and it was
^l evening, and it was morning. One day.

^a Of old, heretofore, as Psal. cii. 25, or 26.

^b A Title of the ever-blessed TRINITY. It means the Persons under the oath or binding curse of a covenant. See *Critica Hebræa* under אלהים.

^c All was impalpable dust; of which there are many sorts, differing originally in size and shape. See Eccles. iii. 20. Isa. xl. 12.

^d Or empty as a cask, when there is only air in it.

^e Stagnate air, or dark heaven. Jer. iv. 24. Isa. v. 30. Joel iii. 4. Darkness and light are different conditions of the same dry fluid called *heavens*.

^f The water on the outside of the chaos, encompassing it round, and called *waters* at the end of the verse. See Plate, Fig. I.

^g Spirit, from *spiro* to blow, or breathe, is air blowing, and is called *God's spirit*, because He, by his immediate power, put it into motion. Comp. Psal. civ. 4. Exod. xv. 8, 10.

^h Air in flux, and formed or melted out of darkness. Psal. cxlvii. 15, 17, His Word (Light) runneth very swiftly—His Word melteth them. See *Critica Hebræa* in רבך.

ⁱ Prevented the spirit from dispersing the light, as it soon does in the open air. Fuel keeps light mechanically, and divides between the light and the darkness.

^k To call is to make a thing be what it is called. God made the light continue day, by turning the earth round; so that it is always day on one hemisphere, and night, or darkness, on the other.

^l When the earth turned, the light [for as yet there was no sun] moved [in appearance, as it does now] till it was evening; and when the morning arose, one day was past, ending where the second day began, and so on. And the old marginal version was right.

And the Aleim said, let the ^m expanse 6
be in the midst of the waters; and let it
divide between the waters and the wa-
ters. And the Aleim ⁿ made the expanse, 7
and divided between the waters which
were ^o under the expanse, and the waters
which *were* above the ^p expanse: and it
was ^q so. And the Aleim ^r called the ex- 8
panse heavens. And it was evening, and
it was morning. A ^s second day:

And the Aleim said, let the waters be 9
gathered together from ^t under the hea-
vens into one place, and let the dry land
appear.

^m Expanse answers to our word *heaven* [if derived from *heave*, i. e. to swell]: It began as soon as the struggle between light and spirit began, which was as soon as light was formed. The compressure of the expanse formed the shell of the earth, which was the wall of division between the waters on the outside of the earth, and those within; and the waters within inclosed a body of the air at the centre. See Plate, Fig. II. and III.

ⁿ Made it by making the spirit to blow, and the light to flow, or shine; and then day and night began, and consequently the rotation of the earth: so that creating the spirit and forming light was making the expanse; and that was the cause of the motion of the earth, according to Moses. And to the spirit and the light is owing that amazing strength of the heavens or air, in the operations of nature, which appears in the effects of heat and cold. Hence the adhesion of the parts of the bodies by its compressure. Cold binds up, and heat loosens.

^o On the earth, in the open air.

^p The air within the earth.

^q Became, and continued so. Comp. 2 King. xv. 12.

^r i. e. Made them rulers, agents, or *disposers*, as the word אלהים signifies: and it is certain, that the fermenting and expanding ethers, i. e. the spirit and light, do *dispose*, order, or rule every thing in the material world, under Jehovah, who alone can over-rule them.

^s As the first day ended at the morning of the second, (ver. 5.) so the second day ended at the morning of the third.

^t The waters on the outside of the earth must be removed for the dry land to appear; and so must sink into the earth, into the central hollow, where the other waters

10 appear. And the Aleim called the dry
land ^u earth ; and the gathering together
of the waters called he ^w seas. And the
11 Aleim saw that *it was* good. And the
Aleim said, let the earth bring forth
grafs. the herb bearing feed, the fruit-
tree bearing fruit after it's kind, whose
feed *is* in ^x it, upon the earth : and it
12 was so. And the earth ^y brought forth
grafs, the herb bearing feed after it's
kind, and the tree bearing fruit, whose
feed *is* in it, after it's kind: and the
13 Aleim saw that *it was* good. And it was
evening, and it was morning. A third day.
14 And the Aleim said, let there be
^z lights in the expanse of the heavens,
to ^a divide between the day and the night :
and let them be for ^b events, and for sea-
15 sons, and for days, and years. And let
them become lights in the expanse of the

heavens, to give light upon the earth: and
it was so. And the Aleim made the two 16
great lights ; the greater light to rule the
day, and the lesser light to rule the night ;
and the stars ^c. And the Aleim set ^d them 17
in the expanse of the heavens, to give light
upon the earth, and to rule ^e over the day 18
and over the night, and to divide between
the light and the darkness : and the Aleim
saw that *it was* good. And it was evening, 19
and it was morning. A fourth day.
And the Aleim said, let the waters 20
^f bring forth the creeping thing that hath
animal life ; and let fowl fly above the
earth in the ^g fore part of the expanse of
the heavens. And the Aleim created the 21
great ^h snakes, and every living animal
that ⁱ crawleth, which the waters brought
forth, after their kind ; and every winged
fowl after it's kind : and the Aleim saw

waters were to which these were gathered; and so those
above the heavens *must* be within the earth, or round the
heavens or air, at the centre. See Plate, Fig. III, and IV.

^u *Earth* is in sound nearly the Hebrew word ארץ, which signifies what crumbles or runs; on which quality depends all the fruitfulness of the earth.

^w Heb. מים; which from the root מנח to disturb, trouble, denotes the fluid nature of water, which is so easily put into agitation and disturbed; on which quality depends the usefulness of the water. And this is spoken of the whole collection of water, as מים קדוה implies, (see also Job xxxviii. 8. Psal. xxiv. 2.) including what is in the central hollow, as well as what lieth at the mouths of it's outlets, which we call seas.

^x Whose seed is in the fruit. Here are two kinds of vegetables, herbs, and trees, distinguished by their manner of bearing their seed. אשך, rendered *grafs*, denotes all sorts of herbs. See 2 King. xix. 26. Jer. xiv. 5.

^y Only as it does now, by supplying matter for them to grow from.

^z A frame of lights, a chandelier.

^a Light being formed out of darkness by the fire of the sun, the division between day and night is kept up mechanically; and it will always be day on one hemisphere of the earth, and night on the other, while the sun lasts.

^b Seasons are stated; but the varieties of weather, heat, cold, frost, snow, tempests, and hurricanes, as well as rain and lightning, are casual and accidental. Such phenomena, when foretold, were signs, as אמת is rendered in all the versions I have seen. Jeremiah plainly speaks of these eventual phenomena, ch. x. 2. and let him that does not like—events—find a better term; but אמת from אמת *evenio*, means events.

^c Light is no part of the substance of the sun, being

only *air in flux* melted down at the sun; the orb of the sun being a heap of proper fuel to keep up the fire: and though the moon and stars may not increase, but only reflect the light, yet are they lights to us.

^d *i. e.* Sun, moon, and stars, all the lights above; none are exempted: Moses places them all in the same expanse of the heavens; without which, indeed, it is impossible they should give light to us. Psal. cxxxvi. 7, 9. Jer. xxxi. 35. The Christian Divine, who is very angry with Infidels for not believing the holy scriptures, shall yet give Moses the lye here, and say the stars were not made to give light to us, and to help to rule our seasons; and that they are not in our heavens. See the *Newtonian* Commentators in general, who, without scruple, flatly contradict the Prophets, in making the stars to be suns to other worlds; and in contradiction to common sense, suppose the poor atoms of light can travel through a vacuum of millions of miles by themselves.

^e The operations of nature are carried on by light and spirit; and the several orbs serve but as stages for them to act upon.

^f Heb. *creep creeping* things, like *seeding seed*, is a well-known Hebraism, the full sense of which may be expressed in our own idiom.

^g That part of the heavens next us is their face to us; and in this birds fly; and in the same heavens, at their opposite extremity, the stars are placed.

^h The Hebrew word is used for the *snake-shaped monsters* both of the land and water; and *snake* seems no improper word for the crocodile, and other such large fish.

ⁱ Fish and all other creatures brush the ground as they move, and so *crawl* is proper to them all; and I have endeavoured to express the propriety of the Hebrew by using two distinct words, *crawl* and *creep*.

that

22 that *it was* good. And the Aleim blessed them, saying, be fruitful, and multiply, and fill the waters in the seas; and let
23 fowl multiply on the earth. And it was evening, and it was morning. A fifth day.

24 And the Aleim said, let the earth bring forth the living creature after its kind; the beast, and the crawling thing, and the wild creature of the earth after its
25 kind: and it was so. And the Aleim made the wild creature after its kind; and the beast after its kind; and every crawling thing of the ground after its kind: and the Aleim saw that *it was* good.

26 And the Aleim said, let us make ^k man in ^lour ^mimage, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the heaven, and over the beast, and over all the earth, and over every thing that crawleth upon
27 the earth. And the Aleim created man in his image; in the image of the Aleim created he him; male and female created
28 he them. And the Aleim blessed them; and the Aleim said unto them, be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that crawleth upon the earth.

29 And the Aleim said, behold, I give you every herb that beareth seed upon the face of all the earth, and every tree

that hath the fruit of a tree bearing seed, to you it shall be for food; ⁿ and every
30 creature of the earth, and every fowl of the heavens, and every thing that crawl-eth upon the earth, in which is animal life, with every green herb, for food. And the Aleim saw every thing that he
31 had made, and behold *it was* very good. And it was evening, and it was morning. A sixth day.

AND the heavens were finished, and the
II. earth, and all their ^ohost. And the Aleim
2 finished by the seventh day his work which he had made: and he rested the seventh day from all his work which he made. And the Aleim blessed the seventh day,
3 and sanctified it; for on it he rested from all his work which he created to ^pact.

This is the production of the heavens
4 and the earth, when he created them, when Jehovah Aleim made the earth and the heavens, and every ^qshrub of the
5 field before it was in the earth, and every herb of the field before it grew; for Jehovah Aleim had not caused it to rain
6 upon the earth, and there was not a man to till the ground. And a mist went up
7 from the earth, and watered the whole face of the ground. And Jehovah Aleim formed man *of* dust from the ground, and breathed into his nostrils the breath of life; and man became a living ^rsoul.

And

* Heb. Adam, *earthly*, or *earthy*.

^l The Creator must subsist in more Persons than one, or he could not say *us* and *our*: and so Eccles. xii. 1, it is commanded "Remember ^{וְיָדַדְתָּ} thy Creator S."

^m Holiness and Righteousness is the image of God, Eph. iv. 24. Col. iii. 10. which man alone, of all earthly creatures, is endued with a capacity of arriving at. This image Adam had, as a child has the image of a man. This is appropriated to the human form; and Jehovah appeared in the human form, as more persons than one, to the Saints of old. See Gen. xviii. And though the Godhead has no body, this form is included in *the image of God* man was made in; the perfections of the mind being found only in the human shape.

ⁿ The ^h before—*every creature*—is inclusive, as ch. ix. 10. and xxiii. 10. Lev. vii. 26. & al. implying, that God gave them *the animals* as well as *the herbs* to eat.

^o The stars and powers of heaven, as well as the various kinds of animals and vegetables.

^p The works of nature were to go forward mechanically when God rested from them: so *to act* is to continue doing.

^q Low or small plant, whatever size they might grow to afterwards; but such are better for planting than large ones. We see, that plants and herbs were before their seed, as the bird before the egg.

^r This is not spoken of the immortal soul; for ^{שֵׁנִי} is the *frame* that breathes, and is altogether animal, and the *natural man*: and so St. Paul construes it, 1 Cor.

8 And Jehovah Aleim planted a garden
in ^s Eden, in the east; and there he put
9 the man whom he formed. And Jeho-
vah Aleim caused to grow out of the
ground every tree that is ^t desirable for
appearance, and good for food; and the
tree of life in the midst of the garden,
and the tree of the knowledge of good
10 and evil. And a river went out of Eden
to water the garden; and from thence it
11 parted, and became ^u four heads. The
name of the first was Pison, which com-
passed the whole land of Havilah, where
12 *there was* gold. And the ^w gold of that
land *was* good: there *was* bdellium and
13 the onyx stone. And the name of the
second river was Gihon, which com-
14 passed the whole land of Cush. And the
name of the third river was Hidekel,
which went to the east of Assyria. And
15 the fourth river Euphrates. And Jeho-
vah Aleim took Adam, and settled him
in the garden of Eden, to dress it, and
16 to ^x observe it. And Jehovah Aleim
commanded Adam, saying, of every tree
of the garden thou mayst freely ^y eat:
17 but of the tree of the ^z knowledge of
good and evil, thou shalt not eat of it;

xv. 45. opposing—*living soul*—to that which is spiritual. The immortal soul came with the breath which God breathed into man, and is spoken of under the same word, because we have no idea of the immaterial spirit but what we form from the air. See Mat. x. 28. 1 Thess. v. 23. Eccles. xii. 7.

^s There was a country so named near the *Euphrates*, in memorial of this, and likely in the very same latitude and longitude; but the old one was destroyed with the rest of the earth at the flood.

^t The palm-tree, olive, oak, and other beautiful and useful trees, were *desireable* or sacred to Jew and Gentile. Ezek. xxxi. 8, 9.

^u The river of God, Psal. xxxvi. 8. xlvi. 4. & al. in figure: but the modern earth does not bear the same face altogether as that before the flood, when paradise was swallowed up. Ezek. xxxi. 18.

^w We see they used gold and precious stones before the flood, as well as since; and no doubt in their temples.

^x To learn the emblematical lessons which the river, trees, &c. contained: and *dressing it*, or keeping things in the same order and form, kept up the knowledge contained in it.

for in the day thou eatest thereof dying: thou shalt die.

And Jehovah Aleim said, *It is not good* 18
for Adam to be alone; I will make for
him an help, ^a one like himself. And Je- 19
hovah Aleim formed out of the ground
every creature of the field, and every
fowl of the heavens: and he brought
them to Adam, that he might see what
^b he should call them; and whatever
Adam called it, that was the name of the
living creature. And Adam gave names 20
to every beast, and to the fowl of the
heavens, and to every creature of the
field: and to Adam there was not found
an help, one like himself. And Jehovah 21
Aleim caused a deep sleep to fall on
Adam, and he slept: and he took one
of his ribs, and closed up the flesh again.
And Jehovah Aleim ^c built the rib which 22
he took from Adam into a woman; and
he brought her to Adam. And Adam 23
said, *this is now* bone of my bone, and
flesh of my flesh; this shall be called ^d wo-
man, because she was taken out of man.
Therefore shall a man leave his father and 24
his mother, and shall cleave to his wife,
and they shall become one ^e flesh. And 25

^y Heb. *eat mayst eat*.

^z This is a negative command, not to pretend to natural knowledge in religion; like that of abstaining from blood, to acknowledge that life was from God, and to be atoned for by blood. *It is not in man to direct his own way*.

^a Heb. a counterpart, or one corresponding to himself; such as the reflection of a man's self which a glass or water sets (רָאָה) before him.

^b Adam got his knowledge of nature by the sight and explanation of the qualities of the creatures given him by God himself.

^c i. e. Built a woman out of the rib; but the literal version I have given is English.

^d *Woman* seems to be *Womb-man*; but וְאִשָּׁה and חַיָּלָה are correlative, and חַיָּלָה expresses her *subsistence* in or of the man; for so חַיָּלָה, from חַי *to be*, signifies. See 1 Cor. xi. 8, 9. So she was inferior before the fall.

^e See Eph. v. 30. where St. Paul explains the mystery of the incarnation from hence, though this was before the fall.

they

they *were* both of them naked, the man and his wife, and were not ^f ashamed.

III AND the serpent is more ^g subtle than any creature of the field which Jehovah Aleim hath made: and he said to the woman, ha! what! hath the Aleim said, ye shall not eat of all the trees of the garden? And the woman said to the serpent, we may eat of the fruit of the trees of the garden: but of the tree which ^{is} in the midst of the garden, the Aleim hath said, ye shall not eat of it, nor shall ye touch it, lest ye die. And the serpent said to the woman, ye shall not surely die; for the Aleim doth know, that in the day ye eat thereof your eyes will be opened, and ye will be as the Aleim, knowing good and evil. And the woman saw that the tree was good for food, and that it was a delight to the eyes, and a tree to be ^h desired for wisdom; and she took of its fruit, and did eat; and she gave also to her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they *were* naked: and they fastened ⁱ fig-leaves together, and made themselves ^g girdles. And they heard the ^k sound of

^f i. e. they had no emblematical cloathing, as we say an unarmed man is a *naked man*. We might as well argue they were *blind* before the fall, as that they were stark naked before. See 1 Sam. xix. 24. Isa. xx. 2, 3. Mich. i. 8. Exod. xxxii. 25. and xxxiii. 4, 5, 6.

^g The old serpent is represented as more subtle than the rest of the viperous brood that was cast out of heaven, as our serpent has more subtlety in it than other common animals.

^h To be prized or valued for its skill and natural sagacity in distinguishing its good fruit from the bad, and so casting off the bad, and thereby bringing the remainder to greater perfection, for which the olive-tree, the tree of wisdom, is very remarkable. *שכיל* has nothing in it, or after it, to justify the present translation, — *to make one wise*. And the reason of the prohibition, and sin in eating of it, appear pretty plain: it was a typical lesson.

ⁱ Fig-leaves are a natural sackcloth; and this was in sign of *contrition*, as *תאנה*, the fig-tree's name, signifies. See Joel i. 13. "Gird yourselves and lament."

Jehovah Aleim coming along in the garden ^l at the breeze of the day: and Adam and his wife hid themselves from the presence of Jehovah Aleim in the ^m midst of the trees of the garden. And Jehovah Aleim called to Adam, and said to him, where art thou? And he said, I heard ⁿ thy sound in the garden, and I was afraid because I *am* naked, and I hid myself. And he said, who told thee that thou *art* naked? Hast thou eaten of the tree which I commanded thee not to eat of? And Adam said, the woman thou gavest ^o to be with me, she gave me of the tree, and I did eat. And Jehovah Aleim said to the woman, what *is* this *that* thou hast done? And the woman said, the serpent deceived me, and I did eat. And Jehovah Aleim said to the serpent, because thou hast done this, cursed ^p be thou above every beast, and above every creature of the field; upon thy belly shalt thou go, and ^q dust shalt thou eat all the days of thy life. And I will ^r put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Unto the ^p woman he said, I will greatly multiply

^k Jehovah came in a human form; and walking along as a man, his step might be heard before he was seen.

^l The *breeze* seems to be that at the break of the day; a blast of air then rushing into day-light. See Cant. ii. 17. and iv. 6.

^m They fled to their sylvan temple as an asylum. They had a day, and of course a place set apart for divine worship; for the sabbath was one of the days of paradise.

ⁿ See Isa. lxx. 25. and Mich. vii. 17. The abject state of the Devil is pictured here, and the idea taken from the groveling posture of the serpent; but not the least hint of any alteration in the common serpent.

^o Establish and maintain a war between Satan and the Church, and between the children of the Church and the wicked, who are the seed of the serpent. 1 John iii. 10.

^p It is the spiritual mother, the Church, and the new birth, which are spoken of under ideas borrowed from the

multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and to thy husband shall be thy ^a desire, 17 and he shall rule over thee. And to ^r Adam he said, because thou hast hearkened to the voice of thy wife, and hast eaten of the tree which I commanded thee, saying, thou shalt not eat of it, cursed *be* the ground through ^s thee; in sorrow shalt thou eat *of* it all the days of 18 thy life. And thorns and thistles shall it bring forth to thee, and thou shalt eat 19 the herb of the field: in the sweat of thy nostrils shalt thou eat bread till thou returnest to the ground, for out of it thou was taken; for dust thou art, and to 20 dust shalt thou return. And Adam called his wife's name ^t Heve, because she

the natural birth, and the pains and labour which attend the woman from conception till the child is grown up.

^a That dependance which men have on their ruler or chief director, 1 Sam. ix. 20. and the Church on the husband, the Lord of Hosts, Isa. liv. 5. and Hos. ii. 16. but no new pains or further submission are hinted at as entailed on the natural woman.

^r The spiritual man and labour after the bread of life are described from the natural man and labour of the field.

^s Not Adam personally and singly, but *man*. Adam began to sin, and others followed; and so through the wickedness which came to its fulness by the time of the flood the curse was executed.

^t From *הווי* to manifest, manifestation.

^u *i. e.* to God; others being considered as dead: but the living will be manifested to be the Sons of God, being the Sons of the Resurrection. Rom. viii. 19. 1 John i. 2.

^w From the sacrificed beasts, as a cloathing of the righteousness of the great sacrifice for sin, now promised, and now typified. The skin was the Priest's. See Lev. vii. 8.

^x As *one of us, i. e. as we are*: but not in reality, only in imagination; not as one more than another, but only as *we are*, or like *us*. See ch. xxi. 15, *one of the shrubs, i. e. a shrub*, ch. xlix. 16 Psa. lxxxii. 7.

^y He who pretends to knowledge *naturally* has but one step more, which is taken by too many now-a-days, to imagine he has life in himself, or can save himself; and therefore Adam, and all mankind in him, was removed out of paradise, and from the typical tree; and the law of sacrifices was instituted by setting up the Ark

was the mother of all that ^ulive. And 21 Jehovah Aleim made coats of ^w skin for Adam and his wife, and cloathed them.

And Jehovah Aleim said, behold 22 man is become as ^xone of us, to know good and evil: and now ^yperhaps he will put forth his hand, and take also of the tree of life, and eat, that he may live for ever. Therefore Jehovah Aleim drove 23 him out of the garden of Eden, to till the ground, whence he was taken. So 24 he drove out the man, and placed ^z on the east of the garden of Eden, the ^aCherubim and the flaming ^bfire ^crolling in upon itself, to keep the way to the tree of life.

AND Adam knew Heve his wife; IV

and Cherubim in the Chariot of Glory, before which the typical service was finished.

^z Why rather than on the west? Qu.

^a *Images of the Majesty*; or statues, at each end of the Ark one, placed in fire in a cloud, which was the Chariot of Glory. Each image had four heads, and one united body. See Ezek. ch. i. and x and Exod. xxv. 17. 1 Chron. xxviii. 18. Whether these here were of wood covered with sheet-gold, or, like *Ezekiel's*, exhibited in the air only, admits of little doubt, if we consider, that these were placed here for the *standing use* of the church. Whether Noah preserved these very Cherubim, or the sons of violence destroyed them before the flood, as they did Moses' and Solomon's since, we know not.

^b Fire was the likeness of the divine glory. Exod. xxiv. 17. and xix. 18. Deut. iv. 11. Heb. viii. 5. and ix. 5.

^c See Ezek. i. 4. *infolding, marg. catching itself*. The more ancient Jews understood the Cherubim here as similar to those in the Tabernacle and Temple. *Jonathan Ben Uzziel*, on the former part of this 24th verse, says, — "And he cast and thrust out the man; from which time he caused the glory of his presence to dwell of old between the two Cherubim." *Jerusalem Targum*, "And he cast out the man, and caused the glory of his presence to dwell of old at the east of the garden of Eden, above the two Cherubim." They that weigh these testimonies will wonder what could possess the LXX. who must know better, to give the words that turn which our Translators followed. See *Enquiry into the Similitudes of the Lord God, &c.* by *Jul. Batt.*, where this subject is treated of at large.

and

and she conceived, and bare ^d Kain: and she said, I have gotten a man by Jehovah.

2 And she again bare his brother ^e Abel: and Abel was a keeper of sheep, and

3 Kain was a tiller of the ground. And it was at the end of the ^f year, and Kain

4 brought of the fruits of the ground an offering to Jehovah. And Abel he

5 brought also of the firstlings of his flock, and of their fat: and Jehovah had respect

6 to Abel and to his ^h offering; and to Kain and to his offering he had not ⁱ respect:

7 and Kain was very angry, and his countenance fell. And Jehovah said to Kain,

8 why art thou angry? and why is thy countenance fallen? Shalt thou not be

9 accepted, if thou wilt do well? (but if thou wilt not do well, sin lieth ^k at the

10 door;) and on thee shall be his desire, and thou shalt rule over him. And Kain

11 spake to Abel his brother: and when they were in the field together, Kain

12 rose up against Abel his brother, and slew him.

13 And Jehovah ^m said to Kain, where is Abel thy brother? And he said, I know

14 not; am I my brother's keeper? And he said, what hast thou done? the voice of

thy brother's blood crieth unto me from the ground. And now cursed ⁿ be thou

15 from the ^o ground, which hath opened its mouth to receive thy brother's blood

16 from thy hand. When thou tillest the ^p ground, it shall no more yield its

17 strength to thee: a fugitive and wanderer shalt thou be in the earth. And

18 Kain said to Jehovah, my iniquity is greater than to be born. Behold, thou

19 hast driven me out this day from the face of the ^q ground; and from thy ^r presence

20 shall I be hid; and I shall be a fugitive and wanderer in the earth; and it shall

21 be, *that* any one who finds me will kill me ^s. And Jehovah said to him, there-

22 fore whosoever slayeth Kain, vengeance shall be taken on him seven-fold. And

23 Jehovah ^t gave Kain a sign, that none who found him should slay him.

24 And Kain went out from the presence

25 of Jehovah, and dwelt in the land of ^u Nod, on the east of Eden. And Kain

26 knew his wife, and she conceived and bare ^v Henuc: and he built a city, and

27 called the name of the city, after the name of his son, Henuc. And unto

28 Henuc was born ^w Oirad; and Oirad be-

^d *An heir*; and so called as being born of God, John i. 12, 13. which shews she knew what regeneration was, and that we are heirs of God only by virtue of the new birth in Christ, who is Jehovah our Righteousness.

^e *Vanity*; all but the first-born, the Son of God, being so.

^f Heb. *of the days*. *The days* are often a year. See Jud. xxi. 19 and 1 Sam. i. 3. And the end here is of the ecclesiastical year.

^g This does not mean that Kain brought no animal sacrifice; for—*offering*—includes the animal, ver. 4. where Abel's is called an *offering* too.

^h Then Kain's offering might include the animal sacrifice, as Abel's did. Exod. xxiii. 18, 19.

ⁱ See Lev. ix. 24. 1 King. viii. 10. Jud. vi. 21. 1 King. xviii. 38.

^k *i. e.* of the sinner, as ready to come upon him. Mat. xxiv. 33. Jam. v. 9. Deut. xxix. 20.

^l *i. e.* What God had said to him. See Exod. xix. ult.

^m This might not be by voice from heaven, or in person, but by a prophet, or command to *Adam*, or any other person, to speak to him.

ⁿ Spoken of that ground, or particular part, he was banished from; which was compelling him to go.

^o That ground he had been used to, which was cultivated, and might be almost another paradise.

^p The divine presence in the Church, Cherubim, and Sacrifice: nor could he appeal to the Oracle to prove his pardon.

^q Which the avenger of blood by the law had a right to do.

^r As to Moses, Exod. iv. 21. and *לֹקֵן שָׁמַיִם* here is equivalent to *בְּיַד שָׁמַיִם* there.

^s *Nod*, *i. e.* banishment; and so separated from the Church of God and holy line, from whence yet he must have his wife.

^t Heb. *חֲנוּךְ*, *i. e.* dedicated, or initiated.

^u Perhaps from *עִיר* a city, and *רֹד* a ruler.

gat ^w Mehuial; and Mehuial begat ^x Me-
 tufal; and Metufal begat ^y Lamec.
 19 And Lamec took unto him two wives:
 the name of the one *was* Odeh, and the
 20 name of the other *was* Jilleh. And
 Odeh bare Jabel; he was the father of
 those who dwelt in tents, and *had* cattle.
 21 And his brother's name was Jubel; he
 was father of all those who handled the
 22 harp and organ. And Jilleh, she also
 bare Tubel-kain, who was a ^z sharpner
 of all tools of copper and iron: and the
 23 sister of Tubel-kain was Nomeh. And
 Lamec said to his wives, Odeh and Jilleh,
 hear my voice, ye wives of Lamec, hear-
 ken to my speech: ^a did I slay the man
 to my wounding, and the young man to
 24 my sore? If Kain shall be avenged seven-
 fold, then Lamec seventy and seven.
 25 And Adam knew his wife again, and
 she bare a son, and called his name ^b Seth;
 for the Aleim appointed me another seed
 instead of Abel when Cain slew him.
 26 And unto Seth also was born a son, and
 he called his name ^c Anush. Then be-
 gan men to ^d use the name Jehovah.
 V. THIS is the sum of the history of
^e Adam: In the day the Aleim created

man, in the likeness of the Aleim made
 he him: male and female created he **2**
 them; and blessed them, and called their
 name Adam in the day he created them.

And Adam lived an hundred and thirty **3**
 years: and he begat *a child* in his own
 likeness, after his ^f own image, and called
 his name Seth. And the days of Adam **4**
 after he begat Seth were eight hundred
 years: and he begat sons and ^g daughters.
 And all the days of Adam which he lived **5**
 were nine hundred and thirty years, and
 he died.

And Seth lived a hundred and five **6**
 years, and begat Anush. And Seth lived **7**
 after he begat Anush eight hundred and
 seven years, and begat sons and daugh-
 8 ters. And all the days of Seth were
 nine hundred and twelve years, and he
 died.

And Anush lived ninety years, and be- **9**
 gat ^h Kainen. And Anush lived after he **10**
 begat Kainen eight hundred and fifteen
 years, and begat sons and daughters:
 And all the days of Anush were nine **11**
 hundred and five years, and he died.

And Kainen lived seventy years, and **12**
 begat ⁱ Mellal. And Kainen lived after **13**

^w It is hard to construe names that are compounded,
 and no reasons assigned for them; as this of מְהוּיָאל
 and מְתוּפָאל; of מְהוּיָאל, or מְהוּיָאל, or מְהוּיָאל, and מְהוּיָאל.

^x מוֹת *death*, and יָדָא *demands*.
^y Of לָא *to*, and מְדַי *decay*. Things growing bad, he
 resolves to rejoin the holy line, with whom things were
 not so bad as yet, the Lamec of that line being three
 generations later.

^z Or temperer of brass and iron, to make them keep
 an edge, an art lost as to brass or copper.

^a See כִּי, 1 Sam. iii. 5. 2 King. xviii. 34. Isa. xxix.
 16. Lamec says, he did not slay Abel, though it was to
 his hurt, being under the banishment: and if Kain was
 so far pardoned as to be avenged seven-fold, he, that
 was five descents from him, should be avenged seventy-
 fold; and so need fear nothing from that attainder. And
 now began that fatal coalition of the two lines that haf-
 tened the flood.

^b From שָׁטָן *to set, set against*, and so *oppose*. And
 Seth was like the appointed son, the opposer of Satan
 and his seed; and appointed as a figure of him when
 Kain slew Abel.

^c *Wretched*; hence Lat. *anus* an old woman,

^d Heb. *to call Jehovah by name*. See Exod. xxxi. 2.
 & al. Jehovah from this time became the name of dis-
 tinction for the true God, whenever there was any doubt
 which Aleim was spoke of; for Baal, or the Heavens,
 were called Aleim, but never Jehovah: and this im-
 plies, that about this time idolatry began to break out,
 not that men had not worshipped Jehovah before.

^e As the Latin *homo* is from *humus* the ground, so
Adam, from *adameh*, earthly. See Eccles. vi. 10.

^f Which was the image of God, which had been restored
 in Christ: as the child of *man* bears the image of *man*,
 in having the capacity of becoming a man, so the child
 of God has the image of the man of God on him. See
 Jam. iii. 9.

^g Out of these Kain might have a wife, which some
 have enquired about: the number and names of Adam's
 daughters are not mentioned.

^h From קָנָה *to get or obtain*.

ⁱ *Praise to יהוה the Lord*.

he begat Mellal eight hundred and forty years, and he begat sons and daughters.
 14 And all the days of Kainen were nine hundred and ten years, and he died.
 15 And Mellal lived sixty-five years, and
 16 begat Ired. And Mellal lived after he begat Ired eight hundred and thirty years, and he begat sons and daughters. And
 17 all the days of Mellal were eight hundred and ninety-five years, and he died.
 18 And Ired lived an hundred and sixty-
 19 two years, and begat Henuc. And Ired lived after he begat Henuc eight hundred years, and he begat sons and daughters.
 20 And all the days of Ired were nine hundred and sixty-two years, and he died.
 21 And Henuc lived sixty-five years, and
 22 begat ^kMethufelah. And Henuc walked with the Aleim ^l after he begat Methufelah three hundred years, and begat sons and daughters. And all the days of Henuc were three hundred and sixty-five
 23 years. And Henuc walked with the Aleim, and he *was* not ^m, for the Aleim took him.
 24
 25 And Methufelah lived an hundred and eighty-seven years, and begat ⁿLamec.
 26 And Methufelah lived after he begat Lamec seven hundred and eighty-two years, and he begat sons and daughters.
 27 And all the days of Methufalah were nine hundred and sixty-nine years, and he died.

And Lamec lived a hundred and eighty-two years, and begat a son. And he
 28 called his name ^oNoah, saying, this same shall comfort us for our work, and for
 29 the toil of our hands, from the ground which Jehovah cursed. And Lamec
 30 lived after he begat Noah five hundred and ninety-five years, and begat sons and daughters. And all the days of Lamec
 31 were seven hundred and seventy seven years, and he died. And Noah was
 32 five hundred years old, and he ^pbegat Shem, Ham, and Japhet.

NOW when men began to multiply VI
 on the face of the earth, and daughters were born to them, the ^qsons of the
 2 Aleim saw the daughters of ^rmen that they were fair; and they took them wives of all whom they chose. And Je-
 3 hovah said, my spirit shall not ^sjudge among men for ever, since they are become ^tflesh; and his days shall be an hundred and twenty years ^u. There were ^wapostates
 4 in the earth in those days; and also after that the sons of the Aleim came in unto the daughters of men, and children were born to them; they *were* mighty men, who *were* of old, men of ^xname.

And Jehovah saw that the wicked- 5
 ness of man *was* great in the earth, and every imagination of the thoughts of his heart only evil continually: And Jehovah repented that he had 6

^k מות death, וְהִים or his, and שָׁלַח send. Immediately on his death the flood came.

^l And pleased God. Heb. xi. 5.

^m מֵאִיִּים is the same as מֵאִיִּים, Dan. ix. 26. meaning the being from among men, Heb. xi. 5. Eccus. xlv. 16.

ⁿ לְתוֹ, and נִדָּח decay; times now growing very bad.

^o נִדָּח to settle; because he re-settled the world, preserving a remnant alive: and the comfort was that all mankind was not destroyed; in which case the promised seed could not have come.

^p Not all three in one year; not in the order as they stand; only he was five hundred years old when he begat one of them, and that was A. M. 1556.

^q Worshipers of the true God, Deut. xiv. 1. the sons of Seth or of the church.

^r Heb. Adam, which is often used for men of the world: it is here the line of Cain.

^s Judge or minister in the affairs of the church as by the prophets, in whom was the spirit, and by the oracle. See Gen. xlix. 16. Deut. xxxii. 36. Psal. cx. 6. Isa. lxiii. 11. Zech. iii. 7.

^t Fleshly carnal man, not spiritual or led by the spirit.

^u A solemn warning that it should be one hundred and twenty years before the curse of the flood should come upon them.

^w Or those who fell away. See Job xxii. 15, 16, 17. Eccus. xvi. 7. The word has no relation to giants in size.

^x Power or rule, Num. xvi. 2; and so having the command, corrupted the faith, as Solomon did, at the instigation of their mothers and wives.

made man on the earth, and he was
 7 grieved at his heart. And Jehovah said,
 I will wipe away man, whom I created,
 from the face of the ground, man and
 beast, with whatever crawleth, and the
 fowls of heaven; for I repent that I
 8 made them. And Noah found favour
 in the ^y eyes of Jehovah.
 9 This is the history of Noah: Noah
 was a righteous man; he was perfect in
 his ^{yy} course: Noah walked with the
 10 Aleim. And Noah begat three sons,
 11 Shem, Ham, and Japhet. And the
 earth was corrupt before the Aleim; and
 12 the earth was filled with violence. And
 the Aleim looked on the earth, and be-
 hold it was corrupt; for all flesh had
 13 corrupted it's way upon the earth. And
 the Aleim said unto Noah, the end of
 all flesh is come before me; for the earth
 is filled with violence before them; and
 behold I will destroy them with the earth.
 14 Make thee an ark of ^z Gopher-wood;
^a pipes shalt thou make to the ark; and
 line it within and without with cypress ^b.
 15 And thus shalt thou make it: three hun-
 dred ^c cubits the length of the ark,
 fifty cubits it's breadth, and thirty cu-
 16 bits it's height. A ^d window shalt thou
 make to the ark, in an ^e arm shall it be
 contained above; and the door of the ark
 shalt thou make in the side: lower, se-
 cond and third stories shalt thou make.
 17 And I, behold I, will bring a flood of
 waters upon the earth, to destroy all
 flesh, in which is the breath of life, from
 18 earth shall die. And I will establish my

purification with thee: and thou shalt
 come into the ark; thou, and thy sons,
 and thy wife, and thy sons wives, with
 thee. And of every living thing, of all
 19 flesh, shalt thou bring into the ark, to
 keep alive with thee: male and female
 shall they be. Of the fowl after it's kind,
 20 and the beast after it's kind, of every
 thing that crawleth upon the earth after
 it's kind; two of every *sort* shall come
 unto thee, to be kept alive. And take
 21 thou unto thee of all food that is eaten,
 and gather to thee; and it shall be food
 for thee, and for them. And Noah did
 22 according to all that the Aleim com-
 manded him, so did he.

AND Jehovah said unto Noah, come VII.
 thou and all thy house into the ark; for
 thee have I seen righteous before me in
 this generation. Of every clean beast 2:
 shalt thou take seven *and* seven, the male
 and his female: and of the beast that is
 not clean, two; the male and his female.
 Of the fowl of the heavens also, seven *and* 3
 seven, the male and female, to keep seed
 alive upon the face of all the earth. For 4
 after seven days I will cause it to rain
 upon the earth forty days and forty
 nights, and will wipe away all substance
 that I have made from off the face of the
 ground. And Noah did according to all 5
 that Jehovah commanded him. And 6
 Noah was six hundred year old when
 the flood of waters was upon the earth.

And Noah came, and his sons, and 7
 his wife, and his sons wives with him,
 into the ark, because of the water of the
 flood. Of the clean beast, and of the 8

^y The eyes are the windows of the heart, and love and hatred appear in them.

^{yy} As the word is used Act. xx. 24. Jam. iii. 6. and 77 is *life*, time running on, course.

^z Heb. *sulphur-tree*, i. e. pine or fir-tree.

^a Pipes for air. *Nest* is poetically, but not historically, a dwelling-place.

^b Against worms. See *Pliny*, Nat. Hist. lib. xvi. cap. 40, 43.

^c Cubit is the arm from the tip of the elbow, but how much *precisely* the measure was, I know not; somewhat, however, between a foot and a half and two feet.

^d Of something transparent, as צהר (which is also the root for *noon-day* and *oil*) implies: it stood a-top of the ark, defended by

^e An arm from the rain. Isa. vi. 4. *Posts*, which supported the porch over the door.

beast

9 beast that is not clean, and of the fowl,
and every thing that crawleth upon the
10 earth, there went two *and* two unto
Noah into the ark, male and female, as
the Aleim had commanded Noah. And
it was after ^f seven days that the waters
of the flood were upon the earth.

11 In the six hundredth year of the life of
Noah, in the second month, on the se-
venteenths day of the month, on that day
were all the ^g fountains of the great deep
broken up, and the ^h air-cracks were
12 opened. And the rain was upon the
13 earth forty days and forty nights. On
that very ⁱ day came Noah, and Shem,
and Ham, and Japhet, the sons of Noah,
and the wife of Noah, and the three
wives of his sons with them, into the
14 ark: they and every wild creature after
it's kind, and every crawling thing that
crawleth upon the earth after it's kind,
and every fowl after it's kind, every bird,
15 every winged thing. And they came
to Noah into the ark, two *and* two of
all flesh in which *was* the breath of life.

16 And they that came in came in of all
flesh, male and female, as the Aleim had
commanded him: and Jehovah closed it
17 over him. And the flood was ^k forty
days upon the earth; and the waters in-
creased, and bare up the ark, and it was
18 lifted up from the earth. And the wa-

ters prevailed and increased greatly upon
the earth: and the ark went upon the
face of the waters. And the waters pre- 19
vailed exceedingly upon the earth; and
all the high hills that *were* under the
whole heavens were covered. Fifteen 20
cubits upwards did the waters prevail,
and covered the mountains. And all 21
flesh died that crawled upon the earth,
of the fowl, and of the beast, and of the
wild creature, and of every creeping
thing that creepeth upon the earth, and
all mankind. Every thing died in whose 22
nostrils *was* the ^l breathing of the breath
of life, of all that *was* on the dry land.
And every substance was wiped away 23
which *was* upon the face of the ground,
man and beast, and the crawling thing,
and the fowl of the heavens; and
they were wiped away from the earth:
and there remained only Noah and they
that *were* with him in the ark. And the 24
waters prevailed over the earth an hun-
dred and fifty days ^m.

AND the Aleim ⁿ remembered Noah, VIII.
and every wild creature, and every beast,
which *were* with him in the ark: and
the Aleim caused the ^o spirit to pass upon
the earth, and the waters stopped. And 2
the fountains of the deep and the air-
cracks were closed up, and the ^p rain
from heaven was restrained. And the 3

^f On the seventh day.

^g The outlets from the central hollow through the
shell of the earth, are the *fountains* here meant.

^h The small meandering passages in the strata of
the earth, through which the air passes up and down
for the raising of vapours, which coal-miners are ac-
quainted with. These were all widened that the air
might go down and the water come up in great quan-
tities, and so dissolve the earth entirely, as appears
by the exuvia of all substances lodged in the strata of
the new earth. See Isa. xxiv. 19.

—*Tellurem effudit in undas
Diluvio miscens; cælumque in tartara solvit.*

As *Virgil*, *Æn.* XII. lin. 204, 5.

ⁱ On which the shell of the earth was cracked to
pieces.

^k So long the water was rising.

^l Neither נשמות nor רוח, of themselves, without
the context, distinguish the immortal soul from the
breath or spirit in beasts.

^m The water was at it's height at the end of forty
days, and continued so an hundred and ten days longer,
when the shell of the earth, which had been re-formed,
was broken up again, and the water began to sink
away.

ⁿ They must have suffered as much, perhaps, as
they were able to bear, from the confusion nature
had been in, as well as from the closeness of the ark.

^o The spirit or expansive power of the air, which
had been suspended, again exerted itself upon the earth.

^p There is no rain but what comes first out of the
deep, and the openings in the shell of the earth being
stopped the rain will cease of course.

waters ^a returned from off the earth, going and returning: and the waters failed at the end of an hundred and fifty days.

4 And the ark rested, in the seventh month, on the seventeenth day of the month, upon the mountains of ^r Ararat.

5 And the waters were going and failing till the tenth month: in the tenth, on the first of the month, were the tops of the mountains seen.

6 And it was at the end of forty days that Noah opened the window of the

7 ark which he had made; and he sent out a raven, and it went out, going out and returning till the waters were dried

8 up from off the earth. And he sent forth a dove from him, to see if the waters were abated from the face of the ground.

9 And the dove found no rest for the sole of her foot, and she returned to him to the ark; for the waters *were* upon the face of the whole earth. And he put forth his hand, and took her, and brought

10 her to him into the ark. And he stayed yet other seven days, and put out the

11 dove again from the ark. And the dove came to him in the evening; and lo, in her mouth was an olive-leaf, pluckt off: and Noah knew that the waters were

12 abated from the earth. And he stayed yet other seven days, and put out the dove, and she returned to him no more.

13 And in the six hundredth and first year, in the first *month*, on the first of the month, the waters were dried

away from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, the earth was dry. 14

And the Aleim spake unto Noah, saying, Go forth from the ark, thou, and thy wife, and thy sons, and thy sons wives with thee. Every living thing, which is with thee, of all flesh, of fowl, and of the beast, and of every crawling thing that crawleth upon the earth, bring forth with thee; and they shall spread in the earth, and be fruitful, and multiply on the earth. And Noah came forth, and his sons, and his wife, and his sons wives with him. Every living thing, every crawling thing, every fowl, every thing that crawleth upon the earth, after their families, came forth out of the ark. 15 16 17 18 19

And Noah builded ^s an altar unto Jehovah, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And Jehovah smelled the ^tappeasing odour; and Jehovah said in his heart, I will no more curse the ground for man's sake, though the imagination of man's heart be evil from his youth; neither will I any more smite every living thing, as I have done: during all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. 20 21 22

^a Began to return, or to fail, at the end of one hundred and fifty days. The spirit compressed the shell of the earth together; and its force continuing, broke up the shell, and the waters began to return immediately; and in running to the apertures into the great deep, formed the earth, for our use and their own.

^r Mount Taurus in Armenia, whence they had the river down to Sinor.

^s It is plain from hence, that sacrifices, incense, and other sweet odours, had been in use before the

flood. There is scarce any thing in the law but what is exprest or implied here, as indeed the whole is in the Cherubim.

^t Nothing calms the spirits, refreshes, and puts a man in good humour, sooner than grateful smells; and so these were used as types of what was pleasing to an incensed God, in the love and obedience of Christ. And *appeasing* comes as near the sense of *נחם* as any word I can think of. See Exod. xxix. 25. Lev. xxvi. 31. 1 Sam. xxvi. 19. Amos. v. 21. Heb. xi. 7. xiii. 10. &c.

AND

IX AND Jehovah blessed Noah and his
 1 sons, and said unto them, be fruitful and
 2 multiply, and fill the earth. And the
 fear of you and the dread of you shall be
 upon every beast of the earth, and upon
 every fowl of the heavens, upon every
 thing that crawleth upon the ground, and
 upon all the fish of the sea; into your
 3 hands are they given, Every crawling
 thing that liveth shall be for food to you,
 as the green herb: I give you every thing.
 4 Only flesh with it's ^u life, it's blood, shall
 5 ye not eat. And surely your blood of
 your lives will I require; at the hand of
 every living thing will I require it, and
 at the hand of man; at the hand of every
 man's brother, will I require the life of
 6 man. He that sheds the blood of man,
 by ^w man shall his blood be shed; for in
 the image of the Aleim made he man.
 7 And you, be ye fruitful, and multiply;
 spread abroad in the earth, and multiply
 in it.
 8 And the Aleim spake unto Noah and
 9 his sons with him, saying, And I, be-
 hold I, establish my ^x purification with
 10 you, and with your seed after you, and
 with every living creature that *is* with
 you, of the fowl, of the beast, and of
 every wild thing of the earth with you;
 from all that is gone out of the ark, to
 11 every beast of the earth. And I establish
 my purification with you; and all flesh
 shall not be cut off any more by the wa-

^u Life is in the blood, and not eating it was acknowledging that life was not their own, but the gift of God, and that blood was to be shed before they could partake of life.

^w Here is the power of the magistrate to shed blood, and a rule for him to go by; they having forfeited life, and they only, who are so far guilty as to have destroyed, in themselves or others, the image of God.

^x This is a literal interpretation of *ברית* from *בר* to purify, make clean, as every thing is through the blood of Christ. *ברית* is used to express all the promises to us through the sacrifice of Christ, which has the promise of this life, and of that which is to come, if we take care to imitate his purity and innocence.

ters of a flood; and there shall no more
 be a flood to destroy the earth. And the 12
 Aleim said, this *is* the sign of the purifi-
 cation, which I set between me and
 you, and every living creature that *is*
 with you, for perpetual generations. I 13
 appoint my bow in the cloud, that it be
 a sign of the purification between me and
 the earth. And it shall be when I bring 14
 a cloud over the earth, and the bow ap-
 pears in the cloud, that I will remember 15
 my purification which *is* between me and
 you, and every living creature of all flesh:
 and the waters shall no more become a
 flood to destroy all flesh. And the bow shall 16
 be in the cloud; and I will look upon it,
 to remember the everlasting ^y purification
 between the Aleim and every living crea-
 ture of all flesh which *is* upon the earth.
 And the Aleim said unto Noah, this *is* 17
 the sign of the purification which I estab-
 lish between me and all flesh which *is*
 upon the earth.

And the sons of Noah that came out 18
 of the ark *were* Shem, Ham, and Ja-
 phet; and Ham *was* the father of ^z Ca-
 non. These *were* the three sons of 19
 Noah, and of these was the whole earth
 overspread. And Noah began to be a 20
 husbandman, and he planted a vineyard;
 and he drank of the wine, and was 21
^a cheared: and he was uncovered in the
^b tabernacle. And Ham, the father of 22
 Canon,

^y The promises of God made to us in Christ are not a covenant between God and man, but *gifts*: man cannot bargain with God. And the bow is an emblem of mercy and the sign of it, Psal. lxxxix. 37. *the faithful witness in heaven.*

^z Merchant, from *כנוע* to lay down and so expose to sale: a name prophetically given, like the rest.

^a This is the sense given to the word in other places; he felt the effects of the wine.

^b Not in *his* own tent, as our translation makes it, by putting in—*his*:—he lay down for a divine dream, which they prepared for by wine, see Isa. lxii. 9. and wine naturally contributes to sleep, and dreaming. The earth was now to be divided, and Noah wanted directions from heaven on that head, and had them,

23 Canon, saw the nakedness of his father, and told his two brethren without. And Shem and Japhet took a garment, and put it upon both their shoulders, and went backwards, and covered the nakedness of their father; and their faces were backward, and they saw not the nakedness of their father. And Noah awoke from his wine, and knew what his younger son had done to him. And he said, cursed is Canon; a servant of servants shall he be to his brother. And he said, blessed is Jehovah the Aleim of Shem, and Canon shall be his servant. The Aleim shall entice Japhet, and he shall dwell in the tents of Shem, and Canon shall be his servant.

28 And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years, and he died. A. M. 2006.

X. AND these are the generations of the sons of Noah, Shem, Ham, and Japhet: and children were born to them after the flood. The sons of Japhet: Gomer, and Magog, and Medi, and Iun, and Tubel, and Mesec, and Tiresu. And the sons of Gomer: Ascenaz, and Ri-

as we learn, by what he saw in his dream: it contains the history of the whole world, which would hardly have been revealed to a drunken man.

^c In mockery, no doubt, and in contempt of that division of the earth, and blessing from heaven, which Noah was to pronounce, and which it is more than probable, Ham knew would not go to his mind, the blessing being now transferred from him to Shem, as afterwards from Esau to Jacob.

^d Meaning *Shem*, who with Japhet had covered him. Shem seems by this to have been the first mover of this piece of duty and reverence.

^e This was transferring the blessing to Shem, and making Canon servant to him, as Esau to Jacob, and the other Patriarchs to Judah.

^f Heb. *Be Japhet to Japhet*, alluding to the name *תפ* Japhet, drawn aside, enticed, as he was first into idolatry, and then caught by guile again, as St. Paul says, 2 Cor. xii. 16. *Enlarge*, in our translation, is quite wide of the sense, for *פתח*, not *פתח*, is to open, or enlarge.

peth, and Tegormeh. And the sons of Iun: Alifeh, and Tarsis, Cetim, and Dodenim. From these were the isles of the nations spread abroad in their countries; every one after his own tongue, after their families, in their nations.

And the sons of Ham: Cus, and Mijrim, and Put, and Canon. And the sons of Cus: Sheba, and Havileh, and Shebteh, and Romeh, and Shebtega. And the sons of Romeh: Seba and Dedan. And Cus begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before Jehovah; therefore they said, as Nimrod the mighty hunter before Jehovah. And the chief places of his kingdom were Babel, and Arec, and Aced, and Calneh in the land of Sinor. From that land went out Affur, and built Nineveh and Rehebet, Oir and Calah, and Reshen between Nineveh and Calah, which was the great city. And Mijrim begat Ludim, and Onamim, and Lebim, and Neptehim, and Pethrashim, and Ceshalhim, whom the Philistines came from, and Capterim.

^g Some would understand this, that God would dwell in the tents of Shem, which, though true, the context doth not admit of; for Canon would then be the servant of God, not of Shem. Japhet now dwells in those tents which were Shem's, as the people of God; and Shem, the Jew, is cast out.

^h Maritime countries are included in this word, as well as what are strictly called islands.

ⁱ The dispersion preceded a diversity of tongues; for it is—"in their countries—after their tongues."

^k *i. e.* The rebel. He was a man of the field, like Esau, and the first that set up as a partizan to conquer men, and get a kingdom, which he did before Shem, who had the blessing. See Jer. xvi. 16.

^l *i. e.* Of Sinor.

^m The second son of Shem.

ⁿ *i. e.* The habitation of Ninus, or the oppressed, as a place of defence against Nimrod.

^o *i. e.* The bridle.

And

15 And Canon begat Zidon, his first
16 born, and Het, and Jebushi, and Amori,
17 and Gergefi, and Hevi, and Orki, and
18 Shini, and Arudi, and Jimri, and Hamati:
19 and afterwards were the families of the Canonites spread abroad. And the borders of the Canonites were from Zidon, as thou comest to Gerar, unto Gazah; as thou comest to Sodom, and Gomoreh, and Admeh, and Jebim, to
20 Lefo. These were the sons of Ham, after their families, after their tongues, in their countries, in their nations.

21 And to Shem also were born *children*, the father of all the children of ^p pilgrimage, the brother of Japhet the ^q elder. The sons of Shem: Oilam, and Affur, and Arpefed, and Lud, and
22 Aram. And the sons of Aram: ^r Ouj, and Hul, and Geter; and Mes. And Arpefed begat Selah; and Selah begat
23 Ober. And to Ober were born two sons; the name of one was Peleg, because in his days was the earth ^r divided;
24 and the name of the other, Ikthen. And Ikthen begat Almudad, and Selep; and
25 Hejermut, and Irah, and Heduram, and

^p Abraham was father of the faithful, Shem of pilgrims and strangers on earth, Heb. xi. 9. and named so now from opposing the settlement at Babel.

^q By the order in which the three brothers are mentioned, it appears that Ham was older than Japhet; but Shem was not the eldest, being but an hundred, two years after the flood, by Gen. xi. 10. whereas one of them must be an hundred at the flood, by Gen. v. 32 vii. 11. so that Japhet, as well as Ham, was older than Shem.

^r The earth was divided between the three sons of Noah, and then sub-divided between the heads of families, not by human, but divine authority. Act. xvii. 26. This partition was now made.

^s Moses says not how long it was after the flood, before separate nations were formed, and different languages; nor does he ascribe the difference of languages to the division of the earth.

^t This is a most important story, and lost to the reader by mistaking *lip* for *tongue*; and inserting two words, ver. 4. against common sense.

^u Heb. *lip*. The lips articulate the sounds which the tongue makes, and are therefore used for talking, arguing, or expressing our mind: and the text says, they were all of one mind as to a settlement, and against

Auzel, and Dikleh, and Oubel, and 28
Abimel, and Seba, and Auper, and Ha- 29
vileh, and Jubab: all these were the
30 sons of Ikthen. And their dwelling was
from Mesha, as thou comest to Seper, a
31 mountain in the east. These are the sons
of Shem after their families, after their
32 tongues, in their lands, after their
nations. These are the families of the sons
of Noah, after their generations, in their
nations; and from these were the nations
separated in the earth after the flood^s.

AND the whole earth was ^t one ^u talk XI
and one discourse. And as they jour- 2
neyed eastward they came to a valley in
the land of Sinor, and dwelt there. And 3
they said one to another, come, let us
make bricks; and burn them ^w well.
And the brick was their stone, and slime
was their mortar. And they said, come, 4
let us build us a city and a tower, and
it's ^x top for the heavens, and provide for
ourselves ^y there, lest we be ^z scattered
abroad upon the face of all the earth.
And Jehovah came down to see the city 5
and the tower which the ^a sons of men
were building. And Jehovah said, be- 6

a dispersion, and it was their common discourse. Our word *parliament* comes from the French *parler* to talk. See Job xi. 2, A man of lips is *one full of talk*, or double minded, talking backwards and forwards. See also Job xii. 20. xiii. 6.

^w Heb. *to a burnt substance*.

^x Herodotus says there was a large chapel or sanctuary in the uppermost tower, with a sumptuous bed and a golden table by it, lib. I. cap. 181. and in the next chapter, that there was another lower chapel, with a great golden image of Jupiter sitting, and a great golden table, his foot-stool and throne of gold; an altar of gold without the chapel, and another great altar for full-grown sheep, the golden altar being only to offer sucklings upon: a thousand talents of frankincense were offered yearly upon the greater altar. Here is a strong resemblance betwixt the sacred and idolatrous sanctuaries.

^y This we render *a name*, but it is adverbial, as at ver. 7.

^z This was what they were so *unanimous in*; naked colonies being uncomfortable.

^a The project being set on foot by them, not by the holy line.

hold,

hold, the people is one, and they have all one talk; and this is the beginning of their doings: and now nothing will be restrained from them which they can think of doing. Come, let us go down, and there confound their talk, that they may not hearken to one another's talk. 8 And Jehovah scattered them from thence over the face of all the earth: and they left off building the city. Therefore was the name of it called ^b Babel, because Jehovah did there confound the ^c talk of all the earth: and from thence did Jehovah scatter them over the face of all the earth.

10 These are the generations of Shem: Shem was an hundred years old, and he begat ^d Arpexsed ^e two years after the flood. And Shem lived after he begat Arpexsed five hundred years, and he begat sons and daughters. And Arpexsed lived five and thirty years, and begat ^f Selah. And Arpexsed lived after he begat Selah four hundred and three years, and begat sons and daughters. And Selah lived thirty years, and begat ^g Ober. 15 And Selah lived after he begat Ober four hundred and three years, and begat sons and daughters. And Ober lived four and thirty years, and begat Peleg. And Ober lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat ^h Rou. And Peleg lived after

he begat Rou two hundred and nine years, and begat sons and daughters. And Rou lived two and thirty years, and begat ⁱ Serug. And Rou lived after he begat Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat ^k Nahur. And Serug lived after he begat Nahur two hundred years, and begat sons and daughters. And Nahur lived nine and twenty years, and begat Terah. And Nahur lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and ^l begat Abram, Nahur, and Haren.

And these are the generations of Terah: Terah begat Abram, Nahur, and Haren; and Haren begat Luth. And Haren died before Terah his father in the land of his nativity, in ^m Aur of the Chaldees. And Abram and Nahur took them wives; the name of Abram's wife was Sari, and the name of Nahur's wife was Melceh, a daughter of Haren, the father of Melceh, and the father of ⁿ Ishceh. And Sari was barren; she had no child. And Terah took Abram, his son; and Luth, the son of Haren, his son's son; and Sari, his daughter in law, the wife of Abram, his son: and they came forth with them from Aur of the Chaldees, to go into the land of Canon: and they came to

^b By the projectors it was called ב, for בל Bel, their God: but God turned the name ב into, בל confusion.

^c Heb. Lip as before, the scheme or project they were talking about and intent upon.

^d ארפך I will humble, כשך the Chaldeans.

^e So he was not the eldest; for his father was five hundred when he begat the eldest, a hundred years before the flood.

^f Sent, or the sender.

^g The pilgrim. Now was the division of the earth to take place; and the struggle growing warm betwixt the party of Nimrod and that of Shem, the latter were forced to give way.

^h They are evil.

ⁱ Twisted, or wreathed.

^k Snorted at, or persecuted. See Cant. i. 6.

^l Not in the order mentioned, nor all in one year; for Abram was but seventy-five when his father died at two hundred and five. See ver. 32. and ch. xii. 4.

^m The light. Whether it was the natural or eternal light the city was sacred to, may be a query. The Chaldeans worshipped the created light, though the Patriarchs, who lived there, did not.

ⁿ Supposed by some to be the same as Sari, because Sari is said to be Terah's daughter, (ch. xx. 12.) which is supposed again to signify grand-daughter, but Abram must mean that she was the daughter of his own father, by adding, but not of my mother.

Haren,

32 Haren, and °dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haren.

XII. AND Jehovah said to Abram, get thee out of thy country, and from thy kindred, and from thy ^pfather's house, unto a land which I will shew thee. And I will make of thee a great nation, and I will bless thee, and I will make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and I will curse him that curseth thee: and in thee shall all the nations of the earth be blessed. And Abram went as Jehovah had spoken to him, and Luth went with him: and Abram *was* seventy-five years old when he went forth from Haren. And Abram took Sari his wife, and Luth his brother's son, and all their substance which they had acquired, and the ^apersons whom they had gotten in Haren; and they came forth to go to the land of Canon: and into the land of Canon they came.

6 And Abram passed along the country to the place at Sechem, to the oak of Mureh. And the Canonite *was* ^r then in the land. And Jehovah appeared to Abram, and said, unto thy seed will I give this land. And he ^s built there an altar to Jehovah, who appeared to him. 8 And he went forward from thence, towards the mountain, eastward, to Bith-

al; and he pitched the tent, Bithal *being* to the west, and Oi to the east; and he built there an altar to Jehovah, and called on the name of Jehovah. And 9 Abram journeyed, going and continuing his journey to the south.

And there was a famine in the land: 10 and Abram went down into Egypt, to sojourn there; for the famine *was* grievous in the land. And when he came 11 near to enter into Egypt, he said to Sari his wife, behold now I know that thou *art* a woman of a beautiful countenance; and it may be, that when the Egyptians 12 see thee, they will say, this *is* his wife; and they will kill me, and save thee alive: say, I pray thee, thou *art* my sister, that 13 it may be well with me for thy sake, and my soul may live through thee.

And it was, when Abram came 14 into Egypt, that the Egyptians saw the woman, that she *was* very beautiful. And the princes of Pharoeh saw her, and 15 praised her to Pharoeh: and the woman was taken into Pharoeh's house. And 16 he was kind to Abram for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels. And Jehovah 17 ^u struck Pharoeh with great plagues, and his family, because of Sari, Abram's wife. And Pharoeh called to Abram, 18 and said, what *is* this thou hast done to

° They dwelt twenty years at Haren; and the four hundred and thirty years of promise began at their leaving of Aur, and not at the death of Terah, Act. vii. 3. and Gen. xii. 1. for Haren was not his *country* and that of his kindred's, but Aur: and here has been a mistake almost always made of twenty years; Terah died A. M. 2083, and the promise was A. M. 2063. Hitherto the chronology is carried on by the ages of the Patriarchs at the birth of their children, and is so indeed till the birth of Joseph, but afterwards we have no certainty till we come to the building of the temple: and from thence the age of the world is counted by the reigns of the kings of Judah to the captivity, and then by Daniel's seventy-seven (not seventy) weeks to the birth of Christ, which was A. M. 4001.

^p Then the promise was made to Abram while at Aur, before he came to Haren.

^a Or *bodies*; for שׂוֹפֵר is the animal body, or breathing frame.

^r This was three hundred and twenty-seven years from the flood, in which time the Canonites might be very numerous. A. M. 2083.

^s Abram hardly built on another man's ground, so no doubt he bought the ground, which Jacob, a hundred and eighty-two years after, bought again. See Act. vii. 16.

^t She was upwards of sixty-five, being only ten years younger than Abram.

^u Not that Pharoeh was guilty, but to impress a reverence for Abram on their minds, and to secure Sari.

me? wherefore didst thou not tell me
 19 that she *was* thy wife? why didst thou
 say, she *is* my sister? and I have taken
 her to me ^w to wife: and now behold,
 20 take thy wife, and go. And Pharoeh
 commanded the people, and they let
 him go, and his wife, and all that he
 had.

XIII. AND Abram went up out of Egypt,
 and his wife, and all that he had, and
 2 Luth with him, to the south. And
 Abram *was* very rich, in cattle, in sil-
 3 ver, and in gold. And he continued
 his journies to the south, and to Bithal,
 to the place where the tent was at first,
 4 between Bithal and Oi; to the place of
 the altar which he made at first: and
 there Abram called on the name of Je-
 hovah.

5 And Luth also, who went with
 Abram, had sheep, and oxen, and tents.
 6 And the land could not bear their dwell-
 ing together, for their substance was
 great, and they could not dwell toge-
 7 ther. And there was strife between the
 herdsmen of Abram's cattle and the
 herdsmen of Luth's cattle. And the Ca-
 nonite and Perizite dwelled then in the
 8 land. And Abram said to Luth, let
 there not be strife, I pray thee, between
 thee and me, and between my shepherds
 and thy shepherds; for we *are* brethren:
 9 *is* not all the land before thee? separate
 thyself, I pray thee, from me; if to the
 left, I will go to the right; and if to the
 10 right, then I will go to the left. And
 Luth lifted up his eyes, and beheld all the
 plain of Jordan, that it *was* well watered,
 all of it, before Jehovah destroyed Sodom

^w *i. e.* Had betrothed her.

^{*} The seed or children of his faith have a share in these promises, as they respect the spiritual Canon, or land of rest to the children of God.

^y "This survey was to strengthen Abram's faith, who under the earthly land did view a heavenly." Mr. Clark's Note. See Act, vii. 5. Heb. xi. 9.

and Gomorreh, as the garden of Jehovah,
 as the land of Egypt, as thou comest to
 Joar: And Luth chose him all the plain 11
 of Jordan; and Luth journeyed to the
 east: and they parted from each other.
 Abram dwelt in the land of Canon; and 12
 Luth dwelt in the cities of the plain, and
 pitched tent by Sodom. And the men 13
 of Sodom *were* wicked, and finners against
 Jehovah, exceedingly.

And Jehovah said to Abram, after 14
 Luth had parted from him, lift up now
 thine eyes, and look, from the place
 where thou *art*, northward, and south-
 ward, and eastward, and westward; for 15
 all the land which thou seest, to thee will
 I give it, and to thy ^{*} seed for ever. And 16
 I will make thy seed as the dust of the
 earth; that if a man can number the
 dust of the earth, *then* shall thy seed be
 numbered also. Arise, ^y walk through the 17
 land, by it's length, and by it's breadth;
 for to thee will I give it. And Abram 18
 pitched tent, and came and dwelt among
 the oaks of Mamra, which is by Hebrun;
 and he built there an altar to Jehovah.

AND it was in the days of Amerpel XIV
 king of Sinor, Ariuc king of Alser,
 Cederlomer king of Oilam, and Tidol
 king of Guim, made war with Bero 2
 king of Sodom, and with Beresho king
 of Gomorreh, Sinab king of Adameh,
 and Semaber king of Jebiim, and the
 king of Belo, which is Joar. All these 3
 were confederate together in the vale of
^z Sidim, which *is* the ^a salt sea. Twelve 4
 years they served Cederlomer, and in the
 thirteenth year they rebelled. And in 5
 the fourteenth year came Cederlomer,

^z *i. e.* Breasts or paps. So this rich vale was named from the multi-mammia, or *many-breasted* idols to the genial powers of nature in it, as other places were from other idols.

^a Called so from the sulphureous salt, which, in showers from heaven, destroyed the country.

and the kings that *were* with him, and smote the Repaim in ^b Ofteret Karnim, and the ^c Zuzim in Hem, and the Aimim
 6 in Sueh Keretim, and the Horites in their mountain of Soir, at the ^d oak of glory, which *is* by the wilderness. And they returned, and came to Oin ^e Mispat, which *is* Kades: and they smote all the country of the Amalekites; and the Amorites also that dwelt at ^f Hajejen Tamar. And the king of Sodom went forth, and the king of Gomoreh, and the king of Adameh, and the king of Jibiim, and the king of Belo, which is Joar; and they waged war with them in the vale
 9 of Sidim; with Cederlomer king of ^g Oilam, and Tidal king of Guim, and Amrapel king of Sinor, and Ariuc
 10 king of Alfer; four kings to five. And the vale of Sidim *was* all slime-pits: and the kings of Sodom and Gomoreh fled, and fell there; and they that remained
 11 fled to the mountain. And they took all the substance of Sodom and Gomoreh, and all their sustenance, and went away.
 12 And they took Luth, the son of Abram's brother, and his substance, and went

away; for he dwelt by Sodom. And 13 there came one that escaped, and told Abram the Hebrew: and he dwelt by the oaks of Mamra the Amorite, the brother of Ascol, and brother of Oner. And they *were* under a purification with Abram. And Abram heard that his 14 brother was taken captive; and he drew out his trained men, that were born in his house, three hundred and eighteen, and pursued unto ^h Dan. And he came 15 upon them by night, he and his servants, and smote them, and pursued them to ⁱ Hubeh, which is on the left of Damascus. And he recovered all the substance; 16 and Luth his brother also and his substance he recovered; and the women likewise, and the people.

And the king of Sodom went out to 17 meet him on his return from the slaughter of Cederlomer, and the kings that were with him, in the valley of Sueh, which *is* the valley of ^k Molec. And 18 Melchisedek^l, king of Salem, brought forth bread and wine; and he *is* the priest of the Lord most high. And he blessed 19 him, and said, blessed *is* Abram of the

^b *i. e.* The bright circle of stars on the horns. The heathen-images were various, but, like the Cherubim, had always a mixture of the human and animal form together; a man or woman, bull, lion, eagle, or some other creature, with stars, eye, pomegranate, or flower to represent light; and the image took its name from some remarkable insigne belonging to it, as here from a circle of stars on the horns of the bull. See *Montfaucon* of the Syrian Gods.

^c Named so from *חיי* to hunt, or take game; either because they lived by hunting as the Indians, or because they hunted men as their game. Hem, Heb. *חיי* multitude, or confusion, is the name of their city.

^d *ל'ן* is an oak, or some such strong robust tree, and this, probably, was named from some appearance of Jehovah *in glory* there. In the East such trees are in hot weather preferable to house or tent, and under them even princes chuse to entertain one another. I have translated the Hebrew here, it not being the name of the place of their habitation, but that the battle was near this famous tree.

^e *i. e.* Fountain of judgment.

^f *i. e.* The arrow-palm-tree.

^g Oilam was the eldest son of Shem; the Guim were a people near Genesaret; and Sinor, where Babylon was: the places were at a great distance; but the Chaldeans, as in the history of Job, were, early, hunters of men and other prey besides wild beasts.

^h Possibly named so now from the judgement that fell upon these kings here.

ⁱ Hubeh is *hiding*; perhaps some place of shelter, cave, or &c. that put an end to the pursuit.

^k *i. e.* King; for so the light and the lion, his idol, was called. And we see how soon idolatry and its attendant corruption of morals crept into the house of Canon, which Noah foresaw when he pronounced him accursed. They burnt their children in their Molec alive to their Molec, *i. e.* to the fire or light.

^l See Heb. ch. vii. There is but one king of righteousness, and he was king of Salem, or peace, as he was afterwards of Jerusalem, being worshipped there as Jehovah their righteousness. This is the priest for ever to God, and to him Abram paid tythes, in maintenance, no doubt, of the altar and chapel he had built at Salem, or Sechem.

Lord most high, ^m maker of heaven and
 20 earth; and blessed *is* the Lord most high,
 who hath given thine enemies into thine
 21 hand: and he gave him tythe of all. And
 the king of Sodom said unto Abram, give
 me the ⁿ persons, and take the substance
 22 to thyself. And Abram said to the king
 of Sodom, I have lift up my hand to
 Jehovah, the Lord most high, maker of
 23 heaven and earth, ^o if from a thread to
 the latchet of a shoe, if I take any thing
 of all that *is* thine; nor shalt thou say, I
 24 made Abram rich: except only what the
 young men have eaten, and a share to
 the men which went with thee, Oner,
 Afcol, and Mamra; let them take their
 share.

XV. AFTER these things the ^p word of
 Jehovah came to Abram in a vision, say-
 ing, fear not, Abram, I will ^q give thee
 2 thy reward, an exceeding great *one*. And
 Abram said, Lord Jehovah, what wilt
 thou give me, and I go childless, and the
 son of the steward of my house, that Da-
 3 mesec, *is* my help ^r? And Abram said,
 behold, to me thou hast given no seed;
 and lo, one born in my house will be my
 4 heir. And behold the word of Jehovah
came to him, saying, this shall not be thy
 heir; but one who shall come out of
 thine own bowels, he shall be thy heir.

^m Maker, or Former; for קנה is to get, or obtain, as a man gets a flock of sheep, which he raises or breeds: and what *possessor* of heaven and earth, in our translation, means, I know not, unless it be *owner*, as having *made* heaven and earth.

ⁿ Heb. *bodies*, or breathing frames; we use *body* for a person.

^o This form of words shews that lifting up the hand to Jehovah, or swearing, was execratory, as—*curfed may I be if—*.

^p The word coming in a vision, evidently speaks of that word, who is Jehovah; as the New Testament doth of Christ, under that title, John i. 1.

^q I take קח to be a verb here, as it is ch. xiv. 20.

^r Or hope and dependance, *i. e.* for an heir, as it follows: so that אֱלֹהֵי עֵזֶר is not one but two words, as I take it. We find many instances of marrying their slaves or domestic servants to their children, and to

And he brought him forth abroad, and 5
 said, look now up to the heavens, and
 number the stars, if thou be able to num-
 ber them: and he said to him, so shall
 thy seed be. And he believed in Jeho- 6
 vah, and he imputed it to him for righ-
 teousness^s. And he said to him, I *am* 7
 Jehovah, who brought thee out of Aur
 of the Chaldees, to give thee this land,
 to possess it. And he said, Lord Jeho- 8
 vah, how shall I know that I shall possess
 it? And he said to him, take me three 9
 heifers, and three goats, and three rams,
 and a turtle-dove, and a young pigeon.
 And he took to him all these, and 10
 divided them in the midst, and laid
 each division one against the other, but
 the birds he divided not. And he laid 11
 the birds down by the carcases, and
 Abram ^t sat by them. And the solar 12
 light was going off, and a deep ^u sleep
 fell upon Abram; and lo, a horrible
 thick ^w darkness fell upon him. And he 13
 said unto Abram, know assuredly that
 thy seed shall be strangers in a land not
 their own, and shall serve them; and
 they shall afflict them four hundred
 years^x; and also that nation whom they 14
 shall serve will I judge; and after that
 they shall come out with great wealth.
 And thou shalt go to thy fathers in peace; 15

this day in the east, instances occur of their slaves being their heirs.

^s All believers are the seed of faithful Abraham; and so Abraham here thought of, and professed his faith in, the son of God, Rom. iv. 1, &c. He understood the mysteries contained in his history, which they, who now-a-days do not, suppose that he did not.

^t That is the posture of prayer and homage to this day; kneeling down and sitting upon their legs, *resting behind on their hams*. See *Observations on divers Passages of Scripture*, London, 1764, pag. 263. *Pococke*, Vol. I. p. 213.

^u Dreams were one way of consulting God; and God answers Abraham here in a dream.

^w Is not this that state of darkness and sin mankind lay in till redeemed; as Israel in Egypt was a figure of mankind under that bondage of Satan.

^x It being so long to the Exodus.

thou

thou shalt be buried in a good old age.
 16 And the fourth generation shall return
 hither; for the iniquity of the Amorite
 17 is not yet full. And when the solar light
 was gone off, and it was dusk, behold, a
 y furnace of smoak, and a flame of fire,
 18 which ^z passed between those divisions. In
 that day Jehovah cut a purification with
 Abram, saying, to thy seed I give this
 land, from the river of Egypt to the great
 19 river, the river Euphrates: the Kinites,
 20 and Kenezites, and Kadmonites, and the
 Hitites, and the Perizites, and the Re-
 21 paim, and the Amorites, and the Ca-
 nonites, and the Gergashites, and the
 Jebusites.

XVI. AND Sari, Abram's wife, had born
 him no *child*; and she had a bond-servant,
 an Egyptian, and her name *was* ^a Egar.
 2 And Sari said to Abram, behold now,
 Jehovah hath restrained me from bearing;
 go in, I pray thee, unto my bond-ser-
 vant; perhaps I may have a child from
 her. And Abram hearkened to the voice
 3 of Sari. And Sari, the wife of Abram,
 took Egar the Egyptian, her bond-ser-
 vant, after Abram had dwelt ten years in
 the land of Canon, and gave her to
 Abram her husband, for a wife to him.
 4 And he came in unto Egar, and she
 conceived: and when she saw that she
 had conceived, her mistress was vile in
 5 her eyes. And Sari said unto Abram, my
 wrong *be* upon thee; I gave my bond-
 servant into thy bosom, and she seeth

that she hath conceived, and I am become
 vile in her eyes; Jehovah judge between
 me and thee. And Abram said unto 6
 Sari, behold, thy bond-servant *is* in thy
 hand, do unto her what *is* good in thine
 eyes. And Sari humbled her, and she
 fled from her face.

And the ^b angel of Jehovah found her 7
 by a fountain of water in the wilderness,
 by the fountain in the way to Sur. And 8
 he said, Egar, Sari's bond-servant,
 whence camest thou? and whither art
 thou going? And she said, I am fled
 from the face of Sari my mistress. And 9
 the angel of Jehovah said unto her, re-
 turn to thy mistress, and humble thyself
 under her hands. And the angel of Je- 10
 hovah said unto her, I will greatly mul-
 tiply thy seed, and it shall not be num-
 bered for multitude. And the angel of 11
 Jehovah said unto her, behold, thou *hast*
 conceived, and shalt bear a son, and thou
 shalt call his name ^c Ismoal, for Jehovah
 will hearken to thy submission. And he 12
 shall be a wild man; his hand *shall be*
 against every one, and every one's hand
 against him: and he shall have a settle-
 ment ^d above all his brethren. And she 13
 called the name of Jehovah who spake to
 her, Thou, Lord, look upon me; for she
 said, did I even here ^e look after him
 who looked upon me? Therefore she 14
 called the well, The well of the living
 one who looketh upon me: behold, *it is*
 between ^f Kades and Bered.

^y Or cloud of smoak with the fire in it, as at Sinai, this being the glory of Jehovah in miniature, and appearing like the sun shining through a cloud. See Exod. xiv. 20. xix. 18. Psal. lxxviii. 14.

^z See Jer. xxxiv. 18. This was the ceremony at ratifying a promise, or confirming a covenant

^a If from נגר, the name is *what runs away like water*, see Gal. iv. 24. the human nature, which, being flesh, is to be *put off*, that which is born of the spirit, the new man, being the son that abideth for ever.

^b *i. e.* Agent, or assumed appearance, of Jehovah. It was Jehovah himself who was present in these assumed forms, that men might see him.

^c *i. e.* אל the Lord, ישמע will hearken to him. If the natural man submit to the terms of grace, he becomes a son of God.

^d Having a double share as the eldest son, ch. xxv. 18. and a settlement before they had: And mystically, peace and plenty, as well as civilized manners, have always gone with the faith of Christ, though the world be against the christian, and he against the world.

^e 1 John iv. 10.

^f The chief settlement of the Ismolites, called שקד, *i. e.* holy, perhaps as being blessed by this vision.

And

15 And Egar bare Abram a son: and Abram called the name of his son, whom Egar bare, Ismoal.

16 And Abram was eighty-six years old when Egar bare Ismoal to Abram.

XVII AND Abram was ninety-nine years old; and Jehovah appeared to Abram, and said unto him, *I am* the Lord all-bountiful, ^s walk thou before me, and be

2 perfect. And I will perform my purification between me and thee; and will

3 multiply thee very exceedingly. And Abram fell on his face, and Jehovah

4 spake unto him, saying, I, behold my purification is with thee, and thou shalt be the father of a multitude of nations.

5 And thy name shall no more be called ^h Abram, but thy name shall be ^h Abrem, for the father of a multitude of nations

6 will I make thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come

7 out of thee. And I will ⁱ establish my purification between me and thee, and thy seed after thee, in their generations, for an everlasting purification, to be

8 Aleim to thee and to thy seed after thee. And I will give to thee, and to thy seed after thee, the land in which thou art a sojourner, all the land of Canon for an everlasting possession: and I will be

9 Aleim to them.

And the Aleim said unto Abrem, and

thou shalt observe my purification, thou and thy seed after thee, in their generations. This is my ^k purification, which

10 ye shall observe between me and you, and thy seed after thee, every male among you shall be ^l circumcised: And

11 ye shall be circumcised in the flesh of your foreskin, and it shall be a sign of the purification between me and you. And he who is eight days old among

12 you shall be circumcised, every male in your generations: he that is born in thy house, or the purchase of money, with

13 every ^m son of the stranger, who is not of thy seed: He that is born in the house, and the purchase of thy money, shall

14 surely be circumcised; and my purification shall be in your flesh for an everlasting purification. And the male who

15 has the foreskin, who is not circumcised in the flesh of his foreskin, that person is even cut off from his people; he hath broken my ⁿ purification.

And the Aleim said unto Abrem, *as*

15 for Sari thy wife, thou shalt not call her name ^o Sari, but Sareh *shall* her name be. And I will bless her, and will also give

16 thee a son by her; and will bless her, and she shall become nations; kings of peoples shall be of her. And Abrem

17 fell upon his face, and laughed: and he said in his heart, shall one of a ^p hundred years old have a son born to him? and

^s Some would have these metaphors paraphrased; but they are very intelligible, as well as expressive.

^h אברם is *their chief*, meaning, I suppose, that he was the chief of the three brothers, (ch. xi. 27.) the blessing being given to him; but now he is *chief of* אברהם *the many*, by being father of the faithful. These mystical allegories are always true in the letter, as well as in the spirit: Abram was father of *many nations*; for each tribe of Israel was a nation, as well as the other nations that came from him, Ismoal, Midian, Esau, Moab, Ammon, &c.

ⁱ This promises everlasting life, in body and soul, to all the children of the faith of Abrem, Mat. xxii. 32. Jehovah being their *sworn allies* against all their enemies.

^k Here, as in other places, the *sign* or *type* is called by the same name as what it was to be a memorial or representation of.

^l Circumcision is explained to be cutting off all forward lusts, casting away the *superfluity of naughtiness*: and ערל signifies what is *too forward, too eager, or superfluous*; and thence *the prepuce*. See Deut. x. 16. Jer. iv. 4. Rom. ii. 28.

^m The son of the slave belonged to the master, as a slave too.

ⁿ Here it means the *terms*, as above the *sign*.

^o *Princely*, or *mayst thou be princess*; but שרה is *princess*, as mother of the prince of life.

^p Abrem's father was a hundred and thirty when he was born, but his mother might not be ninety.

shall

shall Sareh, who is ninety years^p old,
 18 bear? And Abrem said unto the Aleim,
 oh that Ismoal might live before thee!
 19 And the Aleim said, nay! Sareh thy wife
 shall bear thee a son, and thou shalt call
 his name Isaak; and I will establish my
 purification with him for an everlasting
 20 purification, to his seed after him. And
 for Ismoal I hear thee: behold, I will
 bless him, and will make him fruitful,
 and will multiply him very exceedingly;
 twelve princes shall he beget, and I will
 21 make him a great nation. And my pu-
 rification will I establish with Isaak,
 whom Sareh shall bear unto thee at the
 22 set^q time in the next year. And he left
 off talking with him, and the Aleim went
 up from Abrem.

23 And Abrem took Ismoal his son, and
 all that were born in his house, and every
one that was the purchase of his money,
 every male among the men of Abrem's
 house, and circumcised the flesh of their
 foreskin, on that very day, as the Aleim
 24 had said unto him. And Abrem *was*
 ninety and nine years old when he cir-
 25 cumcised the flesh of his foreskin. And
 Ismoal his son *was* thirteen years old
 when he circumcised the flesh of his
 26 foreskin. On the self-same day was
 Abrem circumcised, and Ismoal his son;
 27 and all the men of his house, he that was
 born in the house, and the purchase of
 his money, of the son of the stranger,
 were circumcised with him.

XVIII. AND Jehovah appeared to him among
 the oaks of Mamra; and he was sitting
 in the door of the tent, in the heat of

the day. And he lift up his eyes and 2
 looked, and lo, three men standing by
 r him; and he saw *them*, and ran from
 the tent-door to meet them, and bowed
 himself to the ground. And he said, if 3
 now I have found favour in thine eyes,
 pass not away, I pray, from thy ser-
 vant; let a little water, I pray now, be 4
 fetched, and wash ye your feet, and rest
 yourselves under the tree; and I will 5
 fetch a morsel of bread, and ye shall
 strengthen your heart, after that ye shall
 pass on, since ye are come to your ser-
 vant. And they said, so do as thou hast
 said. And Abrem hastened to the tent 6
 unto Sareh, and said, make haste, knead
 three measures of sifted meal, and make
 cakes^s. And Abrem ran to the herd, 7
 and took a calf tender and good, and
 he made haste and dressed it. And he 8
 took butter and milk, and the calf which
 he had dressed, and set before them; and
 he stood by them under the tree, and
 they did eat.

And they said unto him, where *is* Sa- 9
 reh thy wife? And he said, behold in
 the tent. And he said, I will certainly 10
 return unto thee at the time of life; and
 lo, Sareh thy wife shall have a son: and
 Sareh heard *it* at the tent door, for she
 was behind them. And Abrem and 11
 Sareh *were* old, being advanced in years:
 it had ceased to be with Sareh after the
 manner of women. And Sareh^u laughed 12
 within herself, saying, after I am old
 shall I have *that* pleasure, my lord being
 old also? And Jehovah said unto Abrem, 13
 wherefore did Sareh laugh, saying, shall

^q At nine months end, which is the time of life to
 a child. See ch xviii. 14. Abrem was in his ninety-
 ninth year now, and an hundred when Isaak was born.

^r *i. e.* By Jehovah, or the divine glory which ap-
 peared, and shewed the men to be the *three Persons of*
the Godhead, in which character they speak and are
 spoken to, sometimes as *one*, and sometimes as *three*.

^s This is still the custom in that country; and they

have several expeditious ways of making it bread.
 See *Observations on divers Passages of Scripture*, p. 132.

^t In an inner tent, as is the custom for their women
 to be.

^u There does not appear any more distrust of God's
 promise in Sareh than in Abrem, ch. xvii. 17. nor had
 her laughter been taken notice of here, but for the
 answer of God to Sareh, ver. 15.

I certainly have a child, who am old?
14 Is any thing too hard for Jehovah? At
the ^w season I will return unto thee, at
the time of life, and Sareh shall have
15 a son. And Sareh denied, saying, I
laughed not; for she was afraid. And
he said, no! but thou ^x shalt laugh.

16 And the men arose up from thence,
and looked towards Sodom; and Abrem
went with them to bring them on their
17 way. And Jehovah said, shall I hide
18 from Abrem what I am doing, seeing
that Abrem will come to be a great and
mighty nation, and all the nations of
19 the earth will be blessed in him; for I
know him, that he will command his
children, and his house after him, to
keep the way of Jehovah, to do righte-
ousness and judgment; that Jehovah
may bring upon Abrem that which he
20 hath spoken of him. And Jehovah said,
the cry of Sodom and Gomorrah, be-
cause it is great, and their sin, because
21 it is very grievous; I will go down now,
and see whether they have done alto-
gether according to the cry which is come
22 unto me; and if not, I shall know. And
the men turned from thence, and went
towards Sodom. And Abrem was yet
standing before Jehovah.

23 And Abrem drew near, and said, oh!
wilt thou destroy the righteous with the
24 wicked? Perhaps there are fifty righte-
ous within the city; what! wilt thou
destroy, and not spare the place for the
25 fifty righteous that *are* within it? Be it
far from thee to do after this manner;
to slay the righteous with the wicked,
and that the righteous should be as the
wicked, that be far from thee; shall
not the judge of all the earth do right?

^w See ch. xvii. 21

^x See ch. xxi. 6.

^y In this chapter is ocular proof of there being *one God*
and *three persons*; for the persons who appeared speak as

And Jehovah said, if I find in Sodom 26
fifty righteous within the city, then will
I spare the whole place for their sakes.
And Abrem answered and said, behold 27
now, I have taken upon me to speak
unto the Lord, who *am* but dust and
ashes! Perhaps there may be five want- 28
ing of the fifty righteous, wilt thou on
account of five, destroy the whole city?
And he said, I will not destroy *it* if I
find there forty and five. And he spake 29
unto him yet again, and said, perhaps
forty may be found there: and he said
I will not do *it* for forty's sake. And 30
he said, let not now my Lord be angry,
and I will speak, perhaps thirty may be
found there: and he said I will not do
it if I find thirty there. And he said, 31
behold now, I have taken upon me to
speak unto the Lord, perhaps twenty
may be found there: and he said I will
not destroy *it* for twenty's sake. And 32
he said, let not the Lord be angry, and
I will speak but this once, perhaps ten
may be found there: and he said I will
not destroy *it* for ten's sake. And Je- 33
hovah went away when he had done
talking with Abrem: and Abrem re-
turned to his place^y.

AND there came two angels to So- XIX.
dom in the evening: and Luth was
sitting in the gate of Sodom; and Luth
saw and rose up to meet them, and
bowed himself with his nose to the
ground. And he said, behold now, my 2
Lords, turn in, I pray you, into your
servant's house, and lodge ye, and wash
ye your feet, and ye shall arise in the
morning and go on your way: and they
said, no, for we will lodge in the street.
And he pressed them greatly; and they 3

Jehovah, and are spoken to, and of, as *the Lord in Tri-*
nity, whom Abraham entertained, according to the words
of the *Legatine Canons,* at Cealchythe, A. D. 785.
Johnson's Collection, Can. 18.

turned

turned in unto him, and entered into his house; and he made them an entertainment, and baked ² cakes, and they did eat.

4 But before they lay down, the men of the city, the men of Sodom, came round the house, both young and old, all the people from every quarter. And they called to Luth, and said unto him, where *are* the men who came to thee this night? bring them out unto us, 5 that we may know them. And Luth went out to them at the door, and he 6 shut the door after him. And he said, I pray you, my brethren, act not so 7 wickedly. Behold now, I have two daughters who have not known man; I will bring them out unto you, and do 8 unto them as *shall be* good in your eyes: only to these men do nothing; for there- 9 fore came they under the shadow of my roof. And they said, stand off. And they said, this *fellow* came in to sojourn, and he will needs be a judge; now will we deal worse with thee than with them. And they pressed close upon the man, 10 upon Luth; and they came near to break the door. And the men put forth their hand, and brought in Luth into the house to them, and shut to the door. 11 And they smote the men that were at the door of the house, with ² dazzlings, both small and great: and they wearied themselves to find the door. 12 And the men said unto Luth, whomsoever thou hast here, son in law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring forth 13 out of the place: for we are going to destroy this place; for the cry against them is great before Jehovah; and Jeho-

vah hath sent us to destroy it. And 14 Luth went out, and spake to his sons in law, who had married his daughters, and said, up, get ye out of this place; for Jehovah is going to destroy the city. But he was as one that jested in the eyes of his sons in law.

And when the dawn arose, the angels 15 hastened Luth, saying, arise, take thy wife, and thy two daughters who are present; lest thou be consumed in the punishment of the city: And he lin- 16 gered, and the men laid hold on his hand and on the hand of his wife, and on the hand of his two daughters; Jehovah having compassion on him: and they brought him forth, and set him without the city. And when they had brought them forth, 17 they said, escape for thy life; look not behind thee, nor tarry in all the plain; escape to the mountain lest thou be con- 18 sumed. And Luth said unto them, oh, not so, my Lord: behold now, thy ser- 19 vant hath found favour in thine eyes, and thou hast magnified thy mercy, which thou hast done unto me, in sav- 20 ing my life; and I cannot escape to the mountain, lest the evil overtake me, and I die: Behold now this city *is* near to 21 flee unto, and it *is* little; let me, I pray thee, escape thither, *is* it not little? and my soul shall live. And he said unto him 22 lo, I accept thee concerning this thing also, that I will not overthrow the city of which thou speakest: haste, escape 23 thither; for I cannot do any thing till thou art got thither: therefore was the name of the city called ^b Juor.

The sun was gone forth upon the earth 23 when Luth entered into Juor, and Je- 24

² Flat and pressed down with the hand; for so נִצְּוֹת implies.

^a It was not blindness, such as St. Paul's, Act. ix. 8. or Elymas's. Act. xiii. 11, but a delusion of sight, a false light, as 2 King. vi. 18. and the word occurs again

only there: Qu? if derived from אֵשׁ a flame and רָמָה to deceive?

^b i. e. Little. A figure of the little ones, who shall escape at the last day, Isa. lx. 22. Zech. xiii. 7. Mat. xiii. 14. and Luk. xii. 32, as the fire on Sodom was of everlasting fire.

hovah rained on Sodom and Gomoreh
 25 brimstone and fire from Jehovah out of
 the heavens, and ^b overthrew those cities,
 and all the plain, and all the inhabitants
 of the cities, and that which grew out
 26 of the ground. And his wife looked
 back from behind him, and she became
 a ^c statue of *the salt*.

27 And Abrem went early in the morn-
 ing to the place where he stood in the
 28 presence of Jehovah. And he looked
 towards Sodom and Gomoreh, and to-
 wards all the land of the plain, and saw
 that, lo, the smoke of the earth went up
 as the smoke of a furnace.

29 And when the Aleim destroyed the
 cities of the plain, the Aleim remem-
 bered Abrem, and sent Luth out of the
 midst of the overthrow, when he over-
 threw the cities in which Luth dwelt.

30 And Luth went up out of Juor, and
 dwelt in the mountain, and his two
 daughters with him; for he was afraid
 to dwell in Juor: and he dwelt in a
 cave, he and his two daughters.

31 And the elder said to the younger, our
 father is old, and *there is* no man in the
 land to come in unto us after the manner
 32 of all the earth; come, let us give our
 father wine, and let us lie with him,
 that we may preserve seed of our father.

33 And they gave their father wine that
 night, and the elder went in, and lay
 with her father; and he knew not when
 she lay down, nor when she arose. And

34 on the morrow, the elder said to the
 younger, behold, I lay yesternight with
 my father; let us make him drink wine
 this night also, and go thou in, *and* lie
 with him, that we may preserve seed of

our father. And they made their father 35
 drink wine that night also: and the
 younger arose, and lay with him: and he
 knew not when she lay down, nor when
 she rose up. And the two daughters of 36
 Luth conceived by their father. And 37
 the elder brought forth a son, and called
 his name ^d Muab: he *is* the father of the
 Muabites to this day. And the younger, 38
 she also bare a son, and called his name
^e Ben-omi: he is the father of the chil-
 dren of ^f Omun to this day.

AND Abrem removed from ^g thence XX
 towards the south country, and dwelt
 between Kades and Sur, and sojourned
 in Gerar. And Abrem said of Sareh 2
 his wife, she *is* my sister. And Abime-
 lec, the king of Gerar, sent and ^h took
 Sareh. And the Aleim came to Abi- 3
 melec in a dream by night, and said to
 him, behold, thou *art* a dead man, be-
 cause of the woman whom thou hast
 taken; for she *is* a ⁱ married woman.
 And Abimelec had not come near her: 4
 and he said, Lord, wilt thou slay even
 a righteous nation? Did he not say 5
 unto me she *is* my sister? and she, even
 she herself, said, he *is* my brother: in the
 integrity of my heart, and in the innocence
 of my hands I did this. And the Aleim 6
 said unto him in the dream, yea, I know
 that thou didst this in the integrity of thy
 heart; and I withheld thee from sinning
 against me; therefore I suffered thee
 not to touch her. And now restore 7
 the man's wife; for he *is* a prophet;
 and he shall pray for thee, that thou
 mayst recover: and if thou dost not re-
 store *her*, know that thou shalt surely die,
 thou, and all that *belong* to thee. And 8

^b A. M. 2107.
^c She was crusted over with the sulphureous salt; for
 such brimstone is.
^d *Desirable*, from אב or אבה.
 From בן *the son*, עמי with me.

^e עמון.
^g From Mamra, *i. e.* Hebrun. See ch. xviii. 1
^h As Pharoeh had done, ch. xii. twenty-four years
 before.
ⁱ Heb. *owner of a husband*.

Abimelec

Abimelec rose early in the morning, and called all his servants, and told all these things in their ears; and the men feared greatly. And Abimelec called to Abrem, and said unto him, what hast thou done to us? and what *is* my sin against thee, that thou shouldst bring on me and my kingdom a great sin? thou hast done unto me what ought not to have been done. And Abimelec said to Abrem, what sawest thou, that thou shouldst do this thing? And Abrem said, because I thought that surely the fear of the Aleim *is* not in this place, and they will kill me on account of my wife. And yet, in truth, *she is* my sister, the ^k daughter of my father, but not the daughter of my mother, and she became my wife. And when the Aleim (they) made me wander from my father's house, I said unto her, this *is* the kindness thou shalt do to me; in every place whither we shall come, say of me, he *is* my brother. And Abimelec took sheep, and oxen, and men-servants, and bond-women, and gave *them* to Abrem; and restored to him Sareh his wife. And Abimelec said, behold, my land *is* before thee; dwell where *it is* best in thine eyes. And to Sareh he said, behold, I give thy brother a ^l thousand of silver; behold, it *is* to thee a covering of the eyes of all that *are* with thee, and of all *others*, that thou hast been upright. And Abrem prayed unto the Aleim; and the Aleim healed Abimelec, and his

wife, and his women-servants, and they bare *children*; for Jehovah had ^m laid a restraint upon every womb in the house of Abimelec, because of Sareh, Abrem's wife.

AND Jehovah took notice of Sareh as he had said; and Jehovah did unto Sareh as he had spoken. And Sareh conceived, and bare Abrem a son in his old age, at the set time of which the Aleim had spoken to him. And Abrem called the name of his son who was born to him, whom Sareh bare to him, ⁿIsaak. And Abrem circumcised Isaak his son at eight days old, as the Aleim commanded him. And Abrem was a hundred years old when Isaak his son was born to him. A. M. 2108.

And Sareh said, the Aleim hath ^o made me laugh; every one that *heareth it* will laugh with me. And *me* said, who saith to Abrem, ^pshall Sareh give children suck? for I have brought *him* a son in his old age. And the child grew, and was weaned: and Abrem made a great ^q feast when Isaak was weaned.

And Sareh saw the son of Egar the Egyptian, whom she bare to Abrem, ^rmaking his mock. And she said to Abrem, cast out this servant and her son, for the son of this servant shall not inherit with my son, with Isaak. And the thing was very evil in the eyes of Abrem, because of his son.

And the Aleim said to Abrem, let it not be evil in thine eyes because of the

^k This should mean his own father's daughter, not his grandfather's, for she might have been daughter to his grandfather and grandmother, and not too near akin to marry; but his grandfather was dead twenty-one years before she was born.
^l A *thousand* might be a coin with a *bull* (Heb. הָלָא) upon it, whatever it was, it was for a testimonial to all men, that she was innocent as to any ill design in calling Abrem her brother, and תַּבְּרָא is not from תָּבַר to *reprove*.
^m Heb. *restrained a restraint*.
ⁿ Heb. Ijahak, *he shall laugh*, or *cause laughter*.
^o Given me reason to laugh, as God said—*no! but*

thou shalt laugh—ch. xviii. 15. This was matter of joy to all nations.
^p Where now are your sneers that mocked at the promise? It is very possible that Egar might affect not to think it possible, as it was against the interest of her son Ismoal.
^q See 1 Sam. i. 22, &c. And Isaac was now dedicated as the more immediate servant of God, which Ismoal, as the eldest son, opposed; and to prevent what had very nearly happened in Jacob's case, Ismoal and his mother are sent off.
^r Gal. iv. 29. Such mocks as intimated a further design.

youth, and because of thy servant: in all that Sareh hath said unto thee, hearken unto her voice; for in Isaak shall thy ^sseed be called. And the son also of the servant will I make a nation, because he *is* thy seed. And Abrem rose up in the morning, and took bread and a pitcher of water, and gave to Egar, putting *it* on her shoulder, and the lad, and sent her away; and she went and wandered in the wilderness of Bar-sebo. And the water was spent from the pitcher, and she threw the lad under one of the shrubs; and she went and sat her down over against *him*, at a distance, about a bow's shot, for she said, let me not see the death of the lad, and she sat over against *him*, and lift up her voice and wept. And the Aleim heard the voice of the lad: and the angel of the Aleim called to Egar out of heaven, and said to her, what aileth thee, Egar? fear not, for the Aleim will hearken to the voice of the lad, in the ^tname itself: arise, raise up the lad, and take hold of him with thy hand, for I will make him a great nation. And the Aleim ^uopened her eyes, and she saw a well of water, and she went and filled the pitcher with water, and gave the lad drink. And the Aleim was with the young man, and he grew, and dwelt in the wilderness, and he was a great bowman. And he dwelt in the wilderness of Paran: and his mother took him a wife from the land of Egypt.

^s Rom. ix. 7. Those who, as Isaac, are born after the will of God shall be called the seed of faithful Abrem, Gal. iv. 30; not nature, but grace, making us heirs, as Eve says of Kain. See ch. iv. 1.

^t *i. e.* Ismoal, *God will hear, or will hearken to*: and the translators missed both the literal and mystical sense, that God would hear Ismoal according to the promise expressed in his name, and the son of the bond-woman, בְּאִשֶׁר הוּא שָׂמָּה, by Him who is *the name itself*; which is the great promise of the gospel.

^u Not that they were shut before, but the Aleim now directed her eyes to the place.

And it was about this time that Abimelec spake, and Picol the captain of his army, to Abrem, saying, the Aleim *is* with thee in all that thou doest; and now swear unto me by the Aleim, behold, ^vif thou prove false to me, and my son, and my son's son; according to the kindness that I have done to thee, thou shalt do to me, and to the land wherein thou art a sojourner. And Abrem said, I will swear. And Abrem blamed Abimelec for the well of water which the servants of Abimelec had taken away. And Abimelec said, I know not who did this thing, and thou didst not tell me, and I did not even hear *of it* till this day. And Abrem took sheep and oxen, and gave to Abimelec: and they two cut a purification. And Abrem set seven ewes by themselves. And Abimelec said, what are these here seven ewes which thou hast set by themselves? And he said that thou mayst take the seven ewes at my hand, that it may be a ^wwitness for me, that I digged this well. Therefore he called that place ^xBar-sebo, because there they sware both of them. And they cut a purification at Bar-sebo: and Abimelec arose, and Picol the captain of his army, and returned into the land of the Philistines.

And he planted an ^yoak at Bar-sebo, and called on the name of Jehovah, the Lord everlasting. And Abrem sojourned in the ^zland of the Philistines many days.

^v See Note on ch. xiv. 23.

^w This shews a connection of ideas between שָׁבַע *seven* and שָׁבַע *an oath*, both meaning *sufficiency* or *security*.

^x The well of plenty, and satisfaction, or satiety, see xxvi. 33. for שָׁבַע is both.

^y אֵשֶׁל, from נָשַׁל *casting it's acorns*, is an oak. See 1 Sam. xxxi. 13. and 1 Chron. x. 12.

^z Barsebo was in the land of Canaan, and afterwards belonged to Judah.

XXII. AND it was after these things that the Aleim tried Abrem, and he said to him, Abrem: and he said, behold, here *am* I. And he said, ^a take now thy son, thine only *one*, whom thou lovest, *even* Isaak, and get thee to the land of Morieh, and offer him there for a burnt-offering, upon one of the mountains which I have told thee of.

3 And Abrem rose up early in the morning, and saddled his as, and took two of his young men with him, and Isaak his son; and clave wood for the burnt-offering, and arose, and went to the place which the Aleim had told him of.

4 And on the third day he lift up his eyes, and saw the place at a distance. And

5 Abrem said to his young men, abide ye here with the as, and I and the young man will go yonder and worship, and

6 come again to you. And Abrem took the wood for the burnt-offering, and laid it on Isaak his son; and he took the fire in his hand, and the knife: and they

7 two went together. And Isaak spake to Abrem his father, and said, my father: and he said, behold, here *am* I, my son.

8 And he said, behold the fire and the wood, but where *is* the ^b lamb for the burnt-offering? And Abrem said, the

9 Aleim will provide himself a lamb for a burnt-offering: and they two went together. And they came to the place

10 which the Aleim had told him of: and Abrem built the altar there, and laid the wood in order; and bound Isaak his son, and laid him upon the altar over the

11 wood. And Abrem stretched out his hand, and took the knife to stab his

12 son. And the angel of Jehovah called to

him out of the heavens, and said, Abrem, Abrem: and he said, here *am* I. And 12

he said, lay not thine hand upon the young man, neither do thou any thing to him; for now I know that thou fearest the Aleim, and withholdest not thy ^c son,

thine only *son* from me. And Abrem 13 lift up his eyes, and saw, and behold, a ram behind caught in the thicket by his

horns, and Abrem went and took the ram, and offered him up for a burnt-offering instead of his son. And Abrem 14

called the name of the place Jehovah will be seen, as it is said at this time^d, in that mountain Jehovah shall be seen.

And the angel of Jehovah called a se- 15 cond time to Abrem out of the heavens, 16

and said, by myself do I swear, saith Jehovah, that because thou hast done this thing, and hast not withholden thy son,

thine only *one*, that in blessing I will 17 bless thee, and will greatly multiply thy seed as the stars of the heavens, and as the

sand which *is* upon the sea-shore, and thy seed shall possess the gate of it's ene- 18 mies; and in thy seed shall all the na-

tions of the earth be blessed because thou hast obeyed my voice. And Abrem re- 19

turned to his young men, and they arose, and went together to Bar-sebo. And

Abrem dwelt at Bar-sebo. 20

And after these things it was told 20 Abrem, saying, behold Milceh, she also hath born children to Nahur thy brother; Ouj his first born, and Buz his 21

brother, and Kemual the father of Aram, and Cefed, and Hazu, and Pildes, and 22

Idelph, and Betual, and Betual begat Rebekeh. These eight did Milceh bear 23 to Nahur, Abrem's brother. And his

^a Heb. xi. 17.

^b It is plain by this that a *lamb* had used to be the burnt-offering before Moses.

^c A picture of the love of the Aleim to us, in giving up their son for us.

^d So it was known to be the place where Christ should suffer, and Jehovah manifest his glory Comp. John viii. 6.

concubine, whose name *was* Raumeh, she also bare Thebah, and Gahen, and Tehes, and Moceh.

XXIII. AND the life of Sareh was an hundred and twenty-seven years; the years of the life of Sareh. And Sareh ^edied in Kerit Arbo, which is Hebrun, in the land of Canon; and Abrem came to mourn for Sareh, and to bewail her.

3 And Abrem rose up from before his dead, and spake to the children of Het.

4 I *am* a stranger and a sojourner with you, give me the possession of a burying place with you, that I may bury my dead from

5 before me. And the children of Het

6 answered Abrem, saying to him, hear us, my lord, thou *art* the prince of the Aleim among us, in the choicest of our sepulchres, bury thy dead, none of us

7 will withhold his sepulchre from thee, from burying thy dead. And Abrem rose

8 and bowed himself to the people of the land, to the children of Het, and spake to

9 them, saying, if it be your mind that I should bury my dead from before me, hear

10 me, and intreat for me to Oprun the son of Jehar, that he would give me the cave

of Macpeleh, which is his, which is at the edge of his field, that he would give

it me for the full money among you, for the possession of a burying place. And

Oprun dwelt among the children of Het. And Oprun the Hettite answered Abrem

in the ears of the children of Het, of all who came into the ^fgate of their city,

11 saying, nay, my lord, hear me; I give thee the field and the cave that *is* in it;

^e A. M. 2125.

^f The gate was the place of all public business, and those that came into the gate, or *sat* in it, composed the court. So *possessing the gate* of the enemy, ch. xxii. 17. *is* being lord over them.

^g Many pretend to ascertain the value of the money and the weights mentioned in different parts of scripture: but weights and money have always differed so much in different countries and ages, that there appears

I give it thee in the eyes of the children of my people; I give it thee, bury thy dead. And Abrem bowed himself be- 12

fore the people of the land, and he spake 13

unto Oprun in the ears of the people of the land, saying, but if thou wilt hear

me, I will give thee the price of the field; take *it* of me, and I will bury my

dead there. And Oprun answered 14

Abrem, saying to him, my lord, hear 15

me, the ground *is* four hundred ^gshekels of silver, what *is* that between me and

thee? bury therefore thy dead. And Abrem 16

hearkened to Oprun, and Abrem weighed Oprun the silver which he had spoken of

in the ears of the children of Het; four hundred shekels of silver current with

the merchant. And Oprun's field, which *is* in Mac- 17

peleh, which is before Mamra, the field and the cave that *is* in it, and all the

trees that *were* in the field, which *were* in all its borders round about, were con- 18

firmed to Abrem for a purchase in the eyes of the children of Het, by all that

^hcame into the gate of their city. And 19

after this Abrem buried Sareh his wife in the cave of the field of Macpeleh,

before Mamra, which *is* Hebrun, in the land of Canon. And the field and the 20

cave in it were confirmed to Abrem for a possession of a burying place, by the children of Het.

XXIV. WHEN Abrem was old, being ad- vanced in years, and Jehovah had blessed

Abrem in every thing, Abrem said to his servant, an elder of his house, who

nothing certain either on those heads, or on that of the *measures*. The shekel is generally allowed to have been about half a crown, or 2s. 6d. nearly.

^h *i. e.* By all the elders of the city. How this transfer of the ground was made is not mentioned: but sales being public, and before the civil magistrate, or the elders of the place, shews a wisdom and policy well worthy our imitation.

ruled over all that he had, put now thy
hand under my ⁱ thigh, that I may swear
3 thee by Jehovah, the Aleim of heaven,
and the Aleim of the earth, that thou
shalt not take a wife for my son of the
daughters of the Canonites, among whom
4 I dwell; but that thou wilt go to my
own country, and to my kindred, and
5 take a wife for my son, for Isaak. And
the servant said to him, if the woman
be not willing to come after me into this
country, shall I carry back thy son to the
6 country from whence thou camest? And
Abrem said to him, take heed that thou
carry not my son back again thither.
7 Jehovah the Aleim of the ^k heavens,
who took me from my father's house,
and from the land of my nativity, and
who spake to me, and who sware to me,
saying, to thy seed will I give this land,
he will send his ^l angel before thee, and
thou shalt take a wife for my son from
8 thence. And if the woman is not willing
to come after thee, then thou shalt be
clear from this my oath; only thou shalt
not carry my son back again thither.
9 And the servant put his hand under the
thigh of Abrem his master, and sware
unto him to this purpose.
10 And the servant took ten camels of the
camels of his master and went; and of every
good thing of his master's, in his hand:
and he arose, and went to Aram of the
11 ^m rivers, to the city of Nahur. And he
made the camels ⁿ kneel down without the
city, at the well of water, in the even-
ing, at the time the ^o women come out
12 to draw. And he said, Jehovah, the

Aleim of my master Abrem, be with
me this day, and shew kindness to my
master Abrem: behold, I stand by the 13
spring of water, and the daughters of the
men of the city come out to draw water;
and let the young woman to whom I 14
shall say, let down, I pray thee, thy
pitcher, that I may drink, and she says,
drink, and I will give thy camels drink
also, *be she whom* thou hast appointed for
thy servant, for Isaak; and by this shall
I know that thou wilt shew kindness to
my master.

And before he had done speaking, be- 15
hold, Rebekeh came out, who was born
to Betual, the son of Milceh, the wife
of Nahur, Abrem's brother, and her
pitcher upon her shoulder. And the 16
young woman *was* of an exceeding good
appearance, a virgin, and no man had
known her. And she went down to the
spring, and filled her pitcher, and came
up. And the servant ran to meet her, 17
and said, let me drink, I pray thee, a
little water out of thy pitcher. And she 18
said, drink, ^p sir; and she made haste
and let down her pitcher upon her hand,
and gave him drink. And when she had 19
done giving him drink, she said, I
will draw for thy camels also, till they
have done drinking. And she hastened 20
and emptied her pitcher into the *water-*
trough; and she ran again to the well
to draw: and she drew for all his ca- 21
mels. And the man, wondering at her,
was lost in thought, to see whether Je-
hovah had prospered his journey or not.
And when the camels had done drink- 22

ⁱ Christ being to come out of his thigh. So ch. xlvii. 29.

^k *i. e.* Who is Lord and Ruler of the heavens.

^l In our language, God's providence will work for you, for *the angel* is the agent or agency of God.

^m Or *Mesopotamia*, so called because between the rivers Tigris and Euphrates.

ⁿ Which they do when they are to be loaded and unloaded.

^o The servile works, in those ancient times of simplicity, were done by women of the best rank, though they had female slaves to wait upon them.

^p אָדוֹן is *lord* or *master*, as a term of respect, but not what *my lord* sounds to us; nor is the final *jod* here

—my—

ing,

ing, the man took a ring of gold ^a of half a shekel weight, and two bracelets for her hands; ten of gold their weight.

23 And he said, whose daughter *art* thou? tell me, I pray thee, is there room for

24 us *in* thy father's house to lodge? And she said to him, I *am* the daughter of Betual, the son of Milceh, whom she bare

25 to Nahur. And she said to him, there *is* straw also, and plenty of ^rprovender with

26 us, and room to lodge. And the man bent his head, and bowed down himself

27 to Jehovah. And he said, blessed *be* Jehovah the Aleim of my master Abrem, who hath not cast off his mercy and his truth from my master; ^sI, Jehovah hath led me to the house of my master's brother. And the young woman ran and told her mother's family according to these things.

29 And Rebekeh had a brother, and his name *was* Laben, and Laben ran out to

30 the man to the spring. And when he saw the ring and the bracelets upon his sister's hands, and when he heard the words of Rebekeh his sister, saying, thus spake the man to me, he came to the man, and behold he was standing by the

31 camels at the spring. And he said, come in, thou blessed of Jehovah, why standest thou without? and I have prepared the house, and *there is* room for the camels.

32 And he brought the man into the house, and he loosed the camels, and gave straw and provender to the camels, and water to ^twash his feet, and the feet of

33 the men that *were* with him. And he set before him to eat; and he said, I will not eat till I have told my business: and

^a And pendant with it.

^r They cut straw small, and mix it with beans and barley, for their beasts, and this may be the *provender* meant here.

^s We find—*I*—used in this manner in other places of scripture, and it often is so in *Shakespeare*.

he said, speak. And he said, I *am* Abrem's 34
servant, and Jehovah has blessed my 35
master exceedingly, and made *him* great,
and hath given him sheep, and oxen, and
silver, and gold, and men-servants, and
women-servants, and camels, and asses.
And Sareh, the wife of my master, bare 36
a son to my master after she was old,
and he hath given him all that he hath.
And my master sware me, saying, thou 37
shalt not take a wife for my son of the
daughters of the Canonites, in whose
land I dwell: "if thou go not to my 38
father's house, and to my family, and
takest a wife to my son. And I said 39
to my master, perhaps the woman will
not come after me. And he said to 40
me, Jehovah, before whom I have
walked, will send his angel with thee,
and prosper thy journey, and thou
shalt take a wife for my son of my fa-
mily, and of my father's house. Then 41
shalt thou be clear from this my curse;
if thou comest to my family, and they
will not give thee *one*, then shalt thou
be clear from my curse. And I came 42
to-day to the spring, and I said, Jeho-
vah, the Aleim of my master Abrem,
if thou wilt prosper the journey which I
am come upon, behold, I stand by the 43
spring of water, and it shall be, *when* a vir-
gin cometh out to draw, and I say to her,
let me drink, I pray thee, a little water 44
out of thy pitcher, and she saith to me,
both drink thyself, and I will draw also for
thy camels, *let* that *be* the woman whom
Jehovah hath appointed for my master's 45
son. And before I had done speaking
^wto myself, behold Rebekeh came out,

^t In hot dry countries washing the feet of travellers must be very refreshing, especially as their sandals or open shoes could not keep out the sand.

^u *If* implies the conditional curse of the oath, as ch. xiv. 22.

^w Heb. *in my heart, or in the midst of me.*

and her pitcher upon her shoulder; and she went down to the spring, and drew; and I said to her, let me drink, I pray thee. And she made haste and let down her pitcher from off her, and said, drink, and I will give thy camels drink also: and I drank, and she gave the camels drink also. And I asked her, and said, whose daughter art thou? and she said, the daughter of Betual, the son of Nahur, whom Milceh bare to him. And I put a ^{*}ring on her nose, and bracelets on her hands. And I bent my head, and bowed down myself to Jehovah, and blessed Jehovah the Aleim of my master Abrem, who had led me in the way *in* truth, to take the daughter of my master's brother for his son. And now if ye will deal kindly and truly by my master, tell me; and if not, tell me; and I will turn to the right hand or to the left. And ^γLaben and Betual answered, and said, the thing proceedeth from Jehovah; we cannot say to thee bad or good: behold, Rebekah *is* before thee, take *her*, and go; and let her be the wife of thy master's son, as Jehovah hath spoken. And when Abrem's servant heard their words, he bowed himself to Jehovah to the ground. And the servant brought forth jewels of silver, and jewels of gold, and garments, and gave to Rebekah; and he gave ^zvaluable things to her brother, and to her mother. And they did eat and drink, he and the men that *were* with him; and they tarried *the night*, and rose up in the morning; and he said, send me away to my master. And her

brother said, and her mother, let the young woman stay with us, if but ten days; afterwards she shall go. And he said to them, detain me not, since Jehovah hath prospered my journey, send me away that I may go to my master. And they said, we will call the young woman, and enquire of her own mouth. And they called Rebekah, and said to her, wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abrem's servant, and his men. And they blessed Rebekah, and said to her, our sister, mayst thou become thousands of millions, and may thy ^aseed possess the gate of those who hate them. And Rebekah arose, and her young women, and rode upon the camels, and went after the man: and the servant took Rebekah and went away. And Isaak came from the way to the well Lehi-rai; for he dwelt ^bin the south country. And Isaak went out to meditate in the field ^cat it's turning evening; and he lift up his eyes and saw, and behold the camels *were* coming. And Rebekah lift up her eyes, and saw Isaak, and she alighted from the camel; and she ^dsaid to the servant, what man *is* that there, who is walking in the field towards us? And the servant said, it *is* my master. And she took a ^eveil and covered herself. And the servant told Isaak all the things which he had done. And Isaak brought her into the tent of Sareh his mother. And he took Rebekah, and she became his wife, and he loved her. And Isaak was comforted for his mother.

^{*} With a pendant to it most likely.

^γ Abrem was now a hundred and forty, and as Nahur was older than Abrem, who was born in the hundred and thirtieth year of his father, (see Note (1) on ch. xi. 26.) Betual might be in a manner superannuated.

^z כִּנְוִיָּהוּ is a general term from נָוָה *preferable*.

^a This was the blessing on Abrem, which descended to Isaac, and through Rebekah to Jacob.

^b Towards Egypt, as the well was, ch. xvi. 7, 14. near Sur.

^c *i. e.* When the place where they were turned to the evening.

^d This was said before she alighted.

^e People of fashion use such veils to this day in the East.

XXV. AND Abrem took him another wife,
 2 and her name *was* Kethureh. And she
 bare him Zimren, and Ikefen, and Me-
 den, and Medin, and Isebek, and Sueh.
 3 And Ikefen begat Seba and Dedan. And
 the sons of Dedan *were* Afurem, and
 4 Lethusem, and Lamim. And the sons
 of Medin were Oipeh, and Oper, and
 Hanec, and Abido, and Aldoeh. All
 these *were* the sons of Kethureh.
 5 And Abrem gave all that he had to
 6 IsaaK : and to the sons of the concubines
 which Abrem had, Abrem gave gifts,
 and sent them away from IsaaK his son,
 while he yet lived, eastward into the
 7 country of ^fKedem. And these *are* the
 days of the years of the life of Abrem
 8 which he lived, an hundred and seventy-
 five years. And Abrem expired, and he
 died in a good old age, old and ^gdone, and
 9 was gathered to his people. And IsaaK
 and Ismoal, his sons, buried him in the
 cave of Macpeleh, in the field of Oprun,
 the son of Jeher the Hettite, which *is* be-
 10 fore Mamra, the field which Abrem
 bought of the sons of Het ; there was
 Abrem buried, and Sareh his wife.
 11 And after the death of Abrem the
 Aleim blessed IsaaK his son. And IsaaK
 12 dwelt by the well Lehi-rai. These *are*
 the generations of Ismoal, the son of
 Abrem, whom Egar the Egyptian, the
 bond-servant of Sareh, bare to Abrem.
 13 And these *are* the names of the sons of
 Ismoal, by their names, according to
 their birth. The first born of Ismoal,

Nebit, and Keder, and Arbal, and Me-
 besem, and Mesmo, and Dumeh, and 14
 Mefa, Heder, and Tima, Ithur, Napis, 15
 and Kedmeh. These *were* the sons of 16
 Ismoal, and these *were* their names, in
 their villages, and in their ^htowns : twelve
 princes according to their families. And 17
 these *are* the years of the life of Ismoal,
 an hundred and thirty seven years, and
 he expired, and died, and was gathered
 to his people. And they dwelt from 18
 Havileh to Sur, which *is* before Egypt,
 as thou goest to Assyria. He had a lot
ⁱabove all his brethren.

And these *are* the generations of IsaaK 19
 the son of Abrem. Abrem begat IsaaK.
 And IsaaK was forty years old when he 20
 took Rebekeh, the daughter of Betual
 the ^kAramite of Padan-aram, the sister
 of Laben the Assyrian, to him to wife.
 And IsaaK intreated Jehovah for his wife, 21
 for she *was* barren ; and Jehovah was in-
 treated of him and Rebekeh his wife
 conceived. And the children struggled 22
 within her : and she said, is it so ? why
 am I thus ? And she went to ^lenquire of
 Jehovah. And Jehovah said to her, two 23
^mnations are in thy womb, and two peo-
 ples shall be separated from thy bowels ;
 and *one* people shall be stronger than *the*
other people, and the elder shall serve
 the younger.

And her days to bring forth were com- 24
 pleted, and behold, male children *were*
 in her womb. And the first came forth 25
 red, all over like a garment of hair ; and

^f It seems a general name for the country to the east of Judea, between Reuben and Moab, to the east of the dead sea.

^g *Done*, or having enough, fatur, fated. Jacob was then fifteen.

^h Either houses or tents, in rows or streets.

ⁱ Except Isaac ; being the first born, who had a double share.

^k Padan-aram was part of Assyria, and under the

dominion of Nineveh, and Aram was brother of Assur, who built Nineveh. Gen. x. 22.

^l Then they must have an oracle or prophet.

^m The flesh is born before the spirit, and the flesh will struggle though the spirit must subdue it. The natural and spiritual man are these twins in the church that are at perpetual war till the flesh submit, and then will it be the man of God, and made like to Christ's glorious body.

26 his name was called ⁿ Esau. And after
 this came his brother out; and his hand
 had hold of Esau's heel: and his name
 was called ^o Jacob. And Isaac *was* sixty
 27 years old when she bare them. And the
 children grew up; and Esau ^p followed
 hunting, *being* a man of the field; and
 Jacob *was* a ^q perfect man, ^r dwelling in
 28 tents. And Isaak loved Esau, because
 he ^s liked what he took in hunting; and
 Rebekeh loved Jacob.

29 And Jacob had boiled him some
 broth; and Esau came from the field,
 30 and he *was* faint. And Esau said to Ja-
 cob, give me a sup, I pray thee, of
 'red, of that there red, for I *am* faint:
 therefore was his name called ^u Adum.
 31 And Jacob said, sell me now thy birth-
 32 right. And Esau said, behold, I ^w must
 die, and what is this birth-right to me?
 33 Swear unto me at this time. And he
 sware unto him, and sold his birth-right
 34 to Jacob. And Jacob gave Esau bread
 and ^x lentile broth, and he did eat and
 drink, and rose up and went his way:
 And Esau despised the birth-right.

XXVI. AND there was a famine in the land,
 besides the former famine that was in the
 days of Abrem. And Isaak went to Abi-
 melec the king of the Philistines to Gerar.
 2 And Jehovah appeared to him, and said,
 go not down into Egypt, dwell in the
 3 land which I have commanded thee; so-
 journ in this land, and I will be with
 thee and bless thee; for to thee and to

thy seed will I give all these countries,
 and will perform the oath which I sware
 unto Abrem thy father; and I will mul- 4
 tiply thy seed as the stars of the heavens;
 and I will give to thy seed all these coun-
 tries; and in thy seed shall all the na-
 tions of the earth be blessed; because 5
 Abrem obeyed my voice, and kept my
 charge, my commandments, and my sta-
 tutes, and my ^y law.

And Isaak dwelt in Gerar. And the 6 7
 men of the place enquired about his
 wife, and he said, she *is* my sister; for
 he was afraid to say my wife, lest the
 men of the place should kill me for Re-
 bekeh, because she is a beautiful person.
 And when he had been many days there, 8
 Abimelec, king of the Philistines, looked
 in at a window, and saw, and behold,
 Isaak was playing with Rebekeh his wife.
 And Abimelec called Isaak, and said, 9
 surely, behold, she *is* thy wife; and
 how couldst thou say, she *is* my sister?
 And Isaak said to him, because I said
 lest I die for her. And Abimelec said, 10
 what *is* this thou hast done to us? a
 little more and somebody had lain with
 thy wife, and thou hadst brought guilt
 upon us. And Abimelec commanded 11
 all the people, saying, whosoever touch-
 eth this man and his wife shall ^z suffer
 death. And Isaak sowed in that country, 12
 and received that year an hundred fold
 of barley: and Jehovah blessed him.
 And the man became great, and conti-

ⁿ Heb. *Ofu moth-like*, being like a hairy moth, and red, see Job iv. 19. xxvii. 18. an emblem of human frailty and transitory life.

^o Heb. *Ioheb, or supplanter*. See the mystery, Hof. xii. 3.

^p Or *was experienced* in it.

^q As Noah and others were.

^r As a stranger on earth; while Esau, like Nimrod, fought a kingdom, living by his bow.

^s Heb. *it was to his mouth or taste*.

^t They have still a soup, or broth, made of lentils and other ingredients to heighten it's relish, of a cho-

colate colour; and they call it *Red* to this day. See *Sbarw's Travels*.

^u Earthly or fleshly, carnal; from the red colour of flesh.

^w Heb. *am going to death, i. e. must die before the promise can come to me*. It belonged to their seed after them: not that he was almost dead with hunger and weariness.

^x A species of barley prepared and stewed.

^y Then there was a *law* of God before Moses', but which appears to have been in substance the same.

^z Heb. *die a death, or rather dying shall die*.

14 nued going on and increasing till he be-
 15 came very great. And he had flocks of
 16 sheep, and herds of oxen, and a great
 17 number of servants. And the Philistines
 18 envied him. And all the wells which
 19 the servants of his father digged in the
 20 days of Abrem his father, the Philistines
 21 stopped them up and filled them with
 22 dust. And Abimelec said to Isaak, go
 23 from us, for thou art greatly too much
 24 for us.

17 And Isaak went from thence, and
 18 pitched in the valley of Gerar, and dwelt
 19 there. And Isaak dug again the wells
 20 of water which were digged in the
 21 days of Abrem his father, but the Phi-
 22 listines had stopped them up after the
 23 death of Abrem; and he called them by the
 24 same names by which his father called
 25 them. And the servants of Isaak digged in
 26 the valley, and found there a well of
 27 ^aspringing water. And the shepherds of
 28 Gerar contended with the shepherds of
 29 Isaak, saying, the water *is* our's: and he
 30 called the name of the well ^bOppression,
 31 because they oppressed him. And they
 32 digged another well, and they contended
 33 for that also; and he called the name of
 34 it ^cPersecution. And he removed from
 35 thence, and digged another well, and
 36 they did not contend for it; and he
 37 called the name of it ^eEnlargement:
 38 and he said, for now Jehovah hath made
 39 room for us, and we shall be ^dfruitful in
 40 the land. And he went up from thence
 41 to Bar-sebo. And Jehovah appeared to
 42 him that night, and said, *I am* the Aleim
 43 of Abrem thy father; fear not, for *I am*
 44 with thee, and will bless thee; and I

^a Heb. *living*, not stagnate.

^b Fixed a mark of infamy on the justice of the coun-
 try in permitting it.

^c A pledge of that deliverance and *enlargement* from
 trouble; and in number of descendants as the stars of
 heaven promised to Abrem, ch. xv.

^d A memorial, it is likely, of that persecution they

will multiply thy seed for Abrem my
 servant's sake. And he built there an
 altar, and called on the name of Je-
 hovah, and pitched the tent there;
 and there the servants of Isaak digged a
 well.

And Abimelec went to him from Ge-
 rar, and Ahazet his friend, and Picol
 the captain of his army. And Isaak said
 to them, why are ye come to me, when
 ye have been enemies to me, and sent
 me away from you? And they said, we
 see plainly that Jehovah is with thee,
 and we desire that there should be an
 oath between us, between us and thee,
 and that we may cut a purification with
 thee; if thou do harm to us, as we have
 not hurt thee, and as we have done to
 thee nothing but good, and sent thee
 away in peace, now thou blessed of Je-
 hovah! And he made them an entertain-
 ment, and they did eat and drink. And
 they arose in the morning, and sware to
 each other: and Isaak sent them away,
 and they went from him in peace. And
 on that same day the servants of
 Isaak came and told him of the well
 which they had been digging, and said
 to him, we have found water. And he
 called it Plenty, therefore the name of
 the city *is* ^eBar-sebo to this day.

And Esau was forty years old, and he
 took to wife Jeudit the daughter of Ba-
 ri the Hettite, and Besemet the daughter
 of Ailen the Hettite; and they were a bit-
 terness of soul to Isaak and to Rebekeh.

AND when Isaak was ^fold, and
 his eyes were dim, that he could not
 see, he called Esau his eldest son, and

were to meet with before the promise of their delive-
 rance could take place.

^e *i. e.* *A well of plenty*, or fountain of perfect happi-
 ness, or of the living water, see Joh. iv. 10.

^f He was a hundred and thirty-seven, for Jacob was
 seventy-seven when he went to Padan-aram, which was
 immediately upon this. Comp. ch. xxv. 26.

said

1 said to him, my son: and he said to
 2 him, here *am* I. And he said, behold,
 now I am old, I know not the day of
 3 my death: and now take thy instru-
 ments, thy quiver and thy bow, and go
 out to the field, and hunt me *some* game,
 4 and make me savoury meats, such as I
 love, and bring to me, and I will eat,
 that my soul may bless thee before I die.
 5 And Rebekeh heard when Isaak spake
 to Esau his son. And Esau went to the
 field to hunt *for* game to bring *it*.
 6 And Rebekeh spake to Jacob her son,
 saying, behold, I heard thy father speak
 7 to Esau thy brother, saying, bring me
 venison, and make me savoury meats,
 and I will eat, and bless thee before Je-
 8 hovah, before my death. And now, my
 son, obey my voice according to what I
 9 command thee. Go, I pray thee, to the
 flock, and take me thence two good kids,
 and I will make them savoury meats for
 10 thy father, such as he loveth: and
 thou shalt bring them to thy father, that
 he may eat, that he may bless thee be-
 11 fore his death. And Jacob said to Re-
 bekeh his mother, behold, Esau my
 brother *is* a hairy man, and I *am* a smooth
 12 man; perhaps my father will feel me, and I
 shall be looked upon by him as a deceiver,
 and bring upon myself a curse, and not
 13 a blessing. And his mother said to him,
 on me *be* thy curse, my son; only obey
 my voice, and go fetch *them* to me.
 14 And he went, and took and brought
them to his mother: and his mother
 made savoury meats, such as his father
 15 loved. And Rebekeh took the garments
 of her elder son Esau, the [§]desireable
 ones, which *were* by her in the house,

and put them on Jacob, her younger
 son. And she put the skins of the kids 16
 upon his hands, and upon the smooth of
 his neck. And she put the savoury 17
 meats and the bread, which she had pre-
 pared, into the hand of Jacob her son.

And he came to his father, and he 18
 said, my father: and he said, here *am* I;
 who *art* thou, my son? And Jacob said 19
 to his father, I *am* Esau, thy first born;
 I have done as thou spakest to me: arise
 now, sit and eat of my venison, that thy
 soul may bless me. And Isaak said to 20
 his son, how *is* this that thou didst find
it so soon, my son? And he said, because
 Jehovah thy Aleim brought *it* before me.
 And Isaak said to Jacob, come near now, 21
 my son, and I will feel thee, whether
 thou *be* my very son Esau or not. And 22
 Jacob came near to Isaak his father, and
 he felt him, and said, the voice *is* Jacob's
 voice, but the hands *are* the hands of
 Esau. And he did not discern him, be- 23
 cause his hands were hairy, as his brother
 Esau's hands; and he blessed him. And 24
 he said, *art* thou my very son Esau?
 And he said, I *am*. And he said, come 25
 near to me, and I will eat of my son's
 venison, that my soul may bless thee.
 And he came near to him, and he did
 eat; and he brought him wine, and he
 drank. And Isaak his father said to him, 26
 come near now, and kiss me, my son.
 And he came near, and ^hhe kissed him; 27
 and he smelt the ⁱodour of his garments,
 and he blessed him, and said, see, the
 smell of my son *is* as the smell of a field
 which Jehovah hath blessed. And the 28
 Aleim will give thee of the dew of hea-
 ven, and of the fatness of the earth, and

[§] A term used for all the sacred things in the house
 of God, Isa. lxi. 11. Lam. i. 7. though the word sig-
 nifies what is most valued and desired.

^h Isaak kissed Jacob, as Samuel did Saul.

ⁱ The holy anointing oil being on them. See Exod.

xxx. 22.—30. The mystery of this story is, that we
 must put on the Lord Jesus, and appear in his righte-
 ousness, to obtain the blessing which neither Adam, the
 natural man, nor the law or outward service have any
 title to.

plenty

29 plenty of corn and wine. Peoples shall serve thee, and nations bow down to thee: be lord over thy brethren, and let the children of thy mother bow down to thee: cursed *be* they that curse thee, and blessed they that bless thee.

30 And as soon as Isaak had made an end of blessing Jacob, and Jacob was but just gone out from the presence of Isaak his father, Esau his brother came from his

31 hunting. And he also made savoury meats and brought to his father. And he said to his father, let my father arise and eat of his son's venison, that thy soul

32 may bless me. And Isaak his father said to him, who *art* thou? And he said, I

33 *am* thy son, thy first born, Esau. And Isaak trembled and shook ^kvery exceedingly, and said, who! where *is* he that hath taken ^lvenison and brought me, and I have eaten of all before thou camest,

34 and have blessed him? yea, *and* he will be blessed. When Esau heard the words of his father, he cried out with an exceeding great and bitter cry, and said to his father, bless me, *even* me also, O my

35 father. And he said thy brother hath come in subtlety and taken thy blessing.

36 And he said, was it for this his name was called Jacob? for he hath supplanted me these two times; he took my birth-right, and behold, now he hath taken

my blessing: and he said, hast thou not reserved a blessing for me? And Isaak ³⁷ answered and said to Esau, behold, I have made him thy lord, and all his brethren have I given to him for servants, and with ^mcorn and wine have I sustained him; and what now can I do for thee, my son? And Esau said to his father, ³⁸ is that the only blessing thou hast, my father? bless me, *even* me also, O my father; and Esau lift up his voice and wept. And Isaak his father answered ³⁹ and said to him, behold, thy dwelling shall be in the fatness of the earth, and of the dew of the heavens from above. And by thy ⁿsword shalt thou live, and serve thy brother. And it shall be, when ⁴⁰ thou art brought down, that thou shalt break his yoke from off thy neck.

And Esau ^ohated Jacob, because of ⁴¹ the blessing with which his father had blessed him. And Esau said in his heart, the days of mourning for my father are ^pat hand, and then will I slay my brother Jacob. And the words of Esau, ⁴² her elder son, ^qwere told to Rebekeh; and she sent and called Jacob, her younger son, and said to him, behold, thy brother Esau comforteth himself concerning thee, to kill thee. And now, my son, ⁴³ obey my voice, and arise, flee thou to Laban my brother, to Haran; and stay ⁴⁴

^k Heb *trembled a very great trembling or shaking.*

^l Fawns or the young of some of the many sorts of wild deer might be what Esau brought, as kids were substituted in their room, and spice and savoury sauce would help on the cheat.

Were not the kids, and so also Esau's game, first offered on the altar, as Isaac must know the garments by their smell, and has no suspicion on their account?

^m All the blessings of God, even all the fruits of the earth, are given us *in Christ*; much more the graces of the spirit. What then hath the natural man to do? Submit to Christ, and fight against the world. 1 Tim. vi. 17.

ⁿ As in a state of war. The natural man, though not heir to the blessing [that being due to the spiritual man], is yet the church militant, Rom. viii. 13. Gal.

v. 1. and 1 Cor. xv. 28 and when subdued to the spirit, becomes a priest and king, 1 Pet. ii. 5. Esau lived in great splendor till their utter corruption brought on their destruction, enjoying the fatness of the earth and dew of heaven as much as Jacob: and worldly blessings have always followed the gospel. It civilises and polishes the outward man, as well as the inward. There is an historical parallel in the blessings of Esau and Jacob, as well as an allegory.

^o See Ezek. xxxv. Obad. &c.

^p Yet he lived forty-three years after this; for Jacob was now seventy-seven, and Isaac lived a hundred and eighty years.

^q What passed in the heart could be told by God only.

with

with him a few days, till thy brother's
fury turn away ; till thy brother's anger
turn from thee, and he forget what thou
45 hast done to him ; and I will send and
fetch thee from thence : why should I be
deprived even of you both in one day ?

46 And Rebekeh said to Isaak, I am weary
of my life, because of the daughters of
Het ; if Jacob take a wife of the daugh-
ters of Het, such as these of the daugh-
ters of this country, why should I live ?

III. AND Isaak called to Jacob and blessed
him, and commanded him, and said to
him, thou shalt not take a wife of the
2 daughters of Canon ; arise, go to Padan-
aram, to the house of Betual thy mo-
ther's father, and take thee a wife from
thence, of the daughters of Laben thy
3 mother's brother, and the Lord all-
bountiful bless thee, and make thee fruit-
ful, and multiply thee, that thou mayst
4 be an assembly of peoples ; and give thee
the blessing of Abrem, to thee and to
thy seed with thee, that thou mayst pos-
sess the land wherein thou art a stranger,
5 which the Aleim gave to Abrem. And
Isaak sent away Jacob, and he went to
Padan-aram, to Laben the son of Betual,
of Aram, the brother of Rebekeh the
mother of Jacob and Esau.

6 And Esau saw that Isaak blessed Jacob,
and sent him away to Padan-aram, to
take him a wife from thence when he
blessed him, and commanded him, say-
ing, thou shalt not take a wife of the
7 daughters of Canon. And Jacob obeyed

his father and his mother, and went to
Padan-aram. And Esau saw that the 8
daughters of Canon were evil in the eyes
of Isaak his father. And Esau went to 9
Ismoal, and took Mehelet, the daugh-
ter of Ismoal, the son of Abrem, the
sister of Nabiut, to his *other* wives, for a
wife to him.

And Jacob went from Bar-sebo, and 10
went towards Haran. And he came to 11
a place and lodged there, because the sun
was gone off, and he took *one* of the
stones of the place, and set *it* at his head,
and lay in that place, and had a dream ; 12
and behold, a ladder stood upon the
ground, and it's top reached up into the
heavens ; and behold, the angels of the
Aleim *were* ascending and descending upon
it. And behold, Jehovah ^u stood upon it, 13
and said, I am the Aleim of Abrem thy
father, and the Aleim of Isaak, the land
which thou liest upon, to thee will I
give it, and to thy seed. And thy seed 14
shall be as the dust of the ground ; and
thou shalt break forth to the west, and
to the east, and to the north, and to the
south ; and in thee and in thy seed shall
all the families of the earth be blessed.
And behold, I *will be* with thee whither- 15
soever thou goest, and will bring thee
back to this land ; for I will not leave
thee till I have done what I say to thee.

And Jacob awoke from his sleep, 16
and he said, surely Jehovah is in this
place, and I was not sensible *of it*. And 17
he was ^w afraid, and said, how dreadful

^r Ismoal himself had been dead fourteen years, as he
lived a hundred and thirty-seven years, and was four-
teen years older than Isaac, who was now a hundred
and thirty-seven : and Esau must do this to please his
father, as a daughter of Ismoal was so near akin, and
no Canonite or Hettite.

^s This was at Bith-al, where Abrem had erected an
altar, and a place of worship of course, whether house
or tent. See Gen xii. 8. and xiii. 4. And 1 King.
viii. 29, The temple is called *the place*. Here Jacob

took one of the stones set up as memorials by Abrem,
and lay down by it in the chapel, in expectation of a
divine dream, and had one.

^t The Persons of the Godhead in human appearance
irradiated upon it.

^u *i. e.* The divine glory appeared upon it, irradi-
ating or shining upon it, which explains *the angels as-
cending and descending upon it*. See Joh. ii. 51.

^w As not having been duly sensible of it.

is this place! this is no less than the
 *house of the Aleim, and this is the gate
 18 of the heavens. And Jacob arose in the
 morning, and took the stone that he had
 set at his head, and set it up for a pillar,
 and y poured oil upon the top of it.
 19 And he called the name of that place
 *Bith-al, but Luz was the name of the
 20 city before. And Jacob vowed a vow,
 saying, if the Aleim will be with me,
 and preserve me in the way I am going,
 and give me bread to eat, and raiment to
 21 put on, and I come again in peace to my
 father's house, then Jehovah shall be my
 22 Aleim; and this stone which I have set
 up shall be a pillar in the a house of the
 Aleim; and of all that thou shalt give
 me the b tenth of it will I give to
 thee.

XXIX. AND Jacob lift up his feet, and came
 to the land of the children of the east.
 2 And he saw, and behold, a well in a
 field; and behold, there were three flocks
 of sheep lying by it; for from that well
 they watered the flocks: and a great
 stone was upon the mouth of the well.
 3 And when all the flocks are gathered to-
 gether there, they roll away the stone
 from the mouth of the well, and water
 the sheep, and put the stone again in
 it's place on the mouth of the well.
 4 And Jacob said to them, my brethren,
 whence are ye? And they said, we are
 5 of Haran. And he said to them, do ye
 know Laben, the son of Nahur? And
 6 they said, we do know him. And he
 said, is it well with him? And they said,

* It was built by Abrem, and possibly had been neglected, as religion lost ground among the Canonites, but the place or house had been a place of worship or gate of heaven, as their gates were their places of doing all their business in.

y Reconsecrated it as a memorial of the promise now made to him, it having been such, possibly, to Abrem; or set up, Gen. xiv. 18. see Josh. xxiv. 6. and ch. xxxv. 14. Such pillars the people were not to make or

it is well; and behold, Rachel his
 daughter is coming with the sheep. And 7
 he said, lo, there is yet a great deal of
 day; it is not time to gather the flocks
 together; water the sheep, and go feed
 them. And they said, we cannot till all 8
 the flocks be gathered together, and they
 roll away the stone from the mouth of
 the well; and then we water the
 sheep.

He was yet talking with them, and 9
 Rachel came with the sheep that be-
 longed to her father, for she fed them.
 And when Jacob saw Rachel the 10
 daughter of Laben, his mother's bro-
 ther, and the sheep of Laben his mo-
 ther's brother, Jacob came near and
 rolled away the stone from the mouth of
 the well, and watered the sheep of La-
 ben his mother's brother. And Jacob 11
 kissed Rachel, and lift up his voice, and
 wept. And Jacob told Rachel that he 12
 was her father's brother, and that he
 was Rebekeh's son, and she ran and told
 her father. And when Laben heard the 13
 tidings of Jacob his sister's son, he ran to
 meet him, and embraced him, and kissed
 him, and brought him into his house.
 And he told Laben c all these things.
 And Laben said to him, surely thou art 14
 my bone, and my flesh. And he abode
 with him a month.

And Laben said, what! because thou 15
 art my brother, shalt thou serve me for
 nought? tell me what shall be thy wages?
 And Laben had two daughters; the 16
 name of the elder was d Leah, and the

set up for themselves, or on their own authority, Lev. xxvi. 1.

z i. e. The house of the Lord.

a At or by the house of God.

b To endow the place and maintain divine service there.

c i. e. "About his journey and the cause of it, and what he saw in the way." Clark.

d i. e. Trouble, or uneasy.

17 name of the younger ° Rachel. And the eyes of Leah were weak; and Rachel was beautiful in person, and had a beautiful face. And Jacob loved Rachel, and he said, I will serve thee seven years for Rachel thy younger daughter. And Laben said, it is better to give her to thee than to give her to another man; abide with me. And Jacob served for Rachel seven years; and they were but as single days in his eyes, for the love he had to her.

21 And Jacob said to Laben, give me my wife, for my days are fulfilled, that I may go in unto her. And Laben gathered together all the men of the place, and made a feast. And in the evening he took his daughter Leah, and brought her to him, and he went in unto her. 24 And Laben gave her Zilpeh his bond-servant, for a servant to Leah his daughter. And in the morning, behold, it was Leah. And he said to Laben, what is this thou hast done to me? did I not serve with thee for Rachel? and why hast thou deceived me? And Laben said, it must not be so done in our place, to give the younger before the elder; fulfil this week, and she too shall be given to thee for the service which thou shalt serve with me yet seven years more. 28 And Jacob did so, and fulfilled that week, and he gave him Rachel his daughter to be his wife. And Laben gave to Rachel his daughter, Bleeh his bond-servant, for her servant. And he came

in also unto Rachel, and he loved Rachel more than Leah: and he served with him yet seven years more.

And Jehovah saw that Leah was hated, 31 and he opened her womb, and Rachel was barren. And Leah conceived and bare a son, and she called his name Reuben, for she said, because Jehovah hath looked upon my affliction; for now my husband will love me. And she conceived again, and bare a son; and she said, because Jehovah hath heard that I was hated, therefore he hath given me this also, and she called his name Simeon. And she conceived again, and bare a son, and she said, now this time will my husband be joined to me, because I have born him three sons; therefore she called his name Levi. And she conceived again, and bare a son; and she said, now will I confess Jehovah; therefore she called his name Jeudeh. And she stopped from bearing.

AND Rachel saw that she bare Jacob no child, and she envied her sister; and she said to Jacob, give me children, or else I die. And Jacob's anger was kindled against Rachel; and he said, am I in the place of the Aleim, who withhold from thee the fruit of the womb? And she said, behold my bond servant Bleeh, go in unto her; and let her bear upon my knees, and I shall be built up by her. And she gave him Bleeh her bond-servant to wife, and Jacob went in unto her. And Bleeh conceived, and

° A lamb.

† The seven years were up, and he was now eighty-four years old.

‡ The time of espousal, see Jud. xiv. 10, 12.

§ So that he married Rachel too at the end of the first seven years.

¶ i. e. Look to the son; and God will have pity on the affliction of the church, as Leah explains it. It is like that of the Psalmist, *kiss the son*, Psa. ii. 12.

‡ They shall be heard, i. e. who are hated. See Joh. xvi. 33.

¹ i. e. The united one, in flesh and affections.

² A confessor or acknowledger of Jehovah, who shewed mankind of the father, Joh. xiv. 6. *יד* is to *show forth, confess, or profess*: and Judch continued *faithful with God* till Christ came.

³ Does not this imply she had a son the four years running? if so, Reuben was born in the eighty-fourth of his father, and A. M. 2252.

⁴ i. e. To be taken and dandled upon her knees as her own; and perhaps would be better rendered *for my knees*.

6 bare Jacob a son. And Rachel said, the Aleim hath judged me, and hath also hearkened to my voice, and hath given me a son: therefore she called his name
 7 ^p Dan. And Bleeh, Rachel's bond servant, conceived again, and bare Jacob a
 8 second son. And Rachel said, by the ^a working of the Aleim am I twisted in with my sifter; I have even prevailed:
 9 and she called his name ^q Neptali. And Leah saw that she stopped from bearing; and she took Zilpeli her bond-servant,
 10 and gave her to Jacob to wife. And Zilpeli, Leah's bond-servant, bare Jacob
 11 a son. And Leah said, *I shall be* a troop:
 12 and she called his name ^r Gad. And Zilpeli, Leah's bond-servant, bare Jacob
 13 a second son. And Leah said, *it is* for my happiness; for women will call me happy: and she called his name ^s Asher.
 14 And Reuben went out in the days of wheat-harvest, and found some ^t dudaes in the field, and brought them to Leah his mother. And Rachel said to Leah, give me, I pray thee, of thy son's dudaes.
 15 And she said, *is it* a small matter that thou hast taken my husband, and wilt thou take my son's dudaes too? And Rachel said, he shall lie with thee
 16 to-night for thy son's dudaes. And Jacob came from the field in the evening, and Leah went out to meet him; and she said, thou must come in to me, for I have hired thee for my son's dudaes:
 17 and he lay with her that night. And the Aleim hearkened to Leah, and she con-

ceived, and bare Jacob a fifth son. And Leah said, the Aleim hath given me my reward, because I gave my bond-servant to my husband: and she called his name
 18 ^u Issacar. And Leah conceived yet again, and bare Jacob a sixth son. And Leah
 19 said, the Aleim hath given me a good dowry; now will my husband dwell with me, because I have born him six
 20 sons: and she called his name ^v Zebulun. And afterwards she bare a daughter, and
 21 called her name ^x Dineh.

And the Aleim remembered Rachel; and the Aleim hearkened to her, and opened her womb. And she conceived, and bare a son; and she said, the Aleim hath taken away my reproach: and she called his name ^y Joseph, saying, Jehovah add another son to me.

And it was when Rachel bare Joseph, that Jacob said to Laben, send me away, that I may go to my own place, and to my own country. Give *me* my wives and my children, whom I have served thee for, and I will be gone; for thou knowest my service which I have done thee. And Laben said to him, if now I have found favour in thy eyes, I guess that Jehovah hath blessed me for thy sake. And he said, name me thy wages, and I will give *it*. And he said to him, thou knowest how I have served thee, and how thy cattle has been with me; for what thou hadst before me was little, and it hath broken out for multitude, and Jehovah hath blessed thee by *me*;

^p Judge, who directs and orders what is to be done.

^q *i. e.* By the policy or sacred providence of God am I joined with my sifter as mother of the church and sharer of the blessing; for the children of her slave were her's. But פתל doth not signify to wrestle, but to twist, and is applied to close-laid schemes.

^r *i. e.* A partisan or soldier of the church militant.

^s Happy or blessed; or else a bleffer.

^t I give the Hebrew word, for I know not what fruit it was; not the mandragore, or mandrake, by

Cant. vii 13. It was some fruit that had a shell or calabash, used to hold other fruit.

^u *i. e.* There is a reward.

^v They shall dwell, or the dwelling. This tribe was the dwelling place of Christ.

^x Contention, such as hearing a cause makes.

^y He who adds to, or bestows gifts.

^z Heb. by my feet. The idea of blessing or success is taken from the feet, and so it is by me, or by my means.

and now it is time that I should provide
 31 for my own family also. And he said,
 what shall I give thee? And Jacob said,
 thou shalt not give me any thing; if
 thou wilt do this thing with me, I will
 stay; I will feed thy flock; I will keep
 32 it: I will go over all thy flock to-day;
 remove from it every spotted and speck-
 led lamb, and every black lamb among
 the sheep, and the speckled and spotted
 among the goats; and *such* shall be my
 33 wages. And my integrity shall testify
 for me hereafter, when my wages shall
 come before thee; every one that is not
 spotted or speckled among the goats, or
 black among the sheep, it is stolen by
 34 me. And Laben said, lo, I would it
 were according to thy word. And he
 35 removed that day the streaked and speck-
 led he-goats, and the spotted and speck-
 led she-goats, every one that had *any*
 white in it, and every one *that was* black
 among the sheep, and put *them* into the
 36 hand of his sons. And he set three days
 journey between himself and Jacob: and
 Jacob fed the rest of Laben's flock.
 37 And Jacob took him rods of the ^ain-
 cense-tree, green, and of the medlar, and
 chestnut, and peeled white streaks in
 38 them, making bare the white of the rods.
 And he set the rods which he had peeled
 in the troughs, in the watering-places,
 where the sheep came to drink, before
 the sheep; and they conceived when they
 39 came to drink ^b. And the sheep con-
 ceived at the rods; and the sheep brought
 forth streaked, spotted, and speckled.
 40 And Jacob separated the ewes, and set
 the faces of the sheep towards the
 streaked, and all *that were* black among

Laben's sheep; and he put his own
 flocks by themselves, and put them not
 to Laben's sheep. And whenever the 41
 stronger sheep were hot, Jacob put the
 rods before the eyes of the sheep, in the
 troughs, that they might conceive at the
 rods: and for the weaker sheep he put 42
them not. And the weak sheep were La-
 ben's, and the strong Jacob's. And 43
 the man brake forth very greatly; and
 he had many ^csheep, and bond-women,
 and men-servants, and camels, and asses.

AND he heard the words of Laben's XXXI.
 sons, saying, Jacob hath taken all that
 belonged to our father; and of *that* which
 was our father's hath he gotten all this
 wealth. And Jacob saw the face of La- 2
 ben, and lo, it was not ^d with him as
 heretofore. And Jehovah said to Jacob, 3
 return to the land of thy fathers, and to
 thy kindred, and I will be with thee.
 And Jacob sent and called Rachel and 4
 Leah to the field to his sheep, and said 5
 to them, I see the face of your father,
 that it is not towards me as heretofore;
 and the Aleim of my father hath been
 with me: and ye know that with all my 6
 might I have served your father; and 7
 your father hath deceived me, and
 changed my wages ten times; but the
 Aleim has not suffered him to hurt me.
 If he said thus, the spotted shall be thy 8
 wages, then all the sheep brought forth
 spotted; and if he said thus, the streaked
 shall be thy wages, then all the sheep
 brought forth streaked. And the Aleim 9
 hath taken the cattle of your father, and
 given *them* to me. And at the time the 10
 sheep conceived I lift up mine eyes, and
 saw in a dream, and behold, the rams

^a So לבנה signifies, as לבנה is frankincense; but לבנה cannot signify so strait a wood as the hazel.

^b Here was no natural magic or conjuration; it was all done by divine direction, see ch. xxxi. 10.

and rods used here as salt by Elifha, and clay and spit-
 tle by our Lord.

^c This word includes goats as well as sheep, though
 it generally means sheep.

^d But turned from him.

that leaped the sheep ^e streaked,
 11 ^f spotted, and full of ^g specks. And the
 angel of the Aleim said to me in the
 dream, Jacob; and I said, here *am* I.
 12 And he said, lift up now thine eyes, and
 see, all the rams which leap the sheep
are streaked, spotted, and full of specks;
 for I see all that Laben does unto thee;
 13 I *am* the Lord of Bithal, where thou
 anointedst a pillar, *and* where thou vow-
 edst a vow to me; now arise, get thee
 out of this land, and return to the land
 14 of thy kindred. And Rachel and Leah
 answered, and said to him, have we any
 more a portion or inheritance in our fa-
 15 ther's house? are we not counted stran-
 gers by him? for he hath sold us, and
 16 hath also eaten up the ^h money; for all
 the riches which the Aleim hath taken
 from our father, it *was* our's and our
 children's: and now whatsoever the
 Aleim hath said to thee, do.
 17 And Jacob arose, and carried his sons
 18 and his wives upon camels. And he
 drove away all his cattle, and all his
 beasts, which he had gotten, the sub-
 stance of his own acquiring, which he
 had gotten at Padan-aram, to come to
 IsaaK his father, to the land of Canon.
 19 And Laben went to shear his sheep; and
 Rachel stole her father's ⁱ Teraphim.
 20 And Jacob ^k stole away without the know-
 ledge of Laben the Aramite; for he told
 21 him not that he was fleeing. And he
 fled, he and all that he had: and he
 arose, and passed the river; and he set
 22 his face *to* mount Gelod. And it was
 told Laben on the third day that Jacob
 23 was fled. And he took his brethren
 with him, and pursued seven days jour-

ney, and overtook him in mount Ge-
 lod. And the Aleim came to Laben 24
 the Aramite in a dream by night, and
 said to him, take heed that thou speak
 not to Jacob either good or bad.
 And Laben overtook Jacob, and Ja- 25
 cob had pitched his tent in the mount,
 and Laben with his brethren pitched in
 mount Gelod. And Laben said to Ja- 26
 cob, what hast thou done? and thou
 hast stolen away without my knowledge,
 and carried off my daughters as captives
 of the sword. Why didst thou flee se- 27
 cretly, and steal away from me, and didst
 not tell me? and I would have sent thee
 away with ^l mirth, and with songs, on
 the tabret and harp. And thou hast not 28
 suffered me to kiss my sons and my
 daughters. Now thou hast done foolishly
in so doing. It is in the power of my 29
 hand to do you hurt; but the Aleim of
 your father spake lately to me, saying,
 take heed that thou speak not to Jacob
 either good or bad. And now thou mayst 30
 freely go, since with longing thou long-
 est after thy father's house. Wherefore
 hast thou stolen my Aleim? And Jacob 31
 answered, and said to Laben, because I
 was afraid; for I said, perhaps thou
 wouldst take thy daughters from me.
 With whom thou findest thy Aleim let 32
 him not live; before our brethren dis-
 cover what of thine *is* with me, and take
it to thee; for Jacob knew not that Ra-
 chel had stolen them. And Laben went 33
 into Jacob's tent, and into Leah's tent,
 and into the tents of the two women-ser-
 vants, and found nothing: and he came
 out of Leah's tent, and went into Rachel's
 tent. And Rachel took the Teraphim, 34

^e With long streaks.
^f With large white spots.
^g Such as hail makes.
^h Heb. our silver or price.

ⁱ Images like the Cherubim, but small, as made for private chapels.

^k Stole the knowledge or notice, by giving no signs or suspicions.

^l A custom yet in that country.

and

and put them into the camel's panier, and fat upon them. And Laben felt all the tent over, and found *them* not. And she said to her father, let it not be displeasing in the eyes of my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, and found not the Teraphim.

36 And Jacob was angry, and chid with Laben; and Jacob answered, and said to Laben, what *is* my trespass? what have I done amiss that thou has so hotly pursued after me? whereas thou hast felt over all my goods, what hast thou found of all the furniture of thy house? lay *it* now before my brethren and thy brethren, and let them judge between us

38 two. These twenty years *have I been* with thee; thy ewes and thy she-goats did not cast their young; and the rams of thy flock I ate not; that which was torn I brought not to thee, I bound it up; of my hand didst thou require that which was stolen by day, and that which was stolen

40 by night. It was ^mmyself; by day the heat consumed me, and the ⁿfrost by night; and my sleep departed from my

41 eyes. Thus hath it been with me these twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy sheep; and thou

42 didst change my wages ten times. Unless the Aleim of my father, the Aleim of Abrem, and the dread of Isaak had been for me, surely now thou hadst sent me away empty: the Aleim saw my op-

pression and the labour of my hands, and rebuked *thee* lately.

And Laben answered, and said to Ja- 43
cob, these daughters *are* my daughters, and these sons *are* my sons, and these sheep *are* my sheep, and all that thou feest *was* mine; and what can I do now to these daughters of mine, or to their children which they have born? And 44
now, come, let us ^ocut a purification, I and thou, and let there be a witness between me and thee. And Jacob took 45
a stone, and set it up *for* a pillar. And 46
Jacob said to his brethren, gather stones: and they took stones, and made a heap; and they did eat there upon the heap. And Laben called it ^pIger-feduta, and Ja- 47
cob called it ^qGelod. And Laben said, 48
this heap *be* a witness between us to-day; therefore he called the name of it ^rGelod; and the ^sMijpeh; for, said he, Jehovah 49
watch between me and thee when we are out of the sight of one another. If thou af- 50
flict my daughters, and if thou take other wives besides my daughters, there being no man with us, see the Aleim *is* witness between me and thee. And Laben 51
said to Jacob, behold this heap, and behold the pillar, which I have set up between me and thee; this heap *be* a wit- 52
ness, and the pillar *be* a witness, that I will not pass this heap to thee, and that thou shalt not pass this heap to me, and this pillar, for harm. The Aleim of 53
Abrem, and the Aleim of Nahur, the Aleim of their father judge between

^m Myself, not my servant or deputy, that attended your flocks.

ⁿ Though the heat by day be excessive in Mesopotamia, yet the cold by night is severe and dangerous; and is often so in all hot climates. The heat draws in the cold at times in dangerous winds, so that people, who for coolness sleep in the open air, lose the use of their limbs in one night: but such winds temper the hot air by mixing with it; and the hot air is forced back into the colder regions, and so as equal a distribution is made of heat and cold as nature will admit of.

^o See Jer. xxxiv. 18.

^p *i. e.* שוה *the witness*, תר of *the appointed*, תא bounds, יגר *be a terror to us*, *i. e.* from passing these bounds, to each other's hurt. See ver. 52. And there is no Syriac here.

^q *i. e.* *Witness-heap*, which is as much Syriac as the other word.

^r As Jacob had done.

^s *i. e.* *The Watch*.

us. And Jacob swore by the dread of
 54 his father Isaac. And Jacob offered sa-
 crifice on the mount, and called his bre-
 thren to eat bread; and they did eat
 bread, and tarried all night in the
 55 mount. And Laban arose early in the
 morning, and kissed his sons and his
 daughters, and blessed them. And
 Laban went and returned to his own
 place.

XXXII. AND Jacob went on his way, and
 2 the angels of the Aleim met him. And
 Jacob said when he saw them, this *is*
 the camp of the Aleim; and he called
 3 the name of the place "Mehanim. And
 Jacob sent messengers before him to
 Esau his brother, to the land of Seir,
 4 the country of Adum. And he com-
 manded them, saying, thus shall ye say
 to my lord, to Esau: thus says thy ser-
 vant Jacob; I have sojourned with La-
 5 ben, and stayed there till now; and I
 have oxen and asses, sheep, and men-
 servants and women-servants; and I
 have sent to tell my Lord, that I may
 find favour in thy sight.

6 And the messengers returned to Jacob,
 saying, we came to thy brother, to
 Esau, and he is even come out to meet
 thee, and four hundred men with him.
 7 And Jacob was greatly afraid and dis-
 tressed: and he divided the people that
 were with him, and the sheep, and the
 oxen, and the camels, into two compa-
 8 nies. And he said, if Esau come to one
 company, and smite it, the remaining
 company may escape.

9 And Jacob said, Aleim of my father
 Abrem, and Aleim of my father Isaac,
 Jehovah who saidst to me, return to

thy country, and to thy kindred, and I
 will do good to thee, I am less than any 10
 of thy mercies, or any of the truth which
 thou hast shewed to thy servant; for
 with my staff I passed over this Jordan,
 and now I am become two companies:
 deliver me, I pray thee, from the hand 11
 of my brother, from the hand of Esau;
 for I fear him, lest he come and smite
 me, the mother upon the children. And 12
 thou saidst, I will certainly do thee
 good, and make thy seed as the sand of
 the sea, which cannot be numbered for
 multitude.

And he lodged there that night, and 13
 took of that which came to his hand, a
 present for his brother Esau; she-goats 14
 two hundred, and he goats twenty; ewes
 two hundred, and rams twenty; milch- 15
 camels, with their foals, thirty; heifers
 forty; and bulls ten; she-asses twenty,
 and he-asses ten: and he delivered *them* 16
 into the hand of his servants, drove by
 drove, each by itself. And he said to
 his servants, pass on before me, and leave
^w air between drove and drove. And he 17
 commanded the first, saying, when Esau
 my brother meeteth thee, and asketh
 thee, saying, whose *art* thou? and whither
 goest thou? and whose *are* these before
 thee? then thou shalt say, they *are* thy 18
 servant Jacob's; it is a present sent for
 my lord, for Esau; and behold, he also
is behind us. And so he commanded 19
 the second, the third also, even all that
 followed the droves, saying, after this
 manner shall ye speak to Esau when ye
 meet him; and say also, behold, thy 20
 servant Jacob *is* behind us; for he said,
 I will ^xsmooth his face with the present

^t Jacob was now ninety-seven, and if Laban was but
 twenty when he transacted his sister's marriage with
 Isaac, he must be now a hundred and seventeen years
 old.

^u *i. e.* Those who encamp about us. See Psal. xxxiv. 8.

^w Or *Spirit*, as in the Hebrew, which is one part of
 what we call air; and wherever other matter is not,
 there is air, in one or other of it's three conditions.

^x כָּפַר is to *varnish* or *cover over*, put a new or good
 face on any thing.

that

that goeth before me, and afterwards I will see his face, perhaps he will accept my person. And the present passed on before him: and he lodged that night in the camp. And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford of Ibek. And he took them, and passed them over the brook, and passed over what he had.

And Jacob was left alone; and a man wrestled with him till the morning arose. And he saw that he prevailed not against him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was strained as he wrestled with him. And he said, let me go, for the morning is rising; and he said, I will not let thee go unless thou blest me. And he said to him, what is thy name? And he said, Jacob. And he said, thy name shall no more be called ^y Jacob, but ^z Isral; for thou hast power with the Aleim and with men, and shalt prevail. And Jacob asked, and said, tell me, I pray thee, thy name: and he said, why is it thou dost ask after my ^a name? And he blessed him there. And Jacob called the name of the place ^b Penial. And the solar light arose to him as he passed by ^c Penuel; and he halted upon his ^d thigh. Therefore the children of Isral eat ^e not the finew which shrank, which is in the hollow of the thigh, to this day, because he touched the hollow of Jacob's thigh in the finew that shrank.

^y Thou shalt no longer be a supplanter, one forced to use artifices to secure himself or carry his purpose. To be called is in Scripture to be what the name implies.

^z i. e. The Lord shall rule; or else ^{אשר} upright with, approved of, ^{לפני} the Lord. See Hof. xii 4.

^a As if he knew not the design of this struggle or wrestling with him, when it was so plain.

^b i. e. The face of the Lord. This name shews that it was the Aleim, who, by wrestling with him, shewed him what struggles he should meet with in the course of

AND Jacob lift up his eyes, and saw, and behold, Esau came, and with him four hundred men. And he divided the children to Leah, and to Rachel, and to the two bond-servants. And he put the bond-servants and their children foremost, and Leah and her children behind, and Rachel and Joseph hindermost. And he passed on before them, and bowed himself to the ground seven times, till he came to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept. And he lift up his eyes, and saw the women and the children, and said, who are these with thee? And he said, the children whom the Aleim hath graciously given thy servant. And the bond-servants and their children came near, and bowed down themselves: and Leah also came near, and her children, and bowed down themselves: and afterwards came Joseph near and Rachel, and bowed down themselves. And he said, what is all that company of thine which I met? And he said, to find favour in the eyes of my lord. And Esau said, I have enough, my brother; keep to thyself what is thine. And Jacob said, nay, I pray thee, if now I have found favour in thine eyes, then take my present from my hand, since I have seen thy face, as though I had seen the face of the Aleim, and thou art pleased with me: take, I pray thee, my blessing, which is brought to thee, because the

God's providence, but that he should prevail over them all. See ch. xxxv. 10.

^c i. e. Turn ye to the Lord. See Hof. xii. 6, or 7.

^d The great struggle was between God and the seed of Abrem, that came through the thigh of Jacob.

^e As they abstained from blood, the instrument of life, to acknowledge that life was not in themselves; so here they abstained from the finew which shrank, because the promised seed was to contend with God for them, and was to suffer, in the struggle, his finew to be strained, his utmost strength exerted.

Aleim.

Aleim hath been gracious to me, and because I have every thing. And he urged
 12 him, and he took *it*. And he said, let
 us take our journey and go on; and I
 13 will go before thee. And he said to him,
 my lord knoweth that the children *are*
 tender, and the sheep and the cattle with
 me give suck, and should they overdrive
 them one day, all the cattle would die:
 14 let now my lord pass on before his ser-
 vant, and I will lead on gently, accord-
 ing to the pace of the stock before me,
 and according to the pace of the chil-
 dren, till I come to my lord, to Soir.
 15 And Esau said, let me leave with thee,
 I pray, *some* of the people which *are* with
 me; and he said, what needeth it? let
 me find favour in the eyes of my lord:
 16 And Esau returned that day on his way
 17 to Soir. And Jacob journeyed to Succot,
 and built him a house, and made booths
 for his ^ffamily; therefore was the name
 of the place called ^gTabernacles.

18 And Jacob came to Salem, the city
 of Sechem, which *is* in the land of Ca-
 non, when he came from Padan-aram,
 19 and pitched before the city. And he
^hbought the plat of ground where he
 pitched his tent from the hand of the
 sons of Hamur, the father of Sechem,
 20 for a hundred of ⁱKefitehs. And he
 erected there an altar, and called it The
 Lord the Aleim of Isral.

XXXIV. AND Dineh the daughter of Leah,
 whom she bare to Jacob, went out to see
 2 the young women of the country. And
 Sechem the son of Hamur the Hettite,
 the prince of the country, saw her, and
 took her, and lay with her, and humbled

^f Heb. *his acquisition*, i. e. those he had acquired, either as born in his house or bought with his money, as bond-servants or slaves.

^g The feast of Tabernacles being kept here on his entering Canon, the land of rest. See Lev. xxiii. 39.

^h This was near two hundred years after Abrem bought it of another Hamur, father of the same city of

her: and his soul clave to Dineh, Jacob's
 daughter, and he loved the young wo-
 man, and spake to the ^kheart of the young
 woman. And Sechem said to Hamur
 4 his father, saying, take me this damsel
 to wife. And Jacob heard that he had
 5 defiled Dineh his daughter, and his sons
 were with his cattle in the field: and
 Jacob kept silence till they came.

And Hamur the father of Sechem
 6 went out to Jacob, to talk with him.
 And the sons of Jacob came from the
 7 field when they heard *it*: and the men
 were grieved, and they were very angry
 that he had done a base thing in Isral,
 in lying with Jacob's daughter, which
 thing ought not to have been done.
 And Hamur talked with them, saying,
 8 Sechem my son, his soul hangeth on your
 daughter; give her, I pray you, to him
 to wife: and make ye marriages with
 9 us; give us your daughters, and take
 our daughters to you; and dwell with
 10 us, and the land shall be before you;
 dwell and trade in it, and get possessions
 in it. And Sechem said to her father
 11 and to her brethren, let me find favour
 in your eyes, and what ye shall say to
 me I will give: ask me never so much
 12 dowry and gifts, and I will give accord-
 ing as ye shall say to me; and give me
 13 the young woman to wife. And the sons
 of Jacob answered Sechem and Hamur
 his father deceitfully; for they said, he
 14 had defiled Dineh their sister. And
 they said to them, we cannot do this
 thing, to give our sister to one who hath
 the foreskin, for that were a reproach to
 15 us: but on this will we consent to you;

Sechem, and the title to it might well be lost in that time. See on ch. xii. 7.

ⁱ This was some coin; why so called, or of what value, I know not.

^k The Hebrew phrases have such a propriety and conciseness in them, that it is pity but they should become familiar.

16 if ye will be as we *are*, to circumcise every male of you: and we will give our daughters to you, and your daughters we will take to us, and we will dwell with you, and we will be one people: 17 and if ye will not hearken to us to be circumcised, then we will take our 18 daughter and be gone. And their words were good in the eyes of Hamur, and in the eyes of Sechem the son of Hamur. 19 And the young man deferred not to do the thing, for he delighted in Jacob's daughter; and he was more honourable than all the house of his father.

20 And Hamur came, and Sechem his son, into the gate of their city, and spake 21 to the men of their city, saying, these men *are* peaceable with us, and would dwell in the land, and trade in it; and the land, lo, *it is* large enough for them: let us take their daughters to us for wives, and give our daughters to them: 22 only on this will the men consent to us, to dwell with us, and be one people, on every male of us being circumcised as 23 they *are* circumcised: their cattle, and their riches, and all their beasts, will they not *be* ours? only let us consent to 24 them, and they will dwell with us. And to Hamur, and to Sechem his son, hearkened all that came out of the gate of their city; and they were circumcised, every male, all that came out of the gate of their city.

25 And it was on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, the brothers of Dineh, took each man his sword, and came boldly upon the city, and killed 26 every male. And they slew Hamur, and Sechem his son, with the edge of the 27 sword; and they took Dineh out of the house of Sechem, and came out. The

sons of Jacob came upon the slain and spoiled the city, because they had defiled their sister: their sheep, and their cat- 28 tle, and their asses, and what *was* in the city, and what *was* in the field, they took, and all their substance: and they 29 took captive all their little ones, and their women, and made spoil of all that *was* in the house. And Jacob said to Simeon 30 and to Levi, ye have troubled me to make me stink among the inhabitants of the country, among the Canonites and Perizites, and I *being* few in number, they may gather together against me, and smite me, and I may be destroyed, I and my house. And they said, should he 31 deal with our sister as with an harlot?

AND the Aleim said to Jacob, Arise; XXXV. go up to Bithal, and dwell there; and make there an altar to the Lord, who appeared to thee when thou fleddest from the face of Esau thy brother. And Ja- 2 cob said to his family and to all that *were* with him, put away the strange ¹ Aleim that *are* among you, and be purified, and ^m change your garments; and let us 3 arise, and go up to Bithal, and I will make an altar there to the Lord, who answered me in the day of my distress, and was with me in the way that I went. And they gave to Jacob all the strange 4 Aleim which they had, and the ⁿ rings which *were* in their ears; and Jacob hid them under the oak which *was* by Sechem. And they took their jour- 5 ney; and the terror of the Aleim was upon the cities round about them, and they pursued not after the sons of Jacob.

And Jacob came to Luz, which is 6 in the land of Canon, which *is* Bithal, he and all the people that *were* with him. And he built there an altar, and called 7

¹ Which they had taken at Sechem, or such as Rachel had stolen. See Josh. xxiv. 23.

^m As after the destruction of Midin, Num. xxxi. 19, 20.

ⁿ Hof. ii. 13, or 15. Exod. xxxii. 3.

the place The Lord of Bithal; for there the Aleim were manifested to him when he fled from the face of his brother. And Deboreh Rebekeh's nurse died, and was buried beneath Bithal, under the oak; and it's name was called The Oak of Mourning^o.

9 And the Aleim appeared to Jacob again as he came from Padan-aram, and blessed him. And the Aleim said to him, thy name is Jacob; thy name shall no more be called Jacob, but Isral shall be thy name: and he called his name Isral.

11 And the Aleim said to him, I am the Lord all-bountiful, be fruitful and multiply, a nation and an assembly of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave to Abram and to Isaak, to thee will I give it, and to thy seed after thee will I give the land. And the Aleim went up from him at the place where he spake to him. And Jacob set up a pillar in the place where he spake to him, a pillar of stone, and poured ^poil upon it, and poured the ^qointment upon it: And Jacob called the name of the place where the Aleim spake to him, The House of the Lord^r.

13 And the Aleim went up from him at the place where he spake to him. And Jacob set up a pillar in the place where he spake to him, a pillar of stone, and poured ^poil upon it, and poured the ^qointment upon it: And Jacob called the name of the place where the Aleim spake to him, The House of the Lord^r.

16 And they journeyed from Bithal, and there was yet some distance to come to Ephrat, and Rachel was in labour, and she had hard labour. And when she was in hard labour, the midwife said to her, fear not, for this is a son to thee also^s.
18 And as her breath was going, for she

^o Was this recorded as a picture of the grief which arose to the church of Isral from this place? or why? and why mentioned at this time? Rebekeh, if twenty when she married, must have been at this time above a hundred and fifty, and the nurse still older.

^p Heb. *an effusion*, but it was of wine, which was not poured on stones.

^q Heb. *oil*, but it was the anointing oil or ointment used for consecrating the altar, &c. as. Exod xxx. 23, 32.

^r Making it such, and giving the tenth he vowed ch. xxviii, 22, to support it.

died, she called his name The Son of my Grief, and his father called him The Son of the right Hand. And Rachel died and was buried in the way to Ephrat, which is Beth-lehem. And Jacob erected a pillar upon her grave, which is The Pillar of Rachel's Grave to this day.

And Isral continued his journey, and pitched the tent beyond the Tower of the Flock^u. And whilst Isral dwelt in that country, Reuben went and lay with Bleeh his father's concubine, and Isral heard of it. And the sons of Jacob were twelve: The sons of Leah: the first-born of Jacob, Reuben, and Simeon, and Levi, and Jeudeh, and Issacher, and Zebulun: the sons of Rachel, Joseph and Benjamin: and the sons of Bleeh, the bond-servant of Rachel, Dan and Nepthali: and the sons of Zilpeh, the bond-servant of Leah, Gad and Asher. These were the sons of Jacob, whom he begat in Padan-aram.

And Jacob came to Isaak his father to Mamra, the city of Arbo, which is Hebrun, where Abrem sojourned and Isaak. And the days of Isaak were an hundred and eighty years; and Isaak gave up his breath, and died, and was gathered to his people, an old man, and full of days: and Esau and Jacob, his sons, buried him. A.M. 2288.

THESE are the generations of Esau, who is Adum. Esau took his wives from among the daughters of Canon; Odeh, the daughter of Ailun the Hettite,

^a See ch. xxx. 24.

^t So called at that time; though the stone, perhaps, was gone in Moses's time, but the place retained the name. See 1 Sam. x. 2. Jer. xxxi. 15.

^u It is a name of the strong hold of Zion, which is the tower of the flock of Christ, and was so to Jacob's flock now. See Mich. iv. 8.

^w Rachel being with child, they were all begotten, though not all born, there.

and Aelibemeh, the daughter of Oneh, the
 3 daughter of Jeboun the Hivite; and Bashemet,
 4 the daughter of Ismoal, sister
 5 to Nabiut. And Odeh bare to Esau
 Alipaz; and Bashemet bare Roual; and
 Aelibemeh bare Jois, and Jolem, and
 6 Koreh: these were the sons of Esau,
 who were born to him in the land of
 Canon. And Esau took his wives, and
 his sons, and his daughters, and all the
 persons of his family, and his cattle,
 and all his beasts, and all his riches
 which he had gotten in the land of Ca-
 7 non, and went * out of the country from
 the face of his brother Jacob; for their
 substance was too great for them to dwell
 together, and the land they were so-
 8 journers in was not able to bear them
 because of their cattle. And Esau dwelt
 in mount Soir: Esau is Adum.

9 And these are the generations of Esau,
 the father of Adum, in mount Soir.
 10 These are the names of the sons of Esau:
 Alipaz, the son of Odeh, the wife of
 Esau; Roual, the son of Bashemet, the
 11 wife of Esau. And the sons of Alipaz
 were Timan, Aumer, Jepu, and Gotam,
 12 and Kenaz. And Timno was concubine
 to Alipaz the son of Esau, and she
 bare to Alipaz Omelek: these were
 13 the sons of Odeh the wife of Esau. And
 these were the sons of Roual, Nahet and
 Zeran, Sheneh and Mezeh: these were
 the sons of Bashemet the wife of Esau.

14 And these were the sons of Aelibemeh
 the daughter of Oneh, daughter of Je-
 boun the wife of Esau, and she bare to
 Esau, Jois, and Jolam, and Koreh.

* The *ו*, i. e. out of or from is understood here, as
 in other instances, see 2 Chron. i. 13.

** See Gen. xiv. 6. Deut. ii. 12, 22. Editor.

γ This we render *mules*, for which there is no autho-
 rity. Some understand it of the *Aimim*, Gen. xiv. 7,
 and say מצא to find or meet with signifies to engage: but
 אמי and אמי are words that have no relation to
 one another; nor is מצא to engage or fight with, though
 it is to come up with or meet with. Eimam, ver. 22, is

These were the thousands of the sons 15
 of Esau; of the sons of Alipaz, the first-
 born of Esau; the thousand of Timan,
 the thousand of Aumer, the thousand of
 Jepu, and the thousand of Kenaz, the 16
 thousand of Koreh, the thousand of Go-
 tam, the thousand of Omelek: these
 were the thousands of Alipaz in the land
 of Adum; these were the sons of Odeh.

And these were the thousands of Roual, 17
 the son of Esau; the thousand of Nahet,
 the thousand of Zerah, the thousand of
 Shemeh, the thousand of Mezeh: these
 were the thousands of Roual in the land
 of Adum; these were the sons of Ba-
 shemet wife of Esau.

And these are the sons of Aelibemeh 18
 wife of Esau; the thousand of Jous,
 the thousand of Jolam, the thousand of
 Koreh: these were the thousands of
 Aelibemeh, daughter of Oneh, wife of
 Esau. These were the sons of Esau, and 19
 these were their thousands: he is Adum.

These are the sons of ^{xx} Soir the Horite, 20
 the inhabitants of the country; Luthan,
 and Subal, and Jeboun, and Oneh, and
 Desun, and Ajar, and Difen: these 21
 were the thousands of the Horites, the
 sons of Soir, in the land of Adum. And 22
 the sons of Luthan were Hori and Ei-
 mam: and Timno was Luthan's sister.
 And these are the sons of Subal; Olun, 23
 and Minehet, and Oibel, Sepu, and Au-
 nam. And these are the sons of Jeboun; 24
 Vaieh and Oneh. This was that Oneh
 who found the ^γ water in the wilderness,
 as he was feeding the asses of Jeboun his
 father. And these are the sons of Oneh, 25

a son of Luthan; but there is no people of this name
 to be met with. If אמי be written for אמי, as
 אמי for אמי, Deut. xxxii. 38. and אמי for
 אמי, Gen. xl. 10. the sense would be, that Oneh
 found or met with water in the wilderness; a matter
 of no little consequence: but — *Sub judice lis sit*: I
 guess as others have done. Can it mean that he found
 the *Amomus* so much used in embalming?

26 Difen and ² Aelibemeh-betoneh. And these *are* the sons of Difen; Hameden,
 27 and Aſben, and Iteren, and Caren. These *are* the sons of Ajer; Bilhen, and Zoun,
 28 and Oken. These *are* the sons of Defen;
 29 Ouj and Aren. These *are* the thousands of the Horites; the thousand of Luthan, the thousand of Subel, the thousand of
 30 Jiboun, the thousand of Oneh, the thousand of Defen, the thousand of Ajer, the thousand of Difen: these *were* the thousands of the Horites, by their thousands, in the land of Soir.

31 And these *are* the kings who reigned in the land of Adum before there reigned
 32 a king over the children of Iſral. And Belo the son of Bour reigned in Adum; and the name of his city *was* Danebeh.
 33 And Belo died, and Jubeb the son of Zerah of Bojreh, reigned in his stead. And
 34 Jubeb died, and Haſem of the land of the Timeni reigned in his stead. And
 35 Heſem died, and Eded the son of Beded, who ſmote the Midinites in the country of Moab, reigned in his stead; and the
 36 name of his city *was* Ovit. And Eded died, and Semeleh of Meſerekeh reigned
 37 in his stead. And Semeleh died, and Saul of Rehbut-ener reigned in his stead.
 38 And Saul died, and Bol-henan the son of Ocbur reigned in his stead. And Bol-henan the son of Ocbur died, and Edar reigned in his stead; and the name of his city *was* Pou; and the name of his wife Meithbal, the daughter of Methered,
 40 daughter of Mizeb. And these *are* the names of the thousands of Eſau by their families, by their places, after their names; the thousand of Timno, the thousand of Olne, the thousand of Itet,

the thousand of Aelibemeh, the thousand 41
 of Aleh, the thousand of Pinan, the thou- 42
 sand of Kenaz, the thousand of Timan,
 the thousand of Mebajer, the thousand. 43
 of Magdial, the thousand of Oirem. These *were* the thousands of Adum according to their habitations in the land of their possession. Eſau *was* the ^afather of Adum.

AND Jacob dwelt in the country in XXXV
 which his father ſojourned; in the land of Canon. This *is* the history of Jacob. 2
 Joseph *was* ſeventeen years old, and fed the ſheep with his brethren; and the youth *was* with the sons of Bleeh and the sons of Zilpeh, his father's wives; and Joseph brought the evil reports of them to their father. And Iſral loved Joseph 3
 above all his sons, because he *was* born to him in his ^bold age; and he made him an embroidered coat ^c. And his 4
 brethren ſaw that their father loved him above all his brethren; and they hated him, and could not ſpeak ^d peaceably to him.

And Joseph dreamed a dream, and told 5
 it to his brethren; and they hated him yet more. And he ſaid unto them, hear, I 6
 pray you, this dream which I have dreamed: behold, we *were* binding ſheaves in 7
 the field; and lo, my ſheaf aroſe, and ſtood up; and lo, your ſheaves came round, and bowed themſelves down to my ſheaf. And his brethren ſaid to 8
 him, ſhalt thou reign as a king over us? or ſhalt thou have the dominion over us? And they hated him yet more for his dreams and for his words.

And he dreamed yet another dream, 9
 and related it to his brethren, and he

² Nothing was more common than for men and women to have the ſame name.

^a Whether it means that he was father or ſupreme over the whole country, having ſubdued the Horites, Deut. ii. 12, 22; or over the people called Adum, it

comes to the ſame at laſt, as the remaining Horites incorporated with them.

^b See ch. xliv. 20, ילד זקני.

^c See Exod. xxviii. 4, 39. 2 Sam. xiii. 18. Jud. v. 30.

^d Or ſalute him.

ſaid,

said, lo, I have dreamed another dream, and lo, the sun, and the moon, and eleven stars bowed themselves down to me.

10 And he told it to his father, and to his brethren; and his father rebuked him, and said to him, what *is* this dream which thou hast dreamed? shall I, and thy mother, and thy brethren, certainly come to bow down ourselves to thee to the ground? And his brethren envied him; and his father observed the saying.

12 And his brethren went to feed their father's sheep at Sechem. And Isral said to Joseph, are not thy brethren feeding *the sheep* at Sechem? come, and I will send thee to them: and he said to
14 him, here *am* I. And he said to him, go now, see how thy brethren do, and how the sheep are, and bring me word back. And he sent him from the valley of Hebrun, and he came to Sechem.

15 And a man met with him, and behold, he *was* wandering in a field; and the man asked him, saying, what seekest thou? And he said, I *am* seeking my brethren; tell me, I pray thee, where
17 they *are* feeding. And the man said, they are gone from hence; for I heard them say, let us go to Detin: and Joseph went after his brethren, and found
18 them at Detin. And they saw him afar off; and before he came near to them they plotted together against him to kill
19 him. And they said one to another, look, that same dream-monger is coming: and now come, and let us kill him, and fling him into one of the pits, and say, a mischievous beast hath devoured him; and we will see what will become
21 of his dreams. And Reuben heard *them*, and delivered him out of their hands: and he said, let us not kill him. And Reuben said to them, shed not blood, cast him into this pit here in the wilderness, and lay not *your* hand upon him;

that he might deliver him out of their hand, and restore him to his father.

And when Joseph came to his brethren 23 they stript Joseph of his coat, of the embroidered coat that *was* upon him. And they took him, and cast him into 24 the pit; and the pit *was* empty, *there was* no water in it. And they sat down 25 to eat bread: and they lift up their eyes, and saw, and behold, a company of Ismoalites came from Gelod, and their camels bearing spice and balm and myrrh, to carry down to Egypt. And Jeudeh said to his brethren, what 26 advantage *will it be* if we kill our brother, and conceal his blood? come, and 27 let us sell him to the Ismoalites, and let not our hand be upon him, for he *is* our brother, our flesh. And his brethren hearkened *to him*. And the men, the Midinite 28 merchants, passed by: and they drew up Joseph out of the pit; and they sold him to the Ismoalites for twenty *pieces* of silver: and they brought Joseph into Egypt.

And Reuben returned to the pit, and 29 lo, Joseph *was* not in the pit, and he rent his clothes. And he returned to 30 his brethren, and said, the lad *is* gone, and I, whither shall I go? And they 31 took Joseph's coat, and killed a kid, and dipped the coat in the blood: and they 32 sent the embroidered coat, and conveyed *it* to to their father, and said, we found this, discern now, whether it *be* thy son's coat or no. And he knew it, 33 and said, *it is* my son's coat; a mischievous beast hath devoured him; Joseph is torn to pieces. And Jacob rent his 34 clothes, and put sackcloth on his loins, and mourned for his son many days. And all his sons and all his daughters 35 rose up to comfort him, and he refused to be comforted, and said, for I will go down to my son mourning to the grave: and his father bewailed him.

And

36 And the Midinites sold him in Egypt to Potiphar, an officer of Pharaoh's, a captain of the guards^c.

XXXVIII. AND it was about that time that Jeudeh went down from his brethren, and turned aside to a man, an Odulamite, 2 and his name was Hireh. And ^fJeudeh saw there the daughter of a man, a Canonite, and his name was Suo, and he 3 took her, and went in unto her; and she conceived, and bare a son, and 4 he called his name Or. And she conceived again, and bare a son, and 5 she called his name Aunan. And she bare yet again a son, and she called his name Seleh; and she ^gfailed when she 6 had born him. And Jeudeh took a wife for Or his first-born, and her name was 7 Tamer. And Or, the first-born of Jeudeh, was wicked in the eyes of Jehovah, 8 and Jehovah slew him. And Jeudeh said to Aunan, go in unto thy brother's wife and marry her, and raise up seed to thy 9 brother. And Aunan knew that the seed was not to be his: and when he went in unto his brother's wife, he spoiled *it* on the ground that he might 10 not give seed to his brother. And what he did was evil in the eyes of Jehovah, 11 and he slew him also. And Jeudeh said to Tamer his daughter in law, remain a widow at thy father's house, till Seleh my son be grown up, for he said, lest he die also as his brothers. And Tamer went and dwelt at her father's house.

12 And after many days the daughter of Suo the wife of Jeudeh died, and Jeudeh was comforted, and he went up to his sheep-shearers to Timneh, he and Hireh 13 his friend, the Odulamite. And one told Tamer, saying, behold, thy father in law

^c They were *executioners* also, as the Hebrew word implies.

^f He was now about one and twenty, as Joseph was seventeen.

is going up to Timneh to shear his sheep. And she laid aside her widow-garments, 14 and covered her with a vail, and wrapped herself all over, and sat at the door of the ^hfountains which *were* by the road to Timneh; for she saw that Seleh was grown up, and she was not given to him for a wife. And Jeudeh saw her and took her for an 15 harlot, because she covered her face. And he turned aside to her in the way, 16 and said, let me, I pray thee, come in unto thee (for he knew not that she *was* his daughter in law). And she said, what wilt thou give to come in unto me? 17 And he said, I will send *thee* a kid from the flock; and she said, wilt thou give *me* a pledge till thou send *it*? And he said, 18 what *is* the pledge that I shall give thee? And she said, thy seal, and thy bracelets, and thy staff that *is* in thy hand: and he gave *them* to her, and he came in unto her, and she conceived by him. And 19 she arose and went away, and laid aside her vail, and put on her widow-garments. And Jeudeh sent the kid by the hand of 20 his friend the Odulamite, to receive the pledge from the hand of the woman; and he found her not. And he asked 21 the men of the place, saying, where *is* the harlot that *was* at the fountains by the road? And they said, there was no harlot here. And he returned to Jeudeh, 22 and said, I have not found her, and also the men of the place said, there was no harlot here. And Jeudeh said, let her 23 take *it* to herself, lest we come into disgrace; lo, I sent this kid, and thou didst not find her.

And it was about three months after, 24 that one told Jeudeh, saying, Tamer thy daughter in law hath played the harlot,

^g Heb. and it was בַּבַּיִת that she became a *failer*, as the word is used Isa. lviii. 11.

^h Which served as a Bagnio, it is likely.

and behold, she is also with child by whoredom. And Jeudeh said, bring her forth, and let her be ⁱburnt. She ^{was} brought forth; and she sent to her father in law, saying, by the man whom these *belong to am* I with child: and she said, discern now whose *are* this seal, and the bracelets, and the staff. And Jeudeh acknowledged *them*, and said, she is more just than I, because I gave her not to Seleh my son: and he knew her again no more.

And at the time of her delivery, behold there *were* male twins in her womb. And as she was in labour, *one* put forth his hand, and the midwife took and bound a scarlet thread on his hand, saying, this came out first. And it happened that as he drew back his hand, behold, his brother came out; and she said, what! hast thou burst forth? the ^kbursting forth *be* with thee; and she called his name Perez. And ^lafterwards came out his brother with the scarlet thread upon his hand; and his name was called Zarah.

XIX. AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, a captain of his guard, an Egyptian, bought him from the hand of the Ismoalites who brought him down thither. And Jehovah was with Joseph, and he ^mprospered; and he was in the house of his master the Egyptian. And his master saw that Jehovah *was* with him, and made every thing that he did to prosper in his hand. And Joseph found

favour in his eyes, and he waited upon him, and he set him over his house, and all that he had he put into his hand. And from the time that he set him over his house, and over all that he had, Jehovah blessed the house of the Egyptian for Joseph's sake, and the blessing of Jehovah was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he took no notice of any thing he had, but the bread which he did eat. And Joseph was beautiful in person, and of a beautiful countenance.

And after these things, his master's wife cast her eyes on Joseph, and she said, lie with me. And he refused, and he said to his master's wife, behold, my master knows not what is with me in the house, and all that he hath he has put into my hand; *there is* none greater in this house than I, and he withholds nothing from me but thee, because thou art his wife, and how shall I do this great wickedness and sin against the Aleim? And she spake to Joseph day by day, but he hearkened not to her, to lie by her *and* be with her. And about this time he came into the house to do his business, and *there was* none of the people of the house within: And she caught him by his garment, saying, lie with me; and he left his garment in her hand, and fled, and got out of doors. And when she saw that he had left his garment in her hand, and was fled out, she called the men of the house, and spake to

ⁱ According to the law, Lev. xxi. 9.

^k Gen. xxviii. 14, the blessing on Jacob is expressed by this term of *bursting forth* or *breaking out* for want of room; so she meant, *the blessing of Abram be on thee*.

^l 1 Cor. xv. 46. "That was not first which is spiritual, but that which is natural." "Ye must be born again," as Zarah was. Then Perez, who had the worldly blessing and birth-right, is the natural man, and Zarah the spiritual, who must put forth his hand, his strength, whilst in the womb, or in a state of regenera-

tion; and yet the *natural man* is born first: and here is *Jew* and *Gentile*, as well as the *natural* and *spiritual* man. See Mr. Clark's Note. Here is also a further lesson, that flesh and blood cannot inherit (as the Jew did not) the real blessing or promise, though the outward part of it fell to his share, and does to the Christian World, in outward blessings; but the spiritual man was then, and is still, (קרי) one that *is to arise* and shine forth as the sun.

^m See ver. 21.

them,

them, saying, see, he hath brought an Hebrew in to us to sport with us; he came to me, to lie with me, and I cried
 15 with a loud voice; and when he heard that I lift up my voice and cried out, he left his garment with me, and fled, and got
 16 out of doors. And she laid up his garment by her till his lord came home.
 17 And she spake to him according to these words, saying, the Hebrew servant whom thou broughtest to us, came to me
 18 to sport with me; and when I lift up my voice and cried out, he left his garment
 19 by me, and fled out of doors. And when his master heard the words of his wife, which she spake to him, saying after this manner did thy servant to me, his
 20 wrath was kindled. And Joseph's master took him and put him into the "dungeon-house, the place where the king's prisoners were bound, and he was there in the dungeon-house.

21 And Jehovah was with Joseph, and shewed him mercy, and gave him favour in the eyes of the keeper of the
 22 dungeon-house. And the keeper of the dungeon-house ° committed to Joseph's care ° all the prisoners which were in the dungeon-house; and whatever they did
 23 there, he ordered it. The keeper of the dungeon-house looked not to any thing that was under his hand, because Jehovah was with him; and that which he did Jehovah made it to prosper.

XL. AND after these things the butler of the king of Egypt and the pastry-cook offended against their lord the king of
 2 Egypt. And Pharoeh was wroth with his officers, with the chief butler and

° קהר is some kind of deep cup, bowl, or cistern Cant. vii. 2. and seems here to mean the pit or dungeon which was in this prison, ch. xl. 15. and xli. 14. Joseph was two years a prisoner here, and a slave eleven years. See ch. xli. 1.

• Heb. gave into the hand of Joseph.

with the chief pastry-cook. And he
 3 committed them into custody, in the house of a captain of the guards, in the
 4 dungeon-house, the place where Joseph was a prisoner. And the captain of the
 5 guards charged Joseph with them, and he attended upon them, and they were
 6 a year in custody.

And they both of them dreamed a
 7 dream, each his dream the same night, according to the interpretation of his
 8 dream, the butler and the pastry-cook of the king of Egypt, who were prisoners
 9 in the dungeon-house. And Joseph came to them in the morning, and looked upon
 10 them, and behold, they were troubled. And he asked Pharoeh's officers that were
 11 in custody with him, in his master's house, saying, why are your looks so
 12 sad to-day? And they said, we have dreamed a dream, and there is none to
 13 interpret it. And Joseph said to them, do not interpretations belong to the Aleim? tell me it, I pray. And the chief butler
 14 told his dream to Joseph, and said to him, I was in my dream, and behold, a vine was
 15 before me, and on the vine were three branches, and it was as one that shot forth
 16 its leaves, its flower went off, its bunches ripened the grapes. And Pharoeh's cup was
 17 in my hand, and I took the grapes and pierced them for Pharoeh's cup, and I gave the cup
 18 into Pharoeh's hand. And Joseph said to him, this is the interpretation of it: the
 19 three branches are three days; within three days Pharoeh will take account of thee,
 20 and restore thee to thy place, and thou shalt put Pharoeh's cup into

P i. e. He saw the whole progress of the vine, the leaf coming, the flower dropping, and the grapes ripening.

° I know not whether there be any such custom at this day as this; but many others mentioned in Scripture still continue.

his hand after the former manner, as
 14 when thou wast his butler; but remember me when it shall be well with thee, and do kindly, I pray thee, by me, and make mention of me to Pharoeh, and
 15 bring me out of this house; for indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into a
 16 dungeon. And the chief pastry-cook saw that the interpretation was good; and he said to Joseph, I also *was* in my dream, and behold, three white baskets
 17 were upon my head; and in the upper basket *was* all manner of pastry which Pharoeh eateth; and the birds ate them
 18 out of the basket upon my head. And Joseph answered and said, this is the interpretation of it: the three baskets
 19 are three days; within three days will Pharoeh take thy head from off thee, and hang thee upon a tree; and the birds shall eat thy flesh from off thee.

20 And on the third day, on Pharoeh's birth-day, he made an entertainment for all his servants, and he took an account of the chief butler and of the chief pastry-cook among his *other* servants. And he restored the chief butler to his butlership, and he put the cup into the hand
 22 of Pharoeh. And the chief pastry-cook he hanged, as Joseph had interpreted to
 23 them. And the chief butler did not remember Joseph, but forgot him.

XLI. AND at the end of two years Pharoeh had a dream; and behold, he stood
 2 by the river; and behold, there came up out of the river seven cows, well-looking and full of flesh, and they fed on the

^a עֲבָרִים is *wayfaring men, travellers, or itinerants*, such as the Canonites and Ifmoalites, Midinites, &c. the Inhabitants of Palestine, were; and it is most likely that Joseph meant *itinerant merchants* by the word.

^b The Egyptian wheat bears a complicated ear of many ears; and this therefore means seven such com-

reeds; and behold, seven other cows 3
 came up after them out of the river, ill-looking and thin of flesh, and they stood by the *other* cows on the brink of the river; and the ill-shaped and lean cows ate 4
 up the seven handsome-bodied and fat cows. And Pharoeh awoke. And he fell 5
 asleep and dreamed a second time; and behold, seven ears upon one stalk, full and fair; and behold, seven ears thin and blight- 6
 ed with the east wind sprung up after them, and the thin ears swallowed up the seven 7
 fat and full ears. And Pharoeh awoke, and behold, *it was* a dream. And in the 8
 morning his spirit was troubled, and he sent and called for all the "diviners of Egypt, and all the wise men of it, and Pharoeh told them his dreams, and *there was* no one interpreted them to Pharoeh.

And the chief butler spake to Pharoeh, 9
 saying, now do I remember my fault; Pharoeh was angry with his servants, 10
 and put me in custody in the house of the captain of the guard, me and the chief pastry-cook; and we dreamed a 11
 dream the same night, I and he, each of us according to interpretation^w did dream our dream. And *there was* with 12
 us a young man, an Hebrew, servant to the captain of the guards; and we told him, and he interpreted our dreams to us; to each he interpreted according to his dream: and as he interpreted to us 13
 so it came to pass; me he restored to my place, and him he hanged.

And Pharoeh sent and called for Jo- 14
 seph, and they hurried him from the dungeon; and he shaved and changed his clothes, and came to Pharoeh. And 15

plicated ears on one stalk, which never come naturally. We have many stalks or straws that spring from one root, but not two ears on one stalk.

^u It doth not appear to me what the word precisely signifies.

^w *i. e.* As we judged it to be.

Pharoeh said to Joseph, I have dreamed a dream, and *there is* none can interpret it; and I hear of thee, that thou understandest a dream to interpret it. And Joseph answered Pharoeh, saying, can *one* answer Pharoeh a perfect answer without the Aleim? And Pharoeh said to Joseph, in my dream, behold, I was standing on the bank of the river, and behold, there came up out of the river seven cows fat in flesh and well-shaped, and they fed on the reeds; and behold, seven other cows came up after them, poor, and extremely ill-shaped, and thin in flesh: I never saw any such in all the land of Egypt, so bad. And the lean ugly cows ate up the first seven fat ones, and they went into their bellies; and it could not be known that they had gone into their bellies, and their appearance was as bad as at first: and I awoke. And I saw in my dream, and behold, seven ears came up on one stalk, full and fair; and behold, seven ears, small, thin, blasted with the east wind, sprang up after them.; and the thin ears swallowed up the seven fair ears: and I have spoke to the diviners, and *there is* none can explain *it* to me.

And Joseph said to Pharoeh, Pharoeh's dream *is* one; the Aleim sheweth to Pharoeh what he *is* about to do. The seven good cows *are* seven years, and the seven good ears are seven years: the dream *is* one. And the seven thin and bad cows that came up after them *are* seven years; and the seven light ears blasted with the east wind are seven years of famine. This *is* what I said to Pharoeh, that the Aleim sheweth to Pharoeh what he *is* about to do. Be-

* It is customary in the East to kiss the written orders, letter, or &c. of a superior, of the prince especially; but this passage relates to *the kiss of reverence*, see Psal. ii. 12. 1 Sam. x. 1. 1 King. xix. 18.

hold, seven years of great plenty are coming through all the land of Egypt; and seven years of famine will arise after them, and all the plenty will be forgotten in the land of Egypt, and the famine will consume the land; and the plenty will not be known in the land by reason of the famine after it; for it *will be* very grievous. And as for the repeating of the dream to Pharoeh twice, *it is* because the thing *is* determined by the Aleim, and the Aleim *is* hastening to do it. And now let Pharoeh look out a man discreet and wise, and set him over the land of Egypt. Let Pharoeh order and appoint overseers over the land of Egypt; and take the fifth of the land of Egypt in the seven years of plenty. And let them gather every kind of food these good years that are coming, and let them lay up corn by the authority of Pharoeh, and keep it for food in the cities. And let the food be for store for the land against the seven years of famine that will be in the land of Egypt, that the land perish not through the famine.

And the thing was good in the eyes of Pharoeh, and in the eyes of all his servants. And Pharoeh said to his servants, shall we find a man like this, in whom *is* the spirit of the Aleim? And Pharoeh said to Joseph, since the Aleim hath made all this known to thee, *there is* none so discreet and wise as thou: thou shalt be over my house, and all my people shall **kiss* thy mouth; only in the throne will I be greater than thou. And Pharoeh said to Joseph, see, I set thee over all the land of Egypt. And Pharoeh took his ring from off his hand

Job xxxi. 27. Hof. xiii. 2. *Mouth is commandment*, indeed; but there could be no written commandment, though some token of it there might, at that time.

† Probably it hung by a ribband round the wrist.

and put it upon Joseph's hand, and clothed him with garments of fine linnen, and
 43 put a gold chain about his neck, and he made him ride in the second chariot which he had, and they cried before him ^aFather of blessing, and he was set
 44 over all the land of Egypt. And Pharoeh said to Joseph, I am ^bPharoeh, and besides thee shall no man ^clift up his hand or his foot in all the land of Egypt. And
 45 Pharoeh called the name of Joseph ^dA Treasure of glorious Comfort, and gave him Asenet the daughter of Puthi-pharo, the priest of Aven, to wife. And Joseph went out over the land of Egypt.

46 And Joseph was thirty years old when he stood before Pharoeh king of Egypt. And Joseph went out from the presence of Pharoeh, and went over all the land
 47 of Egypt. And the land bore by handfuls during the seven years of plenty. 48 And he gathered all the food of the seven years that were in the land of Egypt, and he put the food in the cities; the food of the land that was round the city
 49 he laid up in it. And Joseph gathered corn as the sand of the sea, in great quantity, so that he left off taking account of
 50 it, for it was beyond computation. And to Joseph were born two sons before the years of famine came, whom Asenet, the daughter of Puthi-pharo, the priest
 51 of Aven, bare to him. And Joseph called the name of the first-born ^eMenaseh; for the Aleim hath made me

forget all my trouble and all my father's house. And the name of the second he 52 called ^fEphrim; for the Aleim hath made me fruitful in the land of my affliction.

And the seven years of plenty which 53 were in the land of Egypt ended. And the seven years of famine began to 54 come, as Joseph said: and the famine was in all countries; but in all the land of Egypt there was bread. And all the 55 land of Egypt was famished: and the people cried to Pharoeh for bread; and Pharoeh said to all the Egyptians, go 56 to Joseph, what he saith to you, do. And the famine was over the face of the whole country; and Joseph ^gopened every thing that was among them, and sold to the Egyptians. And the famine increased in the land of Egypt. And all countries 57 came into Egypt to buy of Joseph; for the famine was strong in all countries.

AND Jacob saw that there was corn XLII. in Egypt; and Jacob said to his sons, why do ye look one upon another? And 2 he said, behold, I hear there is corn in Egypt; go down thither, and buy for us from thence, that we may live and not die:

And ten of Joseph's brethren went 3 down to buy corn from Egypt. And Jacob did not send Benjamin, Joseph's brother, with his brethren; for he said, perhaps mischief may befall him. And 5 the sons of Isral came to buy among those that came; for the famine was in

^a אבִּירִךְ is either from אב father or גִּבֵּר, and בִּרְךָ a blessing, or א is formative, and the word signifies the bleaser, which comes to the same.

^b Pharoeh is free, unconfined, all the rest being servants.

^c He only should have liberty to do as he pleased, the rest obeying orders, in this affair of the corn.

^d Not as a name he should go by instead of his former one, but as a declaration of what he was to that and all the neighbouring nations.

^e i. e. Forgetting; he being now raised to a throne, in respect of which all former trouble was nothing. See Rom. viii. 18. Phil. iii. 13. No doubt Joseph thought of that son who was to come of one of their loins, and be born in a strange country, emptying himself of his glory, and forgetting his own dignity, that others might forget their misery.

^f i. e. Fruitful ones.

^g In the sense of opening shop; he appointed a sale of all sorts of food.

6 the land of Canon. And Joseph *was* the
governor over the land; he sold to all
the people of the land. And Joseph's
brethren came and bowed themselves to
7 him *with* their nose to the ground. And
Joseph saw his brethren, and knew
them; and he made himself strange to
them, and spake roughly to them, and
said unto them, whence came ye? And
they said, from the land of Canon, to
8 buy food. And Joseph knew his bre-
9 thren, but they knew not him. And
Joseph remembered the dreams which
he dreamed of them, and he said to
them, ye *are* spies; to see the ^hnaked-
10 ness of the land ye are come. And they
said to him, no, my lord; but to buy
11 food are thy servants come: we *are* all
of us the sons of one man; we *are* true
12 men; thy servants are not spies. And
he said to them, no, but to see the na-
13 kedness of the land are ye come. And
they said, thy servants *were* twelve; we
are brethren, the sons of one man in the
land of Canon; and behold, the youngest
14 *is* not. And Joseph said unto them, this
is what I spake unto you, saying, ye *were*
15 spies; by this shall ye be proved; as Pha-
roeh liveth ye shall not go from hence,
except your youngest brother come hi-
16 ther; send one of you, and let him fetch
your brother, and ye shall be bound,
and your words shall prove the truth in
you; otherwise, as Pharoeh liveth ye
17 *are* spies. And he put them all into cus-
18 tody three days. And Joseph said to
them the third day, this do and live;

^h Weakness, grievances, defects in the laws, or in the administration of them, or vices among the people, and whatever might expose them to shame, or as a prey, is implied in this word.

ⁱ The great men in the East to this day make use of such a *go-between* out of state. The usher having delivered their answer, and retired, they fall into this

I fear the Aleim; if ye *are* true men, 19
let one of your brethren be bound in
your prison-house; and go ye, carry food
for the famine of your houses; and bring 20
your youngest brother to me, and your
words will be verified, and ye shall not
die. And they did so.

And they said one to another, verily 21
we *are* guilty concerning our brother,
that we saw the anguish of his soul when
he made supplication to us, and we
would not hear him, therefore is this
distress come upon us. And Reuben an- 22
swered them, saying, did I not speak
to you, saying, do not sin against the
lad, and ye would not hear; and his
blood, see, it is required. And they 23
knew not that Joseph heard *them*, for
there was an ⁱusher between them. And 24
he turned from them and wept; and he
turned to them again, and spake to them;
and he took Simeon from them, and
bound him before their eyes.

And Joseph commanded to fill their 25
sacks with corn, and to return each man's
money into his sack's mouth, and to give
them provision for the way: and thus did
he to them. And they took their corn 26
upon their asses, and went away. And 27
one opened his sack to give his ass pro-
vender in the ^kinn, and he saw his money;
and behold, it was in the mouth of his
^lbag. And he said to his brethren, my 28
money is returned, and behold, *it is* even
in my bag; and their heart sunk, and they
trembled one to another, saying, what is
this the Aleim is doing to us?

And they came to Jacob their father, 29

mutual upbraiding, not thinking any one near enough to hear them.

^k Their inns were only empty rooms on the road to lodge or eat in; for they were obliged to carry their own provisions with them, see Jud. xix. 15. and had not even this convenience in cities.

^l Here are three words used for *sack*; כלי any *vessel* or *utensil*, שק *sack*, and אמתחת *a pouch or bag*.

30 to the land of Canon, and told him all that had befallen them, saying, the man, the lord of the land; spake roughly to us, and treated us as spies of the country.
 31 And we said to him, we are true men,
 32 we are not spies; we were twelve brethren, the sons of our father; one is not, and the youngest is now with our father
 33 in the land of Canon. And the man, the lord of the country, said to us, by this shall I know that ye are true men; leave one of your brethren with me, and take for the famine of your houses, and
 34 be gone; and bring your youngest brother to me; and I shall know that ye are not spies, but true men. I will restore your brother to you, and ye shall traffic in the land.

35 And when they emptied their sacks, behold, each man's parcel of money was in his sack. And they saw their parcels of money, they and their father, and
 36 were frightened. And Jacob their father said to them, me ye bereave of my children; Joseph is not, and Simeon is not, and ye would take Benjamin: all these
 37 things are against me. And Reuben spake to his father, saying, slay two of my sons if I bring him not to thee; deliver him into my hand, and I will
 38 bring him back to thee. And he said, my son shall not go down with you; for his brother is dead, and he is left alone, and mischief will befall him in the way which ye are going in, and ye will bring down my grey hairs with sorrow to the grave.

XLIII. AND the famine was grievous in the
 2 land. And when they had eaten up the corn which they had brought out of Egypt, their father said to them, go
 3 again, buy us a little food. And Jeudeh spake to him, saying, the man solemnly protested to us, saying, ye shall not see my face, except your brother be with

you: if thou wilt send our brother 4 with us, we will go down and buy food for thee; and if thou wilt not send him, 5 we will not go down; for the man said to us, ye shall not see my face except your brother be with you. And Isral 6 said, why did you do so ill to me, as to tell the man ye had another brother. And they said, the man asked us again 7 and again about ourselves, and about our kindred, saying, is your father yet living? have ye a brother? And we informed him according to those words: could we any ways know that he would say, bring your brother down? And 8 Jeudeh said to Isral his father, send the young^m man with me, and we will arise and go; and we shall live and not die, both we and thou, and also our little ones. I will be surety for him, of my hand shalt 9 thou require him; if I do not bring him unto thee and set him before thee, then let me bear the blame with thee for ever; for unless we had lingered, we might 10 have returned twice by this time. And 11 Isral their father said to them, if it must be so, then do this, take of the celebrated fruits of the country in your vessels, and carry down the man a present, a little balm, and a little honey, spice and myrrh, dates and almonds; and take 12 other money in your hand, and the money that was returned in the mouth of your sacks, carry again in your hand, possibly it was an oversight; and take your 13 brother, and arise go again to the man; and 14 the Lord all-bountiful give you mercy before the man, and send back with you your other brother and Benjamin: and I, if I am bereaved of my children, I am bereaved.

And the men took the present, and 15 they took other money in their hand,

^m He was now about thirty-one years old, being born in Canon, as Jacob returned from Padan-aram, ch. xxxv. 16.

and

and Benjamin; and they arose, and came down into Egypt, and stood before Joseph. And Joseph saw Benjamin with them; and he said to *him* that *was* over his house, bring *these* men into the house, and kill meat, and make ready; for *these* men shall eat with me at noon.

17 And the man did as Joseph ordered; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, because of the money that was returned in our bags the first time we are brought in, that he may find occasion against us, and fall upon us, and take us for servants, and our asses. And they came near to the man that *was* over Joseph's house, and spake to him at the door of the house:

20 and they said, O sir, we came down indeed before to buy food: and when we came to the inn, and opened our bags, behold, every man's money *was* in the mouth of his bag, our money in full weight; and we have brought it again in our hand: and other money have we brought down in our hand to buy food; we know not who put our money into our bags. And he said, peace *be* with you, fear not; your Aleim, and the Aleim of your father gave you treasure in your bags; your money came to me. And he brought Simeon out to them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet, and he gave their asses provender. And they made ready the present against Joseph came at noon, for they heard that they should eat bread there.

26 And Joseph came into the house, and they brought to him the present that *was*

in their hand, into the house, and bowed themselves to him to the earth. And he wished them peace; and he said, is your father well, the old man of whom ye spake, *is* he yet living? And they said, thy servant our father *is* well, he *is* yet living. And they bent their heads and bowed down themselves. And he lift up his eyes, and saw Benjamin his brother, his mother's son, and he said, *is* this your youngest brother of whom ye spake to me? And he said, the Aleim be gracious to thee my son! And Joseph made haste, for his bowels yearned upon his brother, and he wanted to weep, and he went into the inner room and wept there: and he washed his face, and came out, and restrained himself, and said, set on bread. And they set for him by himself, and for them by themselves, and for the Egyptians, who ate with him, by themselves; for the Egyptians cannot bear to eat bread with ⁿstrangers; for that is an abomination to the Egyptians. And they were seated before him, the elder according to his seniority, and the younger according to his ^mage. And the men were amazed one towards another. And messes were carried to them from before him, and Benjamin's mess was five times as much as any of their's; and they drank and were merry with him.

AND he commanded *him* that *was* over his house, saying, fill the men's bags with food as much as they can hold, and put each man's money in the mouth of his bag; and put my cup, the silver cup, in the mouth of the bag belonging to the youngest, and his corn-money: and he did according to the word of Joseph which he spake. It was morning

ⁿ Travellers or passengers from other countries. The Hebrews, as a title of the seed of Jacob, could not

yet be the name of a people, nor consequently could the sons of Jacob be marked out here by that title.

^m Heb. youth.

4 fight, and the men were sent away, they
and their asses. They were gone out of
the city, they had not got far; and Jo-
seph said to *him* that *was* over his house,
up, pursue after the men, and overtake
5 them, and say to them, why do ye re-
turn evil for good? *Is* it not what my
lord drinketh in? and what he would
surely divine about? Ye have done evil
in what ye have done.

6 And he overtook them, and spake
7 these words to them. And they said to
him, why doth my lord speak such words
as these? far be it from thy servants to
8 act in this manner: behold, the money,
which we found in the mouth of our bags,
we brought to thee again from the land of
Canon; and how should we steal out of
9 thy lord's house silver or gold? Whom
soever of thy servants it shall be found
with, let him die; and we also will be
10 servants to my lord. And he said, *let*
it now *be* according to your words; he
whom it is found with shall be servant
11 to me, and ye shall be clear. And they
made haste and let down every man his
bag to the ground; and every one opened
12 his bag. And he searched, beginning
with the eldest, and ending with the
youngest: and the cup was found in
13 Benjamin's bag. And they rent their
clothes, and loaded every one his ass,
and returned to the city.

14 And Jeudeh came, and his brethren,
into Joseph's house, and he *was* yet
there; and they fell before him to the
15 ground. And Joseph said to them, what
deed *is* this that ye have done? did ye
not know that such a man as I could
16 certainly divine? And Jeudeh said, what
shall we say to my lord? what shall we
speak? and how shall we justify our-
selves? The Aleim hath found out the
iniquity of thy servants; behold, we *are*
servants to my lord, both we, and *he* in

whose hand the cup is found. And he said, 17
far be it from me do so; the man in
whose hand the cup is found, he shall
be my servant; and ye, go ye in peace
to your father.

And Jeudeh drew near to him, and 18
said, O my lord, let thy servant speak,
I pray thee, a word in the ears of my
lord, and let not thine anger kindle
against thy servant, for thou *art* as Pha-
roeh. My lord asked his servants, saying, 19
have ye a father, or a brother? And we 20
said to my lord, we have a father, an old
man; and *there is* a child of his old age,
the youngest, and his brother is dead,
and he only is left of his mother, and
his father loveth him. And thou saidst 21
to thy servants, bring him down to me,
that I may set my eyes upon him. And 22
we said to my lord, the young man can-
not leave his father; for should he leave
his father, he would die. And thou 23
saidst to thy servants, if your youngest
brother doth not come down with you,
ye shall see my face no more. And 24
when we came to thy servant my father,
we told him the words of my lord. And 25
our father said, go again, buy us a little
food. And we said, we cannot go 26
down; if our youngest brother *be* with
us, then we will go down; for we can-
not see the man's face, and our youngest
brother not be with us. And thy ser- 27
vant my father said to us, ye know that
my wife bare me two *sons*; and one went 28
from me, and I said, certainly he is torn,
he is torn to pieces; and I have not seen
him since: and ye would take this also 29
from me; and should mischief befall him,
ye will bring down my grey hairs with
sorrow to the grave. And now when I 30
come to thy servant my father, and the
young man *be* not with us, for his life 31
is bound up in his life, then he will
die, when he seeth that the young man
is

is not with us, and thy servants shall bring down the grey hairs of thy servant
 32 our father with sorrow to the grave: for thy servant is surety to my father for the young man, saying, if I bring him not to thee, let me bear the blame to my
 33 father for ever. And now let thy servant stay, I pray thee, a servant to my lord instead of the young man; and let the young man go up with his brethren:
 34 for how can I go up to my father, and the young man *be* not with me, lest I see the evil that will come upon my father?
 XLV. AND Joseph could not restrain himself before all them that stood by him; and he cried, put every one out from me: and no one stood with him when Joseph made himself known to his brethren. And he ^owept aloud; and the Egyptians heard, and the house of Pharoeh heard *it*. And Joseph said to his brethren, I *am* Joseph: is my father yet living? And his brethren could not answer him, for they were confounded at
 4 his presence. And Joseph said to his brethren, come near to me, I pray you: and they came near. And he said, I *am* Joseph your brother, whom ye sold
 5 into Egypt: and now be not sorry, nor ashamed, that ye sold me hither; for the Aleim sent me before you to preserve
 6 life. For these two years *hath* the famine *been* in the land, and *there are* yet five years, in which there *will be* no ploughing
 7 nor harvest. And the Aleim sent me before you, to preserve you a remnant on the earth, and to save your lives by
 8 a great deliverance. And now ye did not send me hither, but the Aleim; and he hath made me a father to Pharoeh, and lord of all his house, and governor over all the land of Egypt.

^o Heb. gave forth his voice with weeping.

^p Heb. goad or prick on.

Make haste and go up to my father, and say ye to him, thus saith thy son Joseph: the Aleim hath made me lord of all Egypt; come down to me, tarry not: and thou shalt dwell in the land of Gosen, and be near to me; thou, and thy sons, and thy son's sons, and thy sheep, and thy oxen, and all that thou hast: and I will sustain thee there, for *there are* yet five years of famine; lest thou be impoverished, thou, and thy house, and all that thou hast. And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh to you: and ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall make haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

And the report was heard in Pharoeh's house, saying, Joseph's brethren are come: and it was good in the eyes of Pharoeh, and in the eyes of his servants. And Pharoeh said to Joseph, say to thy brethren, this do ye; ^pgoad on your beasts, and go, get you into the land of Canon; and take your father, and your families, and come unto me, and I will give you the best of the land of Egypt, and ye shall eat the fat of the land. And bid thou them do this; take ye carriages out of the land of Egypt for your little ones, and for your wives, and bring your father, and come: ^qbe under no concern about your goods; for the best of all the land of Egypt is your's. And the sons of Isral did so. And Joseph gave them carriages by Pharoeh's order; and he

^q Heb. let not your eye hover over.

22 gave them provision for the way: to all
of them he gave each man changes of
raiment, and to Benjamin he gave three
hundred of silver and five changes of
23 raiment. And to his father he sent thus:
ten asses bearing the good things of
Egypt; and ten she-asses bearing corn,
and bread, and *other* provisions by the
24 way. And he sent away his brethren,
and they departed; and he said unto
them, be not afraid of coming:

25 And they went up out of Egypt, and
came to the land of Canon to Jacob their
26 father. And they told him, saying,
Joseph is yet alive, and he is even go-
vernour over all the land of Egypt. And
Jacob's heart fainted, for he believed
27 them not. And they told him all the
words of Joseph, which he spake to
them; and he saw the carriages which
Joseph had sent to carry him, and the
28 spirit of Jacob their father revived. And
Israel said, *it is enough*, Joseph my son
is yet alive; I will go and see him before
I die.

XLVI. AND Israel took his journey, and all
that belonged to him, and came to Bar-
sebo, and he offered sacrifices to the
2 Aleim of his father Isaak. And the
Aleim spake to Israel in a vision of the
night, and said, Jacob, Jacob: and he
3 said, here *am* I. And he said I *am* the
Lord, the Aleim of thy father, fear not
to go down into Egypt, for I will make
4 a great nation of thee there: I will go
down with thee into Egypt, and I will
also surely bring thee up; and Joseph
5 shall put his hand upon thine eyes. And
Jacob rose up from Bar-sebo; and the
sons of Israel carried Jacob their father,
and their little ones, and their wives,
in the carriages which Pharoeh sent

to bring them. And they took their 6
cattle, and their substance which they
had gotten in the land of Canon, and
came into Egypt, Jacob, and all his seed
with him; his sons and his sons' sons 7
with him; his daughters and his sons'
daughters, and all his seed, he brought
with him into Egypt.

And these *are* the names of the chil- 8
dren of Israel who came into Egypt: Ja-
cob and his sons. The first-born of Ja- 9
cob, Reuben: and the sons of Reuben,
Hanuc, and Palua, and Hejren, and
Carmi.

And the sons of Simeon, Imual, and 10
Jamin, and Aed, and Jachin, and Jehar,
and Saul, the son of a Canonitish woman.

And the sons of Levi, Gersun, Ket, 11
and Merari.

And the sons of Jeudeh, Or, and 12
Aunan, and Seleh, and Perej, and Ze-
rah: and Or and Aunan died in the land
of Canon. And the sons of Perej *were*
Hejren and Hamul.

And the sons of Issacher, Tulo, and 13
Pueh, and Jub, and Semren.

And the sons of Zebulun, Mered, and 14
Alun, and Ihalal. These *were* the sons 15
of Leah whom she bare to Jacob in
Padan-aram, and Dineh his daughter.
All his sons and daughters *were* thirty
and three.

And the sons of Gad, Jipiun and 16
Hagi, Suni and Ajben, Ori and Arudi,
and Arali.

And the sons of Asher, Imeneh, and 17
Isue, and Isui, and Berioeh, and Serah
their sister. And the sons of Berioeh,
Heber and Melchial. These *were* the 18
sons of Zilpeh, whom Laben gave to
Leah his daughter, and she bare these to
Jacob: sixteen persons.

* Heb. *of the journey*, i. e. to Egypt. See ch. xlvi. 3.
† See Luke xxiv. 41.

† See Luke ii. 29.

19 The sons of Rachel, the wife of
20 Jacob, Joseph and Benjamin. And to
Joseph were born in the land of Egypt
Menafeh and "Ephrim, whom Afenet,
the daughter of Puti-pharo, the priest
of Aven, bare to him.

21 And the sons of Benjamin, Belo, and
Becer, and Asbel, Gera, and Nomen,
Ahi, and Ras, Mepim, and Hepim, and
22 Ard. These *were* the sons of Rachel
whom she bare to Jacob: all the persons
were fourteen.

23 And the sons of Dan, Hefim.

24 And the sons of Nepthali, Jehjal, and

25 Guni, and Ijar, and Salem. These
were the sons of Bleeh, whom Laben
gave to Rachel his daughter, and she
bare these to Jacob: all the persons *were*

26 seven. All the persons that came of
Jacob's into Egypt, that came out of his

27 thigh, besides the wives of Jacob's sons,
all the persons *were* sixty and six. The

sons of Joseph which were born to him
in Egypt *were* two persons. All the
persons of the house of Jacob which
came into Egypt *were* seventy.

28 And he sent Jeudeh before him to
Joseph, to direct him to Gosen; and
29 they came into the land of Gosen. And
Joseph put to his chariot, and went up
to meet Isral his father in Gosen; and
presented himself to him, and fell on his
neck, and wept on his neck a good while.

30 And Isral said to Joseph, let me die
now, since I have seen thy face, that

31 thou *art* yet alive. And Joseph said to
his brethren and to his father's house, I
will go up and acquaint Pharoeh, and
say unto him, my brethren and my fa-
ther's house, which *were* in Canon, are

32 come to me: and the men *are* shepherds,
for they are dealers in cattle; and they
have brought their sheep, and their

33 oxen, and all that they have. And
when Pharoeh calls you, and says, what
34 *is* your occupation? say ye, thy servants
have been dealers in cattle from our
youth until now, both we *and* our fa-
thers, that ye may dwell in the land of
Gosen; for all shepherds are an abomi-
nation to the Egyptians.

AND Joseph came and told Pharoeh, XLVII
and said, my father, and my brethren,
and their sheep, and their oxen, and all
that they have, are come from the land
of Canon, and they *are* in the land of
Gosen. And he took ^wfive of his bre- 2
thren, and set them before Pharoeh.
And Pharoeh said to his brethren, what 3
is your occupation? And they said to
Pharoeh, thy servants *are* shepherds,
both we and our fathers. And they 4
said to Pharoeh, to sojourn in this land
we are come, for there *is* no pasture for
the sheep which thy servants have, for
the famine *is* grievous in the land of Ca-
non: and now pray let thy servants
dwell in the land of Gosen. And Pha- 5
roeh spake to Joseph, saying, thy father
and thy brethren are come to thee, the 6
land of Egypt *is* before thee, place thy
father and thy brethren in the best of
the land, let them dwell in the land of
Gosen: and if thou knowest that there
are among them men of ability, make
them chief shepherds over what I have.
And Joseph brought Jacob his father, 7
and set him before Pharoeh; and Jacob
blessed Pharoeh. And Pharoeh said to 8
Jacob, how many *are* the days of the
years of thy life? And Jacob said to Pha- 9
roeh, the days of the years of my pil-
grimage *are* a hundred and thirty years*;
few and evil have been the days of the
years of my life, and have not reached
to the days of the years of the lives of

* Heb. *Aprim*.

^w Heb. *from among his brethren five men*.

* A. M. 2198.

10 my fathers in the days of their ^v pilgrimage. And Jacob blessed Pharoeh, and went out from the presence of Pharoeh.

11 And Joseph placed his father and his brethren, and gave them a possession, in the land of Egypt, in the best of the land, in the land of Romefes, as Pharoeh 12 commanded. And Joseph supplied his father, and his brethren, and all the house of his father, with bread, according to the number of *their* little ones.

13 And *there was* no bread in all the country; for the famine *was* very grievous: and the land of Egypt and the land of Canon were consumed by the 14 famine. And Joseph gathered up all the money that was to be found in the land of Egypt and in the land of Canon, for the corn which they bought: and Joseph brought the money into Pharoeh's house. And the money was all 15 gone in the land of Egypt and in the land of Canon: and all the Egyptians came to Joseph, saying, give us bread, and why should we die before thee, for 16 the money is gone? And Joseph said give your cattle, and I will give you bread for your cattle, if the money be 17 gone. And they brought their cattle to Joseph, and Joseph gave them bread for the horses, and for the stock of sheep, and for the stock of bullocks, and for the asses; and he carried them through that year in bread for all their cattle.

18 And that year was ended, and they came to him the next year, and said to him, it is not hidden from my lord that the money is gone, and my lord has the stock of beasts; there is nothing left be-

fore my lord but our bodies and our land: why should we die before thine 19 eyes? buy both us and our land, ourselves and our land for bread, and we and our land will be servants to Pharoeh; and give *us* feed, and we shall live and not die, and the land shall not be desolate. And Joseph bought all the land 20 of Egypt for Pharoeh, for the Egyptians sold every one his field, for the famine prevailed against them; and the land became Pharoeh's. And the people he 21 ^zmade them go to the cities, from *one* end of the border of Egypt to the *other* end: but he bought not the land of the 22 priests, for the priests had a settled allowance from Pharoeh, and fed on their allowance which Pharoeh gave them; therefore they sold not their land. And 23 Joseph said to the people, behold, I have bought you this day, and your land for Pharoeh; lo, *here is* ^a feed for you, sow your land: and it shall be in the increase 24 that you shall give a fifth ^b*part* to Pharoeh, and four parts shall be your own, for seed for the field, and for you to eat, and for those that *are* in your houses, and for food for your little ones. And they 25 said, thou hast saved our lives, let us find favour in the eyes of my lord, and we will be servants to Pharoeh. And Jo- 26 seph made it a law to this day over the land of Egypt for Pharoeh to have the fifth *part*; but the land of the priests alone became not Pharoeh's.

And Isral dwelt in the land of Egypt, 27 in the land of Gosen, and got possessions in it; and they increased and multiplied exceedingly.

sent all the people for corn to the cities that lay nearest to them.

^a Then this was in the seventh year, that they might have corn the next harvest. See ch. xli. 30. xlv. 6.

^b A four-shilling land-tax in lieu of all others would be an ease indeed.

^v See Heb. xi. 13. This is the language of the Saints of old throughout all the scripture, that they are strangers on earth, travellers towards heaven; the very name of *Hebrews* bespeaking the hopes of another world.

^z The corn was in store-houses in the cities; so he

28 And Jacob lived in the land of
Egypt seventeen years; and the days
of Jacob, of the years of his life, were
29 a hundred and forty-seven years. And
the days of Isral drew near that he
should die; and he called for his son
Joseph, and said to him, if now I have
found favour in thy eyes, put, I pray
thee, thy hand under my ^cthigh, and
do kindly and truly with me; bury me
30 not, I pray thee, in Egypt, but lay me
with my fathers, and carry me out of
Egypt, and bury me in their ^dburying-
place: and he said, I will do according
31 to thy word. And he said, swear unto
me: and he swore unto him; and he
bowed himself upon the top of the ^estaff.

XLVIII. AND after these things *one* said to
Joseph, behold, thy father *is* sick: and
he took his two sons with him, Mena-
2 seh and Ephrim. And *one* told Jacob,
and said, behold, thy son Joseph is come
to thee: and Isral exerted himself, and
3 sat on the bed. And Jacob said to Jo-
seph, the Lord all-bountiful appeared to
me at Luz, in the land of Canon, and
4 blessed me, and said unto me, behold,
I will make thee fruitful, and multiply
thee, and will make thee an assembly
of peoples, and give this land to thy seed
after thee *for* an everlasting possession.
5 And now thy two sons that were born
to thee in the land of Egypt at my
coming to thee into Egypt, they *shall be*
mine, Ephrim and Menaseh; as Reuben
6 and Simeon shall they be to me ^f: and
thy offspring which thou shalt beget
after them shall be thine; by the name

^c In reference to the holy seed that came out of his thigh, and whom he swore him by.

^d In sure and certain hope of *resting in the holy land.*

^e Or scepter, which he carried in his hand. So Heb. xi. 21. He was not now sick or in bed, as far as appears; but his hands resting on this badge of honour he bowed himself to Jehovah, who had granted him the blessing of being buried in Canon, as *in the land of eternal rest.*

of their brethren shall they be called in
their inheritance. And I, as I came 7
from Padan, Rachel died by me in the
land of Canon, in the way, when *there*
was yet some space of ground to come
to Ephrat; and I buried her there in
the way to Ephrat, which *is* Beth-lehem.
And Isral saw the two sons of Joseph; 8
and he said, who *are* these? And Joseph 9
said to his father, they *are* my sons,
whom the Aleim has given me in this
place. And he said, bring them to me
and I will bless them. And the eyes of 10
Isral were heavy with age, he could not
see: and he brought them near to him,
and he kissed them, and embraced them.
And Isral said to Joseph, I did not think 11
to have seen thy face, and behold, the
Aleim hath let me see even thy seed
also. And Joseph brought them forth 12
from his knees, and they bowed them-
selves with their nose to the ground.
And Joseph took both of them, Ephrim 13
in his right hand towards the left hand
of Isral, and Menaseh in his left hand
towards Isral's right hand, and came
near to him. And Isral stretched out 14
his right hand, and put it upon Ephrim's
head, and he was the younger, and his
left hand upon Menaseh's head; direct-
ing his hands; for Menaseh *was* the
first-born.

And he blessed Joseph, and said, the 15
Aleim before whom my fathers Abrem
and Isaak walked, the Aleim who led
me from my youth up to this day,
the angel who redeemed me from 16
all evil, bless the young ^gmen; and

^f In the place of Reuben and Simeon; the one rejected from his seniority for his incest, the other for his cruelty and dallying with God at Sechem: and a double portion is given to Joseph, as the first-born, see 1 Chron. v. 1. *His (Reuben's) birth-right was given to the sons of Joseph, the son of Isral.*

^g They were upwards of twenty, both of them.

let them be called by my name, and the name of my fathers, Abrem and Ifaak : and let them increase exceedingly in the earth. And Joseph saw that his father put his right hand on Ephrim's head, and it was wrong in his eyes ; and he took hold of his father's hand to remove it from Ephrim's head to Menafeh's head. And Joseph said to his father, not so my father, for this is the first-born ; put thy right hand on his head. And his father refused, and said, I know *it* my son, I know *it* ; he also shall be a people, and he also shall be great ; but yet his younger brother shall be greater than he, and his seed shall be fuller of people. And he blessed them that day, saying, let Ifral blefs in thee, saying, the Aleim make thee as Ephrim, and as Menafeh ; and he put Ephrim before Menafeh. And Ifral said to Joseph, behold, I *am* dying ; and the Aleim will be with you, and bring you again to the land of your fathers : and I give to thee one portion above thy brethren, which I took out of the ^hhand of the Amorites with my sword and with my bow.

XLIX. AND Jacob called for his sons, and said, gather together, and I will tell you what shall befall you in future times :

^h This is not mentioned in the history.

ⁱ עולל *wickedly*.

^k He did not approve of or join in their wicked measures : and כבד. if it be the *liver* restrictively, is the seat of the affections.

^l See ch. xxxiv. 25.

^m קד is to make open confession or profession of any thing. Leah, ch xxix. 35, acknowledges the hand of God in her fruitfulness, and calls this fourth son יקוד, *i. e.* let him acknowledge or profess God, or manifest the glory and power of God to others. Jacob says, he should be a setter forth of the glory of God, and his brethren should acknowledge him as such, Hof. xi. 12. All fully completed in Christ.

ⁿ He shall take the prey, and go lie down in his den, and none dare to disturb him. True ; first in an outward sense, of the tribe of Jeudeh, but spiritually, of the lion of the tribe of Judah, Rev. v. 5.

gather together, and hear, ye sons of Jacob, and hearken to Ifral your father.

Reuben, thou art my first-born, my might, and the first of my strength ; excelling in dignity, excelling in strength. Unstable as water, thou shalt not excel ; for thou wentest up to thy father's bed, when thou wickedly pollutedst my couch.

Simeon and Levi are brethren, instruments of violence were their swords : my soul came not into their council, nor was my heart joined to their assembly ; for in their anger they killed the men, and in their wilfulness they levelled the wall. Cursed be their anger, for *it was* fierce ; and their rage, for it was violent : I will divide them in Jacob, and scatter them in Ifral.

Jeudeh, thou shalt be, thy brethren shall acknowledge thee ; thy hand shall be on the neck of thy enemies ; thy mother's children shall bow down to thee. Jeudeh is a lion's whelp ; thou shalt go up from the prey, my son ; he shall couch, he shall lie down as a lion, and as a young lion ; who shall rouse him up ? The scepter shall not depart from Jeudeh, nor the staff from between his feet, till Silch comes, and him shall the peoples obey, binding up the shoots of

^o It means the *tribunal staff* ; not the *lawgiver*, but what he leaned his hand upon while on the bench, and the bottom of course was between his feet. Jeudeh only continued a tribe till Christ came, the remains of the other tribes submitting to the government which subsisted among the descendants of Jeudeh. The mistake of קד here for the *person* who bore the staff [though it does signify a *person* too], and not seeing the beautiful description of the magistrate on the bench in these words, has produced volumes upon volumes upon the meaning of as plain a sentence as any in the whole Bible.

^p Heb. *To him shall the obedience of the peoples, or other tribes, be.*

^q Being jointly the keepers of God's vineyard, and partakers of the fruits, till Silch, the giver of peace, should come ; which they accordingly were, living in great plenty, when he did come.

the vine, and the branches of the choice vine; washing their garments with wine, and clothes in the blood of the grape; 12 their eyes being red with wine, and teeth white with milk.

13 Zebulun shall dwell on the sea-coast, and he shall be a shelter for ships; and his side shall be upon Zidon.

14 Issachar shall be a strong ass, crouching 15 under two paniers; and he shall see rest that it is good, and the land that it is pleasant; and he shall bow his shoulder to the burthen, and be a servant under tribute^s.

16 Dan shall judge his people as one of 17 the scepter-bearers of Israel. Dan shall be a serpent by the way, a snake in the road, that biteth the horse's heels, and 18 his rider falleth backward. I trust in thy salvation, Jehovah.

19 Gad, a troop shall spoil him, and he shall make spoil of them in return.

20 They that are of Asher their bread shall be fat, and he shall yield royal dainties^w.

21 Nephtali shall be a spreading oak, bearing beautiful branches.

^s Heb. *sons of his knife*, i. e. the branches that are pruned to make them bear more fruit. See John xv. 2. Mat. xxi. 41.

Mr. Parkhurst construes this *sons of its strength*, see his Hebrew Lexicon; but *strength* doth not seem proper to a vine-branch; let every one however judge: but the old translations wanted revising. See *תא*, used Isa. ii. 4. & al. as an instrument to prune with.

^t i. e. Of men to assist in war, or building, or any other services. 1 King. v. 13. As to the mystical sense, see any of the passages that relate to the burthens Christ took upon him, his patience, submission, and reward, in whose steps all must walk who would see rest.

^u See Deut xxxiii. 5. — The prophecy in Gen. alludes to the place of the public worship of God, and courts of justice in this tribe at Dan (see Josh. xix. 47. Judg. xviii. 29, 30, 31.) which were only in two or three other tribes. But this *Dan* introduced idolatry by it, and Jacob waited for the salvation of Israel from this deviation from the established religion by another Dan, who should judge his people in truth. Psal. xxv. 1.—5.

^v Spoken of the soldier of God, in allusion to the name, *Gad* a partisan, see 1 Tim. vi. 12. and literally fulfilled, Jer. xlix. 1, 2.

Joseph shall be a fruitful plant, a 22 fruitful plant by a fountain, the branches running over the wall. The archers 23 shall be bitter against him, and strive, and pursue him with hatred. And his 24 bow shall recoil with strength; and the arms of his hands shall be stiffened by the hands of the mighty one of Jacob, by the name, the Shepherd, the Rock of Israel, by the Lord of thy fathers, 25 and he will help thee; and the all-bountiful, and he will bless thee with the blessings of the heavens above, the blessings of the deep that lieth beneath; with the blessings of the breast and womb. The blessings of thy father 26 shall exceed the blessings of the mountains of old, the desirable things of the hills of ancient times; they shall be on the head of Joseph, and on the crown of him that is separate from his brethren.

Benjamin shall raven as a wolf; in 27 the morning he shall eat his fill, and in the evening he shall share the prey^c.

^w In dress as well as food, for they lay near the sea at Carmel, where the purple fish which yields that fine dye is taken. See 2 Sam. i. 24. The Romans speak of *tyrii colores*, but the scripture calls them *כרמניל*, 2 Chron. ii. 7. 14. at al. the same as *תולעת שני*, Exod. xxvi. 31.

^x See Isa. lxi. 3. Ezek. xxxi. 14.

^y See Ezek. xix. 10. "a vine planted by the waters, fruitful and full of branches by reason of many waters."

^z i. e. The fence-wall,—from its thriving so well.

^a The name of God is, in many places, God himself, and is here *the Shepherd himself*, the Rock of Israel: and this shews that the stones, such as Jacob set up at Bethel, and Joshua speaks of at Sechem, were *נצבות* to God as their rock of defence.

^b Mountains and hills were the places of worship; and the blessings of Joseph were to exceed all that had been before, and to come not only on Joseph, and on *Him* who was undefiled and separate from sinners, and made higher than the heavens, Heb. vii. 26. but on every one who is separate from sin, of which Joseph is here the example.

^c Dwelling with Jeudeh *all the day long*, and partaking of the prey in the Temple. See Mal. iii. 10. & al.

28 All these *are* the twelve tribes of Is-
 ral; and this *is* what their father spake
 to them, and blessed them, each of
 whom he blessed according to his bless-
 29 ing. And he charged them, and said
 to them, I shall be gathered to my peo-
 ple; bury me with my fathers, in the
 30 cave which is in the field of Oprun the
 Hettite; in the cave which *is* in the
 field of Macpeleh, which *is* before
 Mamra, in the land of Canon, which
 Abrem bought, with the field, of Oprun
 the Hettite, for a possession of a burying-
 31 place: there they buried Abrem and
 Sareh his wife; there they buried Isaak
 and Rebekeh his wife; and there I bu-
 32 ried Leah: the field, and the cave which
is in it, *was* a purchase from the children
 33 of Het. And Jacob made an end of
 charging his sons, and gathered up his
 feet into the bed, and expired, and was
 gathered to his people.

L. AND Joseph fell upon his father's
 face, and wept upon him, and kissed
 2 him. And Joseph commanded his ser-
 vants the physicians to ^d embalm his
 father: and the physicians embalmed
 3 Isral. And forty days were spent on
 him; for so many days are spent on
 those that are embalmed: and the
 Egyptians mourned for him seventy
 4 days. And the days of his mourning
 were over; and Joseph spake to the
 household of Pharoeh, saying, if now I
 have found favour in your eyes, speak,
 I pray you, in the ears of Pharoeh, say-
 5 ing, my father made me swear, saying,
 behold, I *am* dying; in my grave which

I digged for me in the land of Canon,
 there shalt thou bury me: and now let
 me go up, I pray thee, and bury my
 father, and return. And Pharoeh said, 6
 go up, and bury thy father, as he made
 thee swear.

And Joseph went up to bury his fa- 7
 ther; and there went up with him all
 the servants of Pharoeh, the elders of his
 house, and all the elders of the land of
 Egypt, and all the house of Joseph and his 8
 brethren, and the house of his father; only
 their little ones, and their sheep, and
 their herds, they left in the land of Go-
 sen. And there went up with him also 9
^e riders, and horsemen; and there was a
 very great company. And they came to 10
 Geran-athad, which *is* beyond Jordan^f;
 and there they made a very great and
 heavy lamentation: and he kept the
 mourning for his father seven days. And 11
 the Canonites, the inhabitants of the
 land, saw the mourning at Geran-athad,
 and they said, this is a heavy mourning
 to the Egyptians, therefore they called
 the name of it, The Egyptian Mourn-
 ing^g, which is beyond Jordan. And 12
 his sons did unto him as he commanded
 them; for his sons carried him into the 13
 land of Canon, and buried him in the
 cave of the field of Macpeleh, which
 Abrem bought with the field, for a pos-
 session of a burying-place, of Oprun the
 Hettite, before Mamra.

And Joseph returned to Egypt, he, 14
 and his brethren, and all that went up
 with him to bury his father, after he
 had buried his father.

^d This word is applied to figs, when they are filled
 with a rich, gummy, clammy, spissated juice. Cant.
 ii. 13.

^e On camels, mules, and asses, which were more
 used than horses in travelling.

^f At the entrance into Canon.

^g The Egyptian mourning, Heb. אבול מצרים may be

construed the mourning of those *who afflict* others, or
 of those *who are afflicted* themselves. Could they have
 any reference to that sorrow which was to fall on the
 Egyptians at the children of Isral's coming up out of
 Egypt to go for Canon, and so to that sorrow which
 will fall on them that *afflict others* now at the entrance
 into the heavenly Canon?

And

15 And Joseph's brethren saw that their father was dead, and they said, should Joseph persecute us, and return upon us
 16 all the evil which we did to him.--And they charged *some* to Joseph, saying, thy father commanded before his death,
 17 saying, thus shall ye say to Joseph; forgive, I pray thee now, the trespass of thy brethren, and their fault, for they did evil to thee; and now forgive, I pray thee, the trespass of the servants of the Aleim of thy fathers. And Joseph wept when
 18 they spake to him. And his brethren also came, and fell before him, and
 19 said, behold, we *are* thy servants. And Joseph said to them, fear not, for *am* I
 20 in the place of the Aleim^h? What ye designed as evil against me the Aleim designed for good, to bring about, as at this day, the saving of much people
 2g alive. And now fear not; I will feed

^h *i. e.* To punish or revenge, which belongs to God.

you and your little ones. And he comforted them, and spake to their hearts.

And Joseph dwelt in Egypt, he and his father's house. And Joseph lived an hundred and ten years. And Joseph saw Ephrim's children of the third *descent*. The sons also of Machir, the son of Menasch, were brought up on Joseph's knees. And Joseph said to his brethren, I shall die; and the Aleim will surely take notice of you, and bring you up out of this land, into the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph sware the children of Israel, saying, the Aleim will surely take notice of you, and ye shall carry up my bones from hence. And Joseph died; ⁱ *being* an hundred and ten years old; and they embalmed him, and he was put into a ^k coffin in Egypt.

ⁱ A. M. 2369.

^k An ark or chest.

The SECOND BOOK of MOSES

C A L L E D

E X O D U S.

The children of Isral

CHAP. I,

oppressed in Egypt.

1. **A**ND these *are* the names of the
sons of Isral who came into Egypt
with Jacob, they and their ^ahouses came.
2 3 Reuben, Simeon, Levi, and Jeudeh, Is-
4 facher, Zebulun, and Benjamin, Dan,
5 and Nepthali, Gad, and Asher. And
all the persons who issued from Jacob's
thigh were seventy persons. And Jo-
6 seph was in Egypt. And Joseph died,
and all his brethren, and all that gene-
ration.

7 And the children of Isral were fruit-
ful, and increased, and multiplied, and
became very, very numerous, and the
8 land was filled with them. And there
arose a new king over the Egyptians
9 who knew not ^bJoseph. And he said to
his people, behold, the people of the
children of Isral *are* many, and more
10 numerous than we; come, let us deal
wisely with them, lest they multiply,
and when war comes, they too join
with our enemies, and fight against us,
11 and ^cgo up out of the land. And they
set over them captains of the levies, that
they might oppress them in their bur-
thens. And they built the store-cities,

^a Then the division into houses was established when they came down, though regulated by Jacob, Gen. xlviii. 5. afterwards.

^b Joseph died but forty-four years before Moses was born; and *knew not* means *regarded not* Joseph. The riches brought in by Joseph had corrupted their morals, and they began to be ripe for punishment.

^c It was impossible but every body must know that the Isralites expected to be put in possession of Canon:

Pitam and Romeses, for Pharoeh. And 12
the more they oppressed them, the more
they multiplied and brake forth: and
they were distressed because of the
children of Isral. And the Egyptians 13
made the children of Isral to serve with
rigour. And they made their lives 14
bitter with the hard service in mor-
tar and in bricks, and with all manner
of hard service in the field; all their ser-
vice which they made them serve *was*
with rigour. And the king of Egypt 15
spake to the Hebrew midwives, the
name of one of whom was Sepereh, and
the name of another Puoeh, and said, 16
when ye are delivering the Hebrew wo-
men, and ye see them in the ^dstone
troughs, if it *be* a son, then ye shall kill
it, but if it *be* a daughter, let it live.
And the midwives feared the Aleim, 17
and did not do as the king of Egypt
commanded them, but let the sons live.
And the king of Egypt called for the 18
midwives, and said to them, why do ye
do so, and let the sons live. And the 19
midwives said to Pharoeh, that the He-
brew women *were* not as the Egyptian,

probably also, it was known, that the *fourth generation*, which was now almost gone, should come up.

^d In many countries the women, immediately on delivery, go and bathe; and perhaps this is what is meant here, they having such troughs, ch. vii. 19. What else it should mean, than that whilst the lying-in woman was washing, and the midwives dressing the child, they should do it a mischief, privately perhaps, I cannot tell.

L

but

but lively, and were delivered before the
 20 midwife could come to them^c. And
 the Aleim blessed the midwives, and the
 people multiplied, and grew very nu-
 21 merous. And because the midwives
 feared the Aleim, he raised them houses^f.
 22 And Pharoeh commanded all his people,
 saying, every son that is born shall ye
 cast into the river, and every daughter
 shall ye let live.

II. AND there went a man of the house
 of Levi, and took a daughter of ^sLevi.
 2 And the woman conceived, and bare a
 son, and she saw that he *was* beautiful,
 3 and she hid him three months. And she
 could hide him no longer, and she took
 for him an ark of bul-rushes, and daubed
 it with mortar and pitch, and she put
 the child in it, and put *it* among the
 4 reeds on the brink of the river. And
 his sister stood at a distance to see what
 would become of him.
 5 And Pharoeh's daughter came down to
 wash in the river, and her maids went
 along by the river side, and she saw the
 ark among the reeds, and she sent her
 6 maid and fetched it; and she opened *it*,
 and she saw him *to be* a boy; and be-
 hold, the child wept: and she had com-
 passion on him; and said, this *is one*
 7 of the children of the Hebrews. And
 his sister said to Pharoeh's daughter, shall
 I go and call thee a nurse of the Hebrew
 women, that she may suckle the child
 8 for thee? And Pharoeh's daughter said
 to her, go. And the girl went and
 9 called the child's mother. And Pha-
 roeh's daughter said to her, take this child

^c This plainly implies that Pharoeh's orders were *at first* private to the midwives.

^f *i. e.* Made the houses of Isral to increase by these women fearing God, and saving the children; for providence works by means.

^s He had not been dead above thirteen or fourteen years at most, as Miriam was a great girl when Moses

away, and suckle it for me, and I will
 give *thee* thy wages. And' the woman
 took the child and suckled it. And the 10
 child grew, and she brought him to
 Pharoeh's daughter, and he became her
 son: and she called his name ^hMoses,
 and she said, because I drew him out of
 the water.

And in those days, when Moses was 11
 grown up, he went forth to his bre-
 thren, and looked on their burthens;
 and he saw an Egyptian smiting an He-
 brew, one of his brethren; and he 12
 turned this way, and that way, and saw
 that *there was* no one, and he smote the
 Egyptian, and hid him in the sand.
 And he went out another day, and be- 13
 hold, two Hebrew men were fighting,
 and he said to him that was in the wrong,
 why dost thou smite thy fellow? And 14
 he said, who set thee up for a ruler and
 a judge over us? dost thou think to kill
 me as thou killedst the Egyptian? And
 Moses was frightened, and said, surely 15
 the thing is known. And Pharoeh heard
 of this thing, and he sought to slay Moses.
 And Moses fled from Pharoeh, and dwelt
 in the land of Midin; and he sat by a
 16 well. And the priest of Midin had
 seven daughters, and they came, and
 drew, and filled the troughs to water
 their father's flock. And the shepherds 17
 came and drove them away; and Moses
 arose, and helped them, and watered
 their flock. And they came to Roual 18
 their father, and he said, how *is it* ye
 are come so soon to-day? And they 19
 said, an Egyptian man delivered us out

was exposed, who was born A. M. 2413, and Levi died A. M. 2392.

^h *i. e.* A deliverer. Whether she wished him, out of mercy and compassion, to be a deliverer of this now poor wretched people, or not, the Heb. word means a deliverer. See Psal. xviii. 17.

ⁱ All travellers endeavour to stop and refresh themselves by some piece of water in those hot climates.

of the hand of the shepherds, and also drew for us, and watered the flock. 20 And he said to his daughters, and where is he? why did ye leave the man? Call 21 him, and let him eat bread. And Moses was willing to dwell with the man; and he gave Jiporeh his daughter to 22 Moses. And she bare a son, and he called his name ^kGersen, for he said, I am a stranger in a strange land.

23 And after many days, the king of Egypt died, and the children of Isral groaned under their bondage, and cried out, and their cry came up to the Aleim, because of their bondage. And the 24 Aleim heard their groans, and the Aleim remembered his purification with Abrem, 25 IsaaK, and Jacob. And the Aleim saw the children of Isral, and took notice of them.

III. AND Moses was feeding the flock of ¹Jethru his father in law, the priest of Midin; and he led the flock to the further part of the wilderness, and came to the mount of the Aleim, to ^mHoreb. 2 And the angel of Jehovah appeared to him in a flame of fire, out of the midst of a ⁿpalm-tree, and he looked, and behold, the palm-tree burnt with fire, and the palm-tree was not consumed. 3 And Moses said, let me turn aside now, and see this great sight, why the tree is 4 not burnt. And Jehovah saw that he turned aside to see, and the Aleim called to him out of the midst of the tree, and

said, Moses, Moses: and he said, here am I. And he said, come not nigh hi- 5 ther; ^oloose thy shoes from off thy feet, for the place whereon thou standest is holy ground ^o. And he said, I am the 6 Aleim of thy fathers, the Aleim of Abrem, the Aleim of IsaaK, and the Aleim of Jacob. And Moses hid his face, for he was afraid to look on the Aleim.

And Jehovah said, I see, I see, the 7 oppression of my people which are in Egypt, and hear their cry because of their task-masters; for I know their sorrows: and I am come down to deli- 8 ver them out of the hand of the Egyptians, and to bring them up out of that land to a land good and large; to a land flowing with milk and honey; to the place of the Canonites, and the Hettites, and the Amorites, and the Perizites, and the Hivites, and the Jebusites. And now behold, the cry of the children 9 of Isral cometh up to me, and I see the oppression with which the Egyptians oppress them. And now come, and I 10 will send thee to Pharoeh, and thou shalt bring my people, the children of Isral, from Egypt.

And Moses said to the Aleim, who 11 am I, that I should go to Pharoeh, and that I should bring out the children of Isral from Egypt? And he said, surely I 12 will be with thee; and this shall be a ^psign to thee, that I send thee: when thou hast

^k i. e. The name shall be a stranger or sojourner.

¹ He goes by different names, as many others in scripture do.

^m i. e. Fire, so called from the great fire on the mount, which was the glory of Jehovah; as also *Sini*, from the dwarf-palm the wilderness about it abounded with.

ⁿ This hath always been rendered a bush, the word occurs only on this occasion, except in Cant. vii. 8. where it is spoken of the boughs of a palm-tree. It seems here to be meant of the dwarf-palm, which has a fine, large, beautiful head.

^o It is the custom to this day in the East to go bare-

foot on holy ground, or when they think themselves in the more immediate presence of God, as Moses was here. Comp. Josh. v. 15. Servants appeared thus before their masters, as being ready to run on their command.

^p i. e. That God sent him to bring the people into Canon; in order to which the first thing was to bring them out of Egypt; and Moses might assure himself that God would bring them into Canon, by bringing them out of Egypt, and by the law which he would give them at that mountain.

brought the people out of Egypt, ye shall serve the Aleim at this mountain.

13 And Moses said to the Aleim, behold, I come to the children of Isral, and say to them, the Aleim of your fathers hath sent me to you, and they say to me, what *is* his name? what shall I say to

14 them? And the Aleim said to Moses, I WILL BE WHAT I HAVE BEEN. And he said, thus shall ye say to the children of Isral, I WILL BE^a hath

15 sent me unto you. And the Aleim said further to Moses, thus shalt thou say to the children of Isral, Jehovah, the Aleim of your fathers, the Aleim of Abrem, the Aleim of Isaak, and the Aleim of Jacob, hath sent me to you; this *is* my name for ever, and this *is*

16 what I will be^r called from generation to generation: go and gather the elders of Isral together, and say to them, Jehovah, the Aleim of your fathers, hath appeared to me, the Aleim of Abrem, Isaak, and Jacob, saying, I have taken notice of you, and of what is done to

17 you in Egypt: and I say, I will bring you up out of the affliction of Egypt to the land of the Canonites, and the Hettites, and the Amorites, and the Perizites, and the Hivites, and the Jebusites, to a land flowing with milk and

18 honey. And they shall hearken to thy voice: and go thou and the elders of Isral to the king of Egypt, and say to him, Jehovah, the Aleim of the Hebrews, hath met with us; and now let us go, we pray thee, ^r three days

^a *i. e.* What I was to their fathers, their friend and their protector. See Psal. cv. 14, 15.

^r Heb. *mentioned by.*

^r *i. e.* For three days.

^r So אלה is rendered by the LXX. and Vulgate.

^u אלה is a general word; here it is spoken of *religious ornaments*, which the Egyptians in their fright gave up to the people of Jehovah: and אשאל is *to demand, ask for*, either as a loan or a right.

journey into the wilderness, and sacrifice to Jehovah our Aleim.

And I know that the king of Egypt ¹⁹ will not let you go, ^r unless by a strong hand: and I will stretch out my hand, ²⁰ and smite the Egyptians with all my wonders which I will do in the midst of them, and after that he will let you go. And I will give this people favour in ²¹ the eyes of the Egyptians, and when ye go, ye shall not go empty: and every ²² woman shall ask of her who dwelleth with her, and who sojourneth in her house, ^u ornaments of silver, and ornaments of gold, and raiment, and ye shall put *them* upon your sons and upon your daughters, and ye shall strip the Egyptians.

AND Moses answered, and said, but ^{IV}, behold, the people will not believe me, and will not hearken to my voice; for they will say, Jehovah hath not appeared to thee. And Jehovah said, what *is* ² that in thy hand? And he said, a staff. And he said, cast it on the ground: and ³ he cast it on the ground, and it became a ^w serpent, and Moses fled from it. And Jehovah said to Moses, put forth ⁴ thy hand, and take it by its tail: and he put forth his hand, and took hold of it, and it became a staff in his hand ^x: that they may believe that Jehovah, the ⁵ Aleim of Abrem, the Aleim of Isaak, and the Aleim of Jacob, hath appeared to thee.

And Jehovah said to him further, ⁶ put now thy ^y hand into thy bosom: and

^w "To denote that his ministry, and his miracles wrought by it, should be destructive to the Egyptians." *Clark.*

^x Like the miracles, the support of the law.

^y The picture of this people, who went down good into Egypt, and were polluted there, but cleansed again by being brought out.

7 he put his hand into his bosom; and he pulled it out, and behold, his hand *was* leprous as snow. And he said, put thy hand into thy bosom again: and he put his hand into his bosom again; and he pulled it out, and behold, it was become again as his *other* flesh.
8 And if they believe thee not, and do not hearken to the voice of the first sign, they will believe the voice of the latter sign:
9 and if they will not believe even these two signs, and will not hearken to thy voice, then thou shalt take of the water of the river, and pour *it* on the dry ground, and the water which thou shalt take out of the river, shall become blood on the dry ground.

10 And Moses said to Jehovah, alas, O Lord! I *am* not a man of words, neither formerly, nor since thou hast spoken to thy servant, for I *am* heavy of mouth, and heavy of tongue. And Jehovah said to him, who gave man a mouth, or who made the dumb or the deaf, or him that seeth, or the blind? did not I Jehovah? And now go, and I will be with thy mouth, and direct thee what thou shalt say. And he said, alas, O Lord! send, I pray thee, by the hand thou shouldst send by. And the anger of Jehovah was kindled against Moses, and he said, *is* there not Aeron thy brother,

the Levite? I know that he can speak well, and behold, also, he is coming out to meet thee, and when he seeth thee he will be glad at his heart: and thou shalt speak to him, and put the words in his mouth, and I will be with thy mouth and with his mouth, and will direct you what ye shall do; and he shall speak for thee to the people, and he shall be thy ²mouth, and thou shalt be ²²Aleim to him: And that staff shalt thou take in thy hand, with which thou shalt do the signs ^a.

And Moses went, and returned to Jethru his father in law, and said to him, let me go, I pray thee, and return to my brethren who *are* in Egypt, and see whether they are yet living. And Jethru said to Moses, go in peace. And Jehovah said to Moses in Midin, go, return to Egypt, for all the men are dead who sought thy life. And Moses took his wife and his sons, and set them on asses, and returned to the land of Egypt. And Moses took the staff of the Aleim in his hand. And Jehovah said to Moses, when thou art returned into Egypt^b, observe all the signs which I have put into thy hand, and do them before Pharoeh; and I will strengthen his heart^c, and he will not let the people go. And thou shalt say to Pharoeh, thus saith Je-

^a Heb. for a mouth to thee.

²² Heb. for Aleim to him.

^a Mr. Clark is mistaken here in his chronology. It was A. M. 2493, not 2513, that Moses was sent to deliver Israel. Abrem was born A. M. 2008; when he was fifty-five the promise was made to him: so that $2008 + 55 + 430 = 2493$. Abrem was but seventy-five when his father died aged 205, see Gen. xi. ult. and ch. xii. 4. and he was a hundred and thirty years old when Abrem was born. When Abrem was eighty-five he was told that it was four hundred years to the Exodus; see Gen. xv. 13. and ch. xvi. 3. See also Acts vii. 4.—6. N. B. It hath been supposed that Abrem did not stay a year at Haran, whereas he staid there twenty years.

Abrem born A. M. 2008

Isaak born - 100 years after.

Jacob - - 60

Joseph - - 91

Joseph died - 110

Moses born - 80 before the Exodus.

A. M. 2449

44 between the death of Joseph and birth of Moses.

2493

^b Heb. art gone to return.

^c Not by supernatural force, but by circumstances, such as a perverse heart would catch at.

Jehovah,

23 hovah, Isral is my son, my first-born^d:
and I say to thee, let my son go and
serve me; and if thou refuse to let
him go, behold, I will slay thy son, thy
first-born^e.

24 And it was on the road in the inn that
^f Jehovah met him, and sought to slay
25 him. And ^g Jiporeh took a knife, and
cut off the foreskin of her son, and she
laid it at his feet, and said, surely ^h thou
26 art a father by blood to me. And ^h he
let him alone; then she said, ^h he is fa-
ther by the blood of the circumcision.

27 And Jehovah said to Aerun, go into
the wilderness to meet Moses; and he
went, and met him at the mount of
28 the Aleim, and kissed him. And Moses
told Aerun all the words of Jehovah,
on which he had sent him, and all the
signs which he had commanded him.

29 And Moses and Aerun went, and
gathered together the elders of the chil-
30 dren of Isral. And Aerun spake all the
words which Jehovah spake to Moses,
and did the signs before the eyes of the
31 people. And the people believed; and
they heard that Jehovah was visiting
the children of Isral, and that he saw
their oppression, and they bent the
head, and bowed down themselves.

V. AND afterwards Moses and Aerun
came, and spake to Pharaoh, thus saith
Jehovah the Aleim of Isral, let my peo-
ple go and keep a feast to me in the wil-
2 derness. And Pharaoh said, who is Je-

^d *i. e.* Descended from those who had the birth-right or blessing, and so had the *real Son of God* in their loins. Psal. lxxxix. 26, 27. This was the claim Shem made against Ham, and which this son of Ham laughs at; this claim banished Abrem from Aur of the Chaldees; for this Esau sought to slay Jacob; and this is what so many kings were so fond of, in being called sons of Jupiter.

^e This was the last miracle in Egypt, and is mentioned as the upshot of the whole there.

^f In a *human* form no doubt, as he wrestled with Jacob, and appeared as *men* to Abrem.

hovah, that I should hearken to his
voice, and let Isral go? I know not Je-
hovah, neither will I let Isral go. And 3
they said, the Aleim of the Hebrews
hath met with us, let us go, we pray
thee, a three days journey into the wil-
derness, and sacrifice to Jehovah our
Aleim, lest he fall upon us with pesti-
lence, or with the sword. And the 4
king of Egypt said to them, why do ye,
Moses and Aerun, draw the people from
their works? get you to your burthens.
And Pharaoh said, behold, the people of 5
the land now *are* many, and ye make
them rest from their burthens. And 6
Pharaoh commanded, that day, the task-
masters over the people, and their offi-
cers, saying, ye shall not gather straw 7
together, to give the people to make the
bricks, as hitherto, let them go and
pick up straw for themselves, and the 8
tale of bricks which they made hitherto,
shall ye lay upon them, ye shall not di-
minish it, for they *are* idle, therefore
they cry, saying, let us go sacrifice to
our Aleim: let the work be made hea- 9
vier upon the men, and let them labour in
it, and let them not regard lying words.

And the task-masters of the people, 10
and their officers, went out, and spake
to the people, saying, thus saith Pharaoh:
I will not give you straw; go ye, get 11
your straw where ye can find it; but
nothing of your work shall be abated.
And the people were ⁱ scattered through 12

^g More was explained to them on this occasion than is mentioned, as is plain, because Jiporeh knew what would appease Jehovah, *viz.* circumcision; for when she laid the foreskin at the feet of Jehovah, he desisted from his attempt on Moses: and Jehovah was now father to her, the mother of the children of God, by the blood of the circumcision. See Col. ii. 11.

^h *i. e.* Jehovah.

ⁱ By which means all Egypt was alarmed with the expectations the Isralites had of their deliverance.

13 all the land of Egypt to pick up stubble
instead of straw. And the task-masters
urged *them*, saying, finish *your* work,
every day's business in it's day, as when
14 there was straw. And the officers of
the people, whom Pharoeh's task-masters
had set over them, were beaten, saying,
why have ye not finished your task of
bricks, as formerly, both yesterday and
to day.

15 And the officers of the children of Is-
ral came, and cried to Pharoeh, saying,
why dost thou deal thus with thy ser-
16 vants? Straw is not given to thy ser-
vants, and they say to us, make bricks,
and behold, thy servants *are* beaten, and
17 the fault *is* in thy own people. And he
said, ye *are* idle, ye *are* idle, therefore
ye say, let us go sacrifice to Jehovah:
18 and now go, work; and straw shall not
be given you, and ye shall give the tale
19 of bricks. And the officers of the chil-
dren of Isral saw they *were* in an evil *case*,
when it was said, ye shall not abate *ought*
of your bricks, day by day.

20 And they met Moses and Aeron stand-
ing to meet them, when they came out
21 from Pharoeh. And they said to them,
Jehovah look upon you, and judge, be-
cause ye have made our smell to ^kstink
in the eyes of Pharoeh, and in the eyes of
his servants, to put a sword in their
22 hand to kill us. And Moses returned to
Jehovah, and said, O Lord, why dost
thou deal *so* ill with this people? why
23 *is it that* thou didst send me? for since I
came to Pharoeh to speak in thy name,
he hath dealt worse with this people,
nor hast thou delivered thy people.

^k What affects the nose strongly affects the eyes at the same time.

^l *i. e.* As their bountiful supporter in safety, plenty, and riches, but did not prove myself to be *Jehovah* by destroying their enemies, by acts of power, such as I

AND Jehovah said to Moses, now VI.
thou shalt see what I will do to Pharoeh;
for with a strong hand he shall let them
go, and with a strong hand he shall
drive them out of his land. And the 2
Aleim spake to Moses, and said to him,
I *am* Jehovah: and I appeared to Abrem, 3
to Isaak, and to Jacob, as the Lord ^lall-
bountiful, but in my name JEHOVAH
was I not made known to them: and I 4
established my purification with them,
to give them the land of Canon, the
land of their pilgrimage, wherein they
sojourned: and I have also heard the 5
groans of the children of Isral, whom
the Egyptians make slaves, and I re-
member my purification; therefore say 6
to the children of Isral, I *am* Jehovah,
and I will bring you out from under
the burthens of Egypt, and I will
deliver you from their slavery, and I
will redeem you with an out-stretched
arm, and with great judgements; and I 7
will take you to myself for a people, and
be Aleim to you, and ye shall know
that I *am* Jehovah, your Aleim, who
brought you out from under the bur-
thens of Egypt; and I will bring you 8
into the land which I lifted up my hand
to give to Abrem, to Isaak, and to Jacob,
and I will give it to you for an inheri-
tance: ^mI *am* Jehovah.

And Moses spake thus to the children 9
of Isral: and they hearkened not to Mo-
ses for ⁿvexation and for the hard ser-
vice. And Jehovah spake to Moses, 10
saying, go, speak to Pharoeh king of 11
Egypt, that he send the children of
Isral out of his land. And Moses spake 12

will now exert, that all the world may know that I am
Jehovah. See Gen xvii. 1. and ver. 7. below.

^m *i. e.* As I am Jehovah, as I live.

ⁿ Heb. *short breath*; in anger it is so, or in any hurry,
vexation, and hard labour, all which put a man out
of breath.

before.

before Jehovah, saying, behold, the children of Israel will not hearken to me, and how should Pharaoh hearken to me, for I^o have an impediment in my speech?

13 And Jehovah spake to Moses and to Aeron, and sent them to the children of Israel, and to Pharaoh king of Egypt, to bring out the children of Israel from the land of Egypt:

14 These *are* the heads of the houses of their fathers: the sons of Reuben the first-born of Israel, Hanuc and Plua, Hejron and Carmi: these *are* the families of Reuben. And the sons of Simeon, Imual, and Imim, and Aed, and Icin, and Jehar, and Saul, the sons of a Canonitish woman: these are the families of Simeon.

16 And these *are* the names of the sons of Levi, according to their birth: Gersun, and Ket, and Merari: and the years of the life of Levi *were* an hundred and thirty-seven years^p. The sons of Gersun; Libni and Simoi, by their families. And the sons of Ket; Omran, and Ijer, and Hebrun, and Ozial: and the years of the life of Ket *were* a hundred and thirty-three years^q. And the sons of Merari; Mehali and Musi: these *are* the families of Levi according to their birth. And Omram took him Jucabed, his aunt, to wife, and she bare him Aeron and Moses: and the years of the life of Omram *were* an hundred and thirty-seven years.

21 And the sons of Ijer; Koreh, and Nepeg, and Zechari. And the sons of Ozial; Misal, and Aljapan, and Shatari. And Aeron took him Alifebo, the

^o Heb. *am thick-lipped*, blasfus. עָרֵל is any thing too forward, protuberant, or over hasty: too thick lips make a man almost unintelligible.

^p So he died A. M. 2392, as he was born in Jacob's eighty-seventh year.

^q He might be fifteen or sixteen years old when Moses was born.

daughter of Ominadab, the sister of Nahufun, to wife; and she bare him Nadab and Abieva, Alozer and Aitamer. And the sons of Korah; Ashir, and Alkeneh, and Abiashep: these *are* the families of the Korahites. And Alozer the son of Aeron took him *one* of the daughters of Puthial to wife, and she bare him Pinehas: these *are* the heads of the fathers of the Levites by their families^r. This *was* that Aeron and Moses to whom Jehovah said, bring ye the children of Israel out of the land of Egypt by their armies: these *were* they who spake to Pharaoh king of Egypt, to bring the children of Israel out of Egypt; that Moses and Aeron.

And when Jehovah spake to Moses in the land of Egypt, Jehovah spake to Moses, saying, I *am* Jehovah, speak to Pharaoh king of Egypt all that I speak to thee. And Moses spake before Jehovah, behold, I have an impediment in my speech, and how will Pharaoh hearken to me?

AND Jehovah said, see, I make thee ^{VII.} Aleim to Pharaoh, and Aeron shall be thy prophet: thou shalt speak all that I command thee; and Aeron thy brother shall speak to Pharaoh that he may let the people go out of his land: and I will harden the heart of Pharaoh, and multiply my signs and my wonders in the land of Egypt: and Pharaoh will not hearken to you; and I will lay my hand upon Egypt, and bring out my armies, my people, the children of Israel, from the land of Egypt with great judgments; and the Egyptians shall know that I *am*

^r The cruel orders of throwing all the male children into the river, which were in force when Moses was born, it is plain, had been revoked not long after. The devil himself must almost blush at them.

^s Put his fate in thy hands, and thou shalt speak to him as God, by a Prophet.

Jehovah,

Jehovah when I stretch forth my hand upon Egypt, and bring forth the children of Israel from among them. And Moses and Aeron did as Jehovah commanded them, so did they. And Moses was eighty years old, and Aeron eighty and three years old, when they spake to Pharaoh.

And Jehovah spake to Moses and to Aeron, saying, when Pharaoh shall speak to you, saying, shew your miracle, and thou shalt say to Aeron, take thy staff and throw it before Pharaoh, it shall become a serpent.

And Moses and Aeron came to Pharaoh, and did so as Jehovah commanded; and Aeron threw down his staff before Pharaoh, and before his servants, and it became a serpent. And Pharaoh also called for the wise men and the sorcerers, and they also, even the magicians of Egypt, did so in the flames they raised. And they cast down every man his staff, and they became serpents, and Aeron's staff swallowed up their staves. And Pharaoh's heart was hardened, and he hearkened not to them, as Jehovah had said.

And Jehovah said to Moses, Pharaoh's

heart is hardened, he refuseth to let the people go: go to Pharaoh in the morning, behold, he goeth out to the water, and present thyself before him, on the brink of the river, and the staff which was turned into a serpent shalt thou take in thy hand, and say to him, Jehovah, the Aleim of the Hebrews, sent me to thee, saying, let my people go and serve me in the wilderness, and behold, thou hast not hearkened to me hitherto; thus saith Jehovah, by this shalt thou know that I am Jehovah; behold, I will smite with the staff that is in my hand, upon the water which is in the river, and it shall be turned into blood; and the fish that is in the river shall die, and the river shall stink, and the Egyptians shall loath the drinking of the water out of the river.

And Jehovah said to Moses, say to Aeron, take thy staff, and stretch forth thy hand upon the waters of Egypt, upon their rivers, upon their streams, and upon their pools, and upon every collection of water, and they shall be blood; and there shall be blood in all the land of Egypt, and in their cisterns of wood and stone. And Moses and

All nations almost have had serpents in great veneration, and worshipped their images among those of many other creatures. See Wisd. xi. 15, that the Egyptians did so, and as their greatest Gods, and rulers of the universe, says Eusebius Præp. Lib. I. cap. 20, i. e. as representatives of the powers of the air that do govern the earth.

We know not what *קשף* precisely signifies, or *קשפים*, nor is it of consequence, for the various and wicked arts made use of in their enchantments, conjurings, guessing or discovering the will of their Gods, were not fit to be known.

This doth not imply that they did what Moses did, but that they attempted to do it, or used the like manner of acting, see ch. viii. 18. The book of Wisdom, ch. xvii. 7, calls their tricks *illusions of art magic*.

להט is to burn or destroy as fire, and by the help of these artificial flames they deceived the sight, and substituted serpents instead of their staves; the trick was performed by their fires, or the flames they raised, so says the text; the text doth not, indeed, call it a

juggle, yet Jannes and Jambres who opposed Moses do not themselves pretend to have really performed a miracle, for when ch. viii. 19, they could not bring lice, they own it was the *finger of God*, which implies that they thought there was no finger of God concerned before, and consequently that their turning their staves into serpents was only a juggle, under the shelter of artificial fire.

The trick, whether the serpents were real, (as jugglers with us produce a hen and chicken, or &c.) or it was only a *deceptio visus*, yet hardened his heart, notwithstanding the reality of the serpent that ate up the other staves.

Heb. *Stand* in occursum ejus, or go up to him.

Which is naturally, it seems, the pleasantest water to drink in the world

Heb. *woods* and *stones*: they had such under their houses. There were many currents from the main river, as well as smaller streams or rivulets, and pools or ponds, great and small.

Aerun did so as Jehovah commanded ; and he lift up the staff, and smote the waters which *were* in the river, before the eyes of Pharoeh, and before the eyes of his servants, and all the waters that *were* in the river were turned into^c blood.

- 21 And the fish that *was* in the river died ; and the river stank, and the Egyptians could not drink the water out of the river, and it was blood through all the
22 land of Egypt ; and the magicians of Egypt did so by their^d sleights ; and the heart of Pharoeh was strengthened, and he hearkened not to them, as Jehovah
23 had said. And Pharoeh turned and went to his house, and set not his heart
24 even to this. And all the Egyptians^e dug about the river for water to drink, for they could not drink the water of the
25 river. And seven days were past after that Jehovah had smitten the river^f.

- VIII. AND Jehovah said to Moses, go to Pharoeh, and say to him, thus saith Jehovah : let my people go and serve me,
2 and if thou refuse to let them go, behold, I will smite all thy coasts with
3^g sting-flies ; and the river shall swarm with sting-flies, and they shall come up, and go into thy house, and into thy bed-chamber, and upon thy bed, and into the houses of thy servants, and upon thy people, and into thy ovens, and into thy
4 leavening^h troughs ; and the sting-flies shall come up on thee, and on thy people, and on all thy servants.
5 And Jehovah said to Moses, say to

^c Wisd. xi. 6, 7.

^d מל differs from להל, and is to do any thing *cautiously, dropping* one thing for another, as jugglers do. They used fire in the other trick, here only caution or sleight of hand, in shewing water, and dropping blood.

^e L'eau du puits y est detestable et très mal-saine. Maillet, Let. I. See *Observations on divers Passages of Scripture*, p. 366.

^f And the blood run away. fresh water coming down ; and Pharoeh was regardless of the miracle, it's effects ceasing.

Aerun, stretch forth thy hand with thy staff, over the rivers, over the streams, and over the pools, and the sting-flies shall come up over the land of Egypt. And Aerun stretched forth his hand over
6 theⁱ waters of Egypt, and the sting-fly came up, and covered the land of Egypt. And the magicians did so by their sleights⁷ and brought up sting-flies upon the land of Egypt.

And Pharoeh called for Moses and
8 Aerun, and said, intreat Jehovah that he would remove the sting-flies from me, and from my people ; and I will let the people go and sacrifice to Jehovah. And
9 Moses said to Pharoeh, ^kappoint me when I shall entreat for thee, and for thy servants, and for thy people, to destroy the sting-flies from thee, and from thy houses, and from thy servants, and from thy people ; only they shall remain in the river. And he said, to-morrow :
10 and he said, *it shall be* according to thy word, that thou mayst know that *there is* none like to Jehovah our Aleim. And
11 the sting-flies shall depart from thee, and from thy house, and from thy servants, and from thy people ; only they shall remain in the river. And Moses
12 went out, and Aerun, from Pharoeh ; and Moses cried unto Jehovah because of the sting-flies he had brought upon Pharoeh. And Jehovah did according to
13 the word of Moses ; and the sting-flies died out of the houses, out of the villages, and out of the field. And they
14

^g צפר is to fly, and דע to make to feel, to sting ; and these creatures seem to have been a kind of muscatoes.

^h Does not this circumstance confirm the meaning of this word to be, according to it's derivation, rather *stinging insects* than frogs.

ⁱ Many species of stinging flies are water-bred, and perhaps, some may, like ear-wigs and ants, have wings only at certain times.

^k והתפאר עלי, *appoint, or wilt thou appoint, me?* And פאר is used as אפר is.

gathered

15 gathered them together in heaps, and the land stank. And Pharoeh saw that there was a respite, and his heart was hardened; and he hearkened not to them, as Jehovah had said¹.

16 And Jehovah said to Moses, say to Aerun, stretch forth thy staff, and smite the dust of the ground, and it shall become^m lice in all the land of Egypt:

17 and he did so. And Aerun stretched forth his hand with his staff, and smote the dust of the ground, and it became lice on man and on beast, all the dust of the ground became lice through all the land of Egypt. And the magicians did so by their sleights to bring forth lice, and they could not; and the lice were

19 on man and on beast. And the magicians said to Pharoeh, it is theⁿ finger of the Aleim; and the heart of Pharoeh was hardened; and he hearkened not to them, as Jehovah had said.

20 And Jehovah said to Moses, arise in the morning, and stand before Pharoeh, behold, he goeth out to the water, and say to him, thus saith Jehovah: let my people go and serve me; for if thou dost not let my people go, behold I will send the^o raven upon thee, and upon thy servants, and upon thy people, and upon thy houses; and the houses of the Egyptians shall be filled with the ravens, and even the ground they are

22 upon: and I will distinguish at this time the land of Gosen, where my people

23 dwell, that the raven shall not be there, that thou mayst know that ^pI am Jehovah in the earth; and I will make a distinction between my people and thy people: to-morrow shall this sign be.

24 And Jehovah did so, and there came a^q great number of ravens into the house of Pharoeh, and the houses of his servants, and into all the land of Egypt; the land was destroyed by the ravens.

25 And Pharoeh called for Moses and Aerun, and said, go, sacrifice to your Aleim in the land. And Moses said to Pharoeh, it is not safe to do so; for we shall sacrifice the^r abomination of the Egyptians to Jehovah our Aleim; lo, we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days

27 journey into the wilderness, and sacrifice to Jehovah our Aleim, as he hath commanded us. And Pharoeh said, I

28 will let you go and sacrifice to Jehovah your Aleim in the wilderness, only ye shall not go to any great distance: intreat for me. And Moses said, behold, I go

29 out from thee, and will intreat Jehovah that the raven may be removed from Pharoeh, from his servants, and from his people, to-morrow; only let not Pharoeh mock us any more, in not letting the people go to sacrifice to Jehovah. And

30 Moses went out from the presence of Pharoeh, and intreated Jehovah. And

31 Jehovah did according to the word of

¹ The removal of the plague in a manner he could not tell how, hardened him in other cases.

^m Heb *set-fasts*, from their fixing themselves in the skin, of which there are many sorts very painful and poisonous

ⁿ *i. e.* The immediate act of their Aleim; so they acknowledged that they did not think the hand of their God was in the other plagues, and the short duration of this seems to have made him think it might be the hand of [their own] God, as suggested.

^o The raven, or that kind of ravenous bird is the only creature the word is applied to in scripture, and to

them it is. I have seen the air darkened with the several flocks of this kind of bird, for miles together. The LXX. give this word the sense they should have given *צפרירע*, if we may depend upon the derivation of the word. See Psal. lxxviii. 45.

^p *i. e.* I alone: but *בקרבי* is not in *the midst* here, but, as in other places, simply, *in* or *on* the earth.

^q As *בבר* is used Nah. iii. 3. and 15.

^r What the Egyptians would abominate to see done. They had a live bull for the image of their God, and so did not sacrifice that species of creatures.

Moses; and he removed the raven from Pharoeh, from his servants, and from his
 32 people; there was not one left: And Pharoeh hardened his heart at this^s time also, and would not let the people go.

IX. AND Jehovah said to Moses, go to Pharoeh, and say to him, thus saith Jehovah, the Aleim of the Hebrews: let
 2 my people go and serve me; for if thou refuse to let *them* go, and will yet detain them, behold, the hand of Jehovah
 3 is on thy cattle which *is* in the field, on the^t horses, on the asses, on the camels, on the oxen, and on the sheep; *there*
 4 *shall be* a very grievous murrain: and Jehovah will distinguish between the cattle of Isral, and the cattle of Egypt; and not any thing shall die of all *that belongs*
 5 to the children of Isral. And Jehovah appointed the set time, saying, to-morrow will Jehovah do this thing in the
 6 land. And Jehovah did this thing on the morrow; and there died *of*^u all the cattle of Egypt, but of the cattle of the children of Isral there died not one.
 7 And Pharoeh sent, and lo, there was not dead of the cattle of Isral so much as one; and the heart of Pharoeh was
 8 hardened; and he would not let the people go.

8 And Jehovah said to Moses and to Aerun, take ye your hands full of the ashes of the furnace, and let Moses sprinkle it up into the air before the
 9 eyes of Pharoeh; and it shall be small dust through all the land of Egypt; and it shall be a bile breaking forth in blains on man and on beast, in all the land of
 10 Egypt. And they took the ashes of the

^s The respite, as before, made him hardy enough to put Moses to another trial.

^t In which Egypt abounded, 1 King. x. 28.

^u *i. e.* Some of all sorts.

^w The stroke was sudden, and over at once, and perhaps executed by that fatal hot blast called which kills all before it; which might induce this ob-

furnace, and stood before Pharoeh, and Moses sprinkled it up into the air, and it became a bile in blains breaking forth on man and on beast. And the magi-
 11 cians could not stand before Moses because of the bile, for the bile was on the magicians, and on all the Egyptians. And Jehovah^x strengthened the resolution
 12 of Pharoeh, and he hearkened not to them, as Jehovah had said to Moses.

And Jehovah said to Moses, rise in
 13 the morning, and stand before Pharoeh, and say to him, thus saith Jehovah, the Aleim of of the Hebrews, let my people go and serve me; for I will at this time
 14 send all my plagues on thy heart, and on thy servants, and on thy people, that thou mayst know that *there is* none like
 15 me in all the earth; for now will I stretch out my hand, and smite thee and thy people with the pestilence, and thou shalt be cut off from the earth; and truly
 16 for this purpose I raised thee up, that my power might be shewn forth in thee, and that my name might be declared through all the earth; dost thou still lift up thyself
 17 against my people that thou wilt not let them go? behold, by this time to-mor-
 18 row will I cause it to rain a very grievous hail, such as there has not been the like of in Egypt from the foundation of
 19 it until now; and now send, *and* drive in thy cattle, and all that thou hast in the field; every man and beast which shall
 20 be found in the field, and is not got into a house, the hail shall come down upon them, and they shall die. He that feared the word of Jehovah among the servants of Pharoeh, made his servants and his

stinate wretch to call it as before, the finger of their Aleim, or a natural effect of the air.

^x By sparing him personally, and by the sudden removal of this plague, or the short continuance of it, which made him think it an accident as before, and not owing in other places, to the ashes which were only sprinkled in his own presence.

21 cattle flee into houses: and he that set not his heart to the word of Jehovah, left his servants and his cattle in the field.

22 And Jehovah said to Moses, stretch forth thy hand towards heaven, and there shall be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field in the land of Egypt. And Moses stretched forth his staff towards heaven, and Jehovah sent thunder and hail, and the fire ran along upon the ground, and Jehovah rained hail upon the land of Egypt.

23 And there was hail and fire catching itself among the hail very grievous, such as there was not any like it in all the land of Egypt since it had been a nation.

24 And the hail smote in all the land of Egypt, every thing which *was* in the field, both man and beast; and the hail smote every herb of the field, and broke every tree of the field; only in the land of Gosen, where the children of Israel were, there was no hail.

25 And Pharoeh sent and called for Moses and Aerun, and said to them, I have sinned *this* time, Jehovah is righteous, and I and my people *are* wicked; in-treat for me to Jehovah, for it is enough that there be no *more* thunderings of the Aleim, and hail, and I will let you go, and ye shall be stayed no longer. And Moses said to him, when I am got out of the city, I will spread out my hands to Jehovah, the thunderings shall cease, and there shall be no more hail, that thou mayst know that the earth is Jehovah's: and thou and thy

servants, I know, will not yet fear before Jehovah Aleim. And the flax and the barley were smitten, for the barley *was* green in the ear, and the flax *was* balled, but the wheat and the rye were not smitten, for they were ^y not blown out. And Moses went from Pharoeh out of the city, and spread forth his hands to Jehovah, and the thunders ceased, and the hail and the rain was not poured on the earth. And Pharoeh saw that the rain ceased, and the hail, and the thunder, and he sinned again, and ^z hardened his heart, he and his servants. And the heart of Pharoeh was strengthened, and he did not let the children of Israel go, as Jehovah said, by the hand of Moses ^a.

AND Jehovah said to Moses, go to Pharoeh, for I will harden his heart, and the heart of his servants, that I may do these my signs among them; and that thou mayst tell in the ears of thy son and of thy son's son, what I did in Egypt, and my signs which I performed among them, and ye shall know that I *am* Jehovah. And Moses came, and Aerun to Pharoeh, and said to him, thus saith Jehovah, the Aleim of the Hebrews: how long wilt thou refuse to humble thyself before me? Let my people go and serve me; for if thou refuse to let my people go, behold, to-morrow I will bring the locust into thy coast; and they shall cover the face of the ground, and one shall not be able to see the ground, and they shall consume the remainder that escaped, which was left to you from the hail, and they shall eat every tree which ^b groweth for you:

^y Heb. *dark*, or *in the dark*, a very proper word as a technical term, for the corn while it is yet in the straw, enclosed round, and just coming out into the light, and wheat when sown at the time barley is in the spring will not be so forward as barley, but be in the condition here described, when barley is green in the ear.

^z As thinking it would have ceased of itself without

Moses' prayer, or that he could beg it off again, if it did return, and this *encouraged* him to persist.

^a This is the Hebrew phrase which uses *hand* for any thing we exert our power by.

^b Which hath any thing green upon it, or *which hath shot forth for you*, it being *early* in the spring now. Qu?

6 out of the field : and thy houses shall be full, and the houses of all thy servants, and the houses of all the Egyptians, which thy fathers never saw, and thy fathers' fathers, since the day they were upon the earth to this day : and he turned and
 7 went out from Pharoeh. And Pharoeh's servants said to him, how long shall this man be a snare to us? let the men go and serve Jehovah their Aleim : knowest thou not yet that Egypt is destroyed?
 8 And Moses was brought back, and Aerun, to Pharoeh, and he said to them, go, serve Jehovah your Aleim :
 9 who and who *are* to go? And Moses said, with our young and with our old will we go, with our sons and with our daughters, with our sheep and with our oxen will we go, for we have a ^cfeast
 10 to Jehovah. And he said to them, let Jehovah be so with you, as I let you go, and your little ones : look *to it*, for evil
 11 *is* before you : not so, let the men go and serve Jehovah, for that was what ye desired : and they drove them out of Pharoeh's presence.
 12 And Jehovah said to Moses, stretch out thy hand over the land of Egypt for the locust, and it shall come up on the land of Egypt, and eat every herb of the field, every thing the hail has left.
 13 And Moses stretched out his staff over the land of Egypt, and Jehovah brought an east wind upon the land all that day and all the night ; it was morning and
 14 the east wind brought the locust. And the locust came up over all the land of Egypt, and rested in all the coasts of Egypt in great abundance ; before them there was no such locust as they, and
 15 after them there shall be none such. And

they covered the face of all the ground, and the earth was darkened, and they did eat every herb of the ground, and all the fruit of the trees which the hail had left ; and there was nothing green left on the tree, and on the herb of the field through all the land of Egypt.

And Pharoeh called for Moses and Aerun in haste, and said, I have sinned against Jehovah your Aleim and against you, and now forgive, I pray you, my sin but this once, and intreat Jehovah your Aleim that he would remove from me this death only. And he went out from Pharoeh, and intreated Jehovah. And Jehovah turned a very strong west wind, and it took away the locust, and dropt them in the Red sea, there remained not one locust in all the coasts of Egypt. And Jehovah ^dhardened the heart of Pharoeh, and he did not let the children of Isral go.

And Jehovah said to Moses, stretch out thy hand towards heaven, and there shall be darkness over the land of Egypt, and the darkness shall be ^efelt. And Moses stretched out his hand towards the heavens, and there was a ^fdense darkness in all the land of Egypt three days : they saw not one another, and no one rose from his seat for three days ; and all the children of Isral had light in their dwellings.

And Pharoeh called for Moses, and said, go, serve Jehovah, only your sheep and your oxen shall be left ; your little ones also shall go with you. And Moses said, thou shalt also put into our hands sacrifices and burnt-offerings, that we may offer them to Jehovah our Aleim : and our cattle shall also go with

^c Josh. xxiv. 19.

^d By so readily removing them, and doing it by a wind that hurried them away at once.

^e If the wind is felt, who but such as know not what darkness is would censure this expression?

^f This is philosophical, because darkness is air con- creted hard and close.

us, there shall not a hoof be left, for we must take of them to serve Jehovah our Aleim, and we know not with what we must serve till we come thither.

27 And Jehovah strengthened the heart of Pharaoh^g, and he would not let them
28 go. And Pharaoh said to him, go from me, take heed to thyself, see my face no more, for in the day thou seest my face,
29 thou shalt die. And Moses said, thou hast spoken well, I will see thy face no more^h.

XI. (AND Jehovah said to Moses, I will yet bring one plague more upon Pharaoh, and upon all Egypt, after that he will let you go hence; when he lets you go, he will altogether thrust you out
2 from hence: speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, ornaments of silver and or-
3 naments of gold; and Jehovah will give the people favour in the eyes of the Egyptians: the man Moses also shall be very great in the land of Egypt, in the eyes of Pharaoh's servants and in the
4 eyes of the people.) And Moses said, thus saith Jehovah: about midnight will
5 I go out among the Egyptians, and all the first-born in the land of Egypt shall die, from the first born of Pharaoh who sitteth on his throne, to the first-born of the woman-servant who turneth the mill, and all the first-born of the beasts:

^g Doubtless, by the sudden and unexpected cessation of the darkness, even whilst, perhaps, he was arguing in that obstinate manner with Moses about their going; and light coming at once, he resolves to keep the people.

^h It is evident that Moses was not yet gone from Pharaoh, and that the three following verses are a parenthesis, containing what was spoken at first hand to Moses, see ch. iii. 21, 22.

ⁱ Heb. *behind the swifts*. They used hand-mills, and women did all that sort of servile work; and *behind the swifts* is proper, as they pushed the swifts before them, which turned the stones.

and there shall be a great cry in all the land of Egypt, such as there has been none like it, nor shall be again. And
7 against any of the children of Israel shall not a dog move his tongue, against man or beast, that ye may know that Jehovah will make a distinction between the Egyptians and Israel: and all these thy
8 servants shall come down to me, and bow down themselves to me, saying, go out, thou and all the people that is at thy feet; and after that I will go out: and he went out from Pharaoh in great anger.

And Jehovah said to Moses, Pharaoh
9 will not hearken to you, that I may multiply my wonders in the land of Egypt. And Moses and Aeron did all
10 these wonders before Pharaoh, and Jehovah hardened the heart of Pharaoh, and he did not let the children of Israel go out of his land.

AND Jehovah spake to Moses and to
XII. Aeron in the land of Egypt, saying, this month *shall be* to you the beginning
2 of the months, it *shall be* to you the first of the months of the year^k.

Speak to all the congregation of Israel,
3 saying, on the tenth of this month they shall take to them^l every man a lamb for the house of the fathers, a lamb for a
4 house. And if a house be too little for a lamb, let him and his neighbour next to his house take it, according to the

^k The civil year, however, was still reckoned from the autumn. As the ecclesiastical day begun at our six in the afternoon, and the common day at our six in the morning, so the ecclesiastical year began before the civil, and had always done so, as appears by Gen. iv. 3. and was reinforced now, as *all the rest* of the law was; the deliverance out of Egypt being *an allegory*, an historical type and exemplification of the redemption, by the one mediator between God and man, which was to commence at this time of the year.

^l Every master of a family; every such house being a church, and being afterwards all concerned in demanding the death of Christ.

number of persons, ye shall, every one, number for a lamb as many as shall be
 5 sufficient to eat it. The lamb shall be perfect, a male, of one year; ye shall take it to you from the ^msheep or from
 6 the goats; and ye shall keep it up unto the fourteenth day of this month, and all the assembly of the congregation of
 7 Isral shall kill it in the ⁿtwilight: and they shall take of the blood and ^oput it upon the two side-posts, and upon the frontispiece of the door to the houses
 8 wherein they eat it; and they shall eat the flesh that very night, roast with ^pfire, and with ^qunleavened bread, with ^rbit-
 9 ters they shall eat it; eat not of it raw, nor boiled at all in water, but roast with fire, it's head with it's legs and with it's
 10 inwards: and ye shall not leave of it until the morning; and should any of it remain till the morning, ye shall burn
 it with ^rfire.

11 And thus shall ye ^teat it: your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste, it is the ^uhalt of Jeho-
 12 vah. And I will pass through the land of Egypt that night, and I will smite all the first-born in the land of Egypt, both of man and beast, and on all the ^wAleim of Egypt will I execute judg-

^m A lamb in innocence, and yet a goat in guilt.

ⁿ Heb. *between the mixtures*, *i. e.* when it is neither day nor night. At the sunset the light begins to be mixed with darkness, but it is hardly discernable; when night begins, the light is hardly discernable, this is the twilight in which the lamb was to be killed; at this time Christ was taken down as *dead*, and then buried.

^o *Varnishing* over the house, *i. e.* the people of it, with the blood: the putting of the blood upon the posts of the houses, not only made ostentation of the blood, and gloried in it, but was covering or varnishing themselves over with it, as כָּפַר, the word for *attonement*, implies.

^p Fire being the emblem of wrath.

^q Bread of humiliation, without ferment or any rising of the blood or passions.

^r Either herbs or liquids. See Mark xv. 23.

ments; I *am* Jehovah. And the blood shall be your sign upon the houses where
 ye *are*: and I shall see the blood, and I will halt at you, and the stroke shall not be upon you to destroy *you* when I smite throughout the land of Egypt: and this
 14 day shall be to you a memorial, and ye shall keep it a feast to Jehovah throughout your generations, ye shall keep it a
 15 feast by statute for ever; seven days shall ye eat unleavened bread, the first day ye shall surely put away leaven out of your houses, for every one that eateth
 what is fermented from the first day to the seventh, that person shall be cut off from Isral. And on the first day *there*
 16 shall be an holy convocation, and on the seventh day shall there be an holy convocation to you, no work shall be done on them, only what every person shall eat, that alone shall be done by you: and ye
 17 shall observe *the day of* unleavened bread; for on this ^{*}self same day I brought your armies out of the land of Egypt, and ye shall observe this day through your generations by statute for ever.

In the first *month*, on the fourteenth
 18 day of the month, in the evening shall ye eat unleavened bread, unto the one and twentieth day of the month in the evening: seven days shall no leaven
 19

^{*} As those who would not come in, in the day of their salvation, were destroyed in Jerusalem, and will be at the last day: and the church was delivered out of slavery that night, for at morning there was not one of them left in Egypt.

^{*} As travellers or pilgrims ready to set forth, and in a hurry to be gone, during this *halt* or forbearance.

^u Not the *passing over* or *by* them, but the *halting* or *laming* of justice. *Divine vengeance* or *punishment*, so low down as the time of Horace, was represented by the Romans as *lame*:

Raro antecedentem scelestum

Deseruit pede Poena claudo.

Lib. III. Ode 2.

^w The first-born of man and beast. See Num. xxxiii. 4. We read of no other judgements at this time. So ch. xi. 5.

^{*} *i. e.* On the fourteenth day.

be found in your houses, for every one that eateth that which is fermented, even that person shall be cut off from the congregation of Israel, whether he be a stranger or born in the land; ye shall not eat what is fermented; in all your habitations ye shall eat unleavened bread.

21 And Moses called for all the elders of Israel, and said to them, draw out, and take you of the flock, according to your families, and kill the *halt-sacrifice*: and take ye a bunch of hyssop, and dip it in the blood which is in the basin, and strike the frontispiece and the two side-posts with the blood which is in the basin, and ye shall not go, one of you, out of the door of his house till the ^ymorning.

23 And Jehovah will pass along to smite the Egyptians, and will see the blood on the frontispiece and on the two side-posts, and will halt at the door, and not suffer the destroyer to come into your houses to smite: and ye shall observe this thing for a statute to thee and to thy sons for ever: and it shall be when ye come into the land which Jehovah shall give you, as he hath said, that ye shall keep this service: and it shall be when your children say to you, what mean ye by this service? that ye shall say it is the sacrifice of the halt of Jehovah, which he made at the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses. And the people bent the head and bowed down themselves. And the children of Israel went and did as Jehovah commanded Moses and Aeron, so did they.

29 And it was at the division of the night, and Jehovah smote all the first-born in the land of Egypt, from the

^y *i. e.* Till past midnight, or till the morning-division of the night began.

^z *Leaven* is sour dough, which raises a ferment in sweet dough: we use yeast usually for this purpose; but in countries where they do not brew, they use leaven;

first-born of Pharaoh who sat on his throne, to the first-born of the captive who *was* in the dungeon, and all the first-born of the beast. And Pharaoh rose up in the night, and all his servants, and all the Egyptians; and there was a great cry in Egypt, for *there was* not a house where *there was* not *some one* dead.

And he called to Moses and Aeron in the night, and said, rise up, get you forth from among my people, both ye and the children of Israel, go serve Jehovah as ye said: take both your sheep and your bullocks, as ye said, and bless me also. And the Egyptians were urgent upon the people to hasten the sending of them out of the land, for they said, we are all dead *men*. And the people took their dough before it was fermented, their ^zleavening bags being bound up in their clothes, on their shoulder. And the children of Israel did according to the word of Moses, and asked of the Egyptians, ornaments of silver, and ornaments of gold, and raiment. And Jehovah gave the people favour in the eyes of the Egyptians, and they asked *them* of them, and stripped the Egyptians.

And the children of Israel took their journey from Rameses to Succoth, *being* about six hundred thousand ^a men on foot, besides the children. And a mixt multitude also went up with them, and sheep, and bullocks, very much cattle. And they baked their dough which they brought out of Egypt, in unleavened cakes, for it was not fermented, for they were driven out of Egypt, and could not tarry, and they had not prepared themselves any provisions.

and in the East they have leathern bags which they carry their dough in, on a journey, while it is fermenting.

^a *Men*-here must include the women, because they are contradistinguished from the *children*.

N

And

40 And the sojourning of the children of
 41 Isral, who sojourned in Egypt, *was* four
 hundred and thirty years^b. And it was
 at the end of four hundred and thirty
 years, even on the very day that all
 the host of Jehovah went out of the
 42 land of Egypt: *it is* a night of Jehovah
 to be observed for bringing them out of
 the land of Egypt; *this is* that night of
 Jehovah to be observed by all the chil-
 dren of Isral through their generations.
 43 And Jehovah said to Moses and Aeron,
 these *are* the ordinances of the halt-sacri-
 44 *fice*; no stranger shall eat of it, but every
 man's servant, the purchase of money,
 when thou hast circumcised him, he
 45 shall eat of it; a sojourner and a hired
 46 servant shall not eat of it^c; in one house
 shall it be eaten, thou shalt not carry
 any of the flesh abroad^d out of the house,
 47 and ye shall not break a bone of it^e; all
 the congregation of Isral shall ^fsacrifice
 48 it; and when a stranger sojourns with
 thee, and would offer the halt-sacrifice
 to Jehovah, let every male of his be ^gcir-
 cumcised, and then let him come near
 to offer it, and he shall be as he that is
 born in the land; and no one that has
 49 the foreskin shall eat of it: there shall
 be one law for him that is born in the
 land and for the stranger who sojourneth
 50 among you^h. And all the children of Is-
 ral did as Jehovah commanded Moses

^b From the promise to Abram in Aur, in his fifty-
 fifth year; not that the *sons* of Isral lived so long them-
 selves, or that the children of Isral were so long in
 Egypt, being only a hundred and ninety-five years
 there, but that this people [of which Abram their father
 is reckoned as part, and properly, if the head be part
 of the body] had been sojourners so long.

^c One bought with money was their property, and
 so to be reckoned part of the people; but the chance-
 comer or hired servant was no part of the family; nor
 are such of the family of Christ, any more than the un-
 circumcised in heart and spirit are.

^d No salvation out of the church, nor to any but as a
 member of the house wherein Christ is believed on, which
one house comprehends all the several families of believers.

and Aeron, so did they. And on that
 very day Jehovah brought the children
 of Isral out of the land of Egypt, by
 their armies.

AND Jehovah spake to Moses, say- XIII.
 ing, sanctify to me every first-born, 2
 whatever openeth any womb among the
 children of Isral, of man and beast, it
 shall be mine.

And Moses said to the people, re- 3
 member this day in which ye came
 out of Egypt, out of the house of bond-
 age, for with a strong hand did Jeho-
 vah bring you out from thence, and
 what is ⁱfermented shall not be eaten on
 the day ye came out, in the month 4
 Abib.

And it shall be when Jehovah shall 5
 bring you into the land of the Cananite,
 and the Hettite, and the Amorite, and
 the Hivite, and the Jebusite, which he
 sware to thy fathers to give thee, a land
 flowing with milk and honey, that thou
 shalt perform this service in this month.
 Seven days shalt thou eat unleavened 6
 bread; and on the seventh day *shall be* a
 feast to Jehovah. Unleavened bread 7
 shall be eaten seven days; and there shall
 nothing fermented be seen with thee,
 nor shall any leaven be seen with thee
 in all thy coasts.

And thou shalt tell thy sons in that 8
 day, saying, *it is* because of that which

^e Nor of his mystical body.

^f As they did at the crucifixion call unanimously
 for it: And though each family had its separate lamb,
 these several lambs were considered but as *one*; and
 one family as much made *the congregation* or church as
 another.

^g Faith only makes the difference in the sight of
 God, and the circumcision of the heart is the only ef-
 fectual proof of our faith.

^h Rom. iii. 29.

ⁱ *i. e.* They should begin that day to eat unleavened
 bread, so great a mercy deserving to be remembered
 with all singleness of heart, love, and submission, with-
 out the least particle of leaven or ferment in the blood.

Jehovah

9 Jehovah did for me when I came out of
Egypt: and it shall be for a sign to you
upon thy hand, and for a memorial be-
tween thine ^k eyes, that the law of Je-
hovah may be in thy mouth; for with a
strong hand did Jehovah bring thee out
10 of Egypt; and thou shalt observe this
statute at it's appointed time, from year
to year^l.

11 And it shall be when Jehovah bringeth
thee into the land of the Canonite, as
he hath sworn unto thee and to thy fa-
thers, and shall give it thee, that thou
12 shalt make over to Jehovah every one
that openeth the womb: and every first-
ling of the increase of the beasts which
thou shalt have, which are males *shall be*
13 Jehovah's: and every firstling of an ass
thou shalt redeem with a lamb; and if
thou wilt not ^m redeem it, thou shalt
break it's neck; and every first-born of
man among thy children, thou shalt re-
deem.

14 And it shall be when thy son asketh
thee hereafter, saying, what meaneth
this? that thou shalt say to him, with a
strong hand did Jehovah bring us out of
Egypt, out of the house of bondage;
15 and when Pharoeh obstinately refused to
let us go, Jehovah slew all the first-born
in the land of Egypt, from the first-born
of man to the first-born of the beast;
therefore I sacrifice to Jehovah every thing
that openeth the womb which are males;
and all the first-born of my children I
16 redeem: and it shall be for a ⁿ sign upon

thy hand, and for pendants between
thine eyes, for with a strong hand did
Jehovah bring us out of Egypt.

And when Pharoeh had let the people 17
go, Jehovah led them not the way of
the land of the Philistines, though it *was*
the nearest, for the Aleim said, lest the
people repent when they see war, and re-
turn into Egypt. And the Aleim led the 18
people about by the way of the wilder-
ness of the Red sea: and the children of
Israel came up out of Egypt marching in
^o array. And Moses took the bones of 19
Joseph with him, for he strictly swore
the children of Israel, saying, the Aleim
will surely visit you, and ye shall bring
up my bones with you from hence.

And they removed from Succuth, and 20
encamped in Atem, in the edge of the
wilderness. And Jehovah went before 21
them by day in a pillar of a cloud to
lead them in the way, and in a ^p pillar of
fire by night to give them light to go
by day and by night: the pillar of the 22
cloud departed not by day, and the pillar
of fire by night *from* before the people.

AND Jehovah spake to Moses, saying, XIV.
speak to the children of Israel, and let 2
them turn and encamp before the mouth
of ^q Hiret, between the tower and the
sea, before Boel-jepun; over against it
shall ye encamp by the sea: and Pha- 3
roeh will say ^r of the children of Israel,
they *are* hampered in the land, the wil-
derness hath shut them in: and I will 4
^r strengthen the heart of Pharoeh, and

^k A pendant, plate of metal, &c. are mentioned as hanging from their turbans down their foreheads.

^l Heb. *from the days to the days*.

^m As not fit for God nor man till redeemed, as being an unclean creature.

ⁿ They were to write the words on those ornaments upon their hands and foreheads. See Deut. vi. 6. & al.

^o Heb. *numbered* or *in ranks*, and this *their hosts* or *armies*, by which they come out implies. See ch. vi. 26. and vii. 4.

^p See Psal. cv. 39. Num. xiv. 14. Isa. iv. 5. Jeho-

vah was here, the fire being the divine glory, and this denotes the presence of God with his church, governing it by Christ, covering and protecting it through the wilderness of this world.

^q Heb. *openings* or *gorges* of the mountains.

^r This tempting situation of the Israelites strengthened the heart, inclinable before-hand, of this obstinate wretch, to follow them; and by such circumstances as these God hardened his heart, and not by an over-ruling force.

he will pursue after them, and I will get me honour upon Pharoeh and upon all his army, and the Egyptians shall know that I *am* Jehovah: and they did so.

- 5 And it was told the king of Egypt that the people were flying, and the heart of Pharoeh and of his servants was turned against the people, and they said what *is* this we are doing that we let the people
6 go from serving us? And he drew together his ^a riders, and he took his ^t people
7 with him; and he took six hundred chosen riders, and all the riders of Egypt,
8 and captains over them all. And Jehovah strengthened the heart of Pharoeh the king of Egypt, and he pursued after the children of Isral; and the children of Isral went out with an high hand.
9 And the Egyptians pursued after them, and overtook them encamping by the sea, all the ^u horse, the chariots of Pharoeh, and his *other* riders and his army, at the mouth of Hiret before Boel-jepun.
10 And Pharoeh drew near, and the children of Isral lift up their eyes, and behold, the Egyptians marched after them, and they were greatly terrified; and the children of Isral cried unto Jehovah.
11 And they said to Moses, because *there were* no graves in Egypt, hast thou brought us away to die in the wilderness? what *is* this thou hast done to us, to bring us
12 out of Egypt? *is* not this what we spake to thee in Egypt, saying, let us alone, and let us serve the Egyptians? for *it is* better for us to serve the Egyptians than to die in the wilderness.
13 And Moses said to the people, fear ye

^a It is a general term for riders in a chariot of war, on horses, mules, asses, camels, or other beasts.

^t Who were foot, and others perhaps who were encouraged to follow, and come in for a share of the prey.

not, stand still and see the salvation of Jehovah which he will shew you this day; for the Egyptians whom ye have seen this day, ye shall see again no more for ever; Jehovah will fight for you and ye shall be quiet. 14

And Jehovah said to Moses, why
criest thou unto me? speak to the children of Isral, and let them march on; and lift thou up thy staff, and stretch
thy hand over the sea, and divide it, and the children of Isral shall come
into the midst of the sea on dry *ground*; and I, behold, I will strengthen the
heart of the Egyptians, and they shall come in after them; and I will get me glory on Pharoeh and all his army, on his chariots and on his horse-men. And the Egyptians shall know that I *am*
Jehovah when I have gotten me honour upon Pharoeh, upon his chariots, and his horse-men. 15 16 17 18

And the angel of the Aleim that went
before the camp of Isral removed and went behind them, and the pillar of the cloud removed from before them and stood behind them. And it came be-
tween the camp of the Egyptians and the camp of Isral, and it was a cloud and darkness, and it gave ^w light by night, and one came not near the other all the night. And Moses stretched forth his
hand over the sea, and Jehovah made the sea to go by a strong east wind all night, and made the sea dry *land*; and the waters were divided. And the children of
Isral came into the midst of the sea on dry *ground*, and the waters *were* a wall to them on their right hand and on their left. 19 20 21 22

^u *i. e.* The horse soldiers, the riders in chariots, as here distinguished, and all that were mounted on any creature, many sorts of which they rode upon.

^w The fire was in the dark cloud, and shone, as usual, during the night.

And

23 And the Egyptians pursued, and
 * came in after them, all the horse of
 Pharoeh, his chariots, and *other* riders,
 24 into the midst of the sea. And it was
 in the morning watch, that ^y Jehovah
 looked out upon the camp of Egypt, in
 the pillar of fire and of the cloud, and
 troubled the camp of the Egyptians,
 25 and turned aside their chariot wheels,
 and they drove them with difficulty.
 And the Egyptians said, let us flee from
 the face of Isral, for Jehovah fighteth
 for them against the Egyptians.
 26 And Jehovah said to Moses, stretch
 forth thy hand over the sea, and the wa-
 ters shall return upon the Egyptians, on
 their ^z chariots, and on their horse-
 27 men. And Moses stretched forth his
 hand over the sea, and the sea came to
 it's strength again when it was turned
 morning, and the Egyptians fled at it's
 coming towards them, and Jehovah
 tossed about the Egyptians in the midst
 28 of the sea. And the waters returned and
 overwhelmed the chariots and the horse-
 men *with* the whole army of Pharoeh
 that came after them into the sea; there
 was not so much as one of them left.
 29 And the children of Isral walked upon
 dry ground in the midst of the sea, and
 the waters *were* a wall to them on their
 30 right hand and on their left. And Je-
 hovah saved Isral that day out of the
 hand of the Egyptians; and Isral saw
 the Egyptians dead on the sea-shore.
 31 And Isral saw the mighty hand of Je-

hovah which he exerted against the Egyp-
 tians; and the people feared Jehovah,
 and believed in Jehovah, and in Moses
 his servant.

THEN sang Moses and the children XV.
 of Isral this song to Jehovah; and they
 spake, saying, I will sing to Jehovah,
 for he hath triumphed, he hath tri-
 umphed: the horse and their chariots
 he overthrew in the sea. Jah is my 2
 strength and song, and he is become
 my salvation; he is my Lord, and I will
 make him ^a my refuge; the Aleim of
 my fathers, and I will exalt him. Je- 3
 hovah is a man of war; Jehovah is his
 name^b. The chariots of Pharoeh and 4
 his army he cast into the sea; and his
 chosen soldiers^c he drowned them in the
 Red sea: the deep overwhelmed them; 5
 they went down into the water as a
 stone; thy right hand, Jehovah, is be- 6
 come glorious in power; thy right
 hand, Jehovah, crushed the enemy;
 and in the greatness of thy majesty thou 7
 didst throw down those that rose up
 against thee; thou didst put forth thy
 wrath, it consumed them as stubble;
 and through the breath of thy nostrils 8
 the water tossed them about; the waves
 stood up as in heaps; the deep waters
 were congealed in the midst of the sea.
 The enemy said, I will pursue, I will 9
 overtake, I shall divide the spoil, I will
 have my heart's desire upon them, I
 will draw my sword, my hand shall
 seize them; thou didst blow with thy 10

* The *strange accident* of a strong wind dividing the sea was as much in their favour as in Isral's; nay, the heavens seemed rather to fight for the Egyptians, since Isral was now effectually inclosed, and their six hundred chosen horse marched in first to make the attack; and thus Jehovah hardened their hearts.

^y See ch. xvi. 10.

^z N. B. The Heb. רכב may either mean here those that fought in chariots, or those that rode on horses, as סוס and פרשׁים are distinguished elsewhere,

as likewise רכב and פרשׁים, which last rode on other beasts besides horses.

^a See Psal. xxxi. 2. lxxi. 3. and many other places which speak of God as our rock, shelter, house, habitation, &c.

^b *i. e.* himself; *name* is the same as the person himself, and is often spoken of as a person.—“His name, through faith in his name, hath made this man strong.” Act. iii. 16. and by the overthrow of the Egyptians, it appeared that *he was Jehovah*.

^c פרשׁים, *tertiarii*, old veterans.

wind,

wind, the sea overwhelmed them, they sunk as lead in the swelling waters.

11 Who is like thee among the Lords, Jehovah? who is like thee, eminent in holiness, terrible in glory, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them up.

12 Thou wilt lead in thy mercy the people whom thou hast redeemed, thou wilt lead them on, by thy strength, to the habitation of thy holiness^d. The people hear of it, they tremble; anguish seizes the inhabitants of Palestine. Then shall the dukes of Edom be amazed; the lords of Moab, trembling shall seize them: all the inhabitants of^e Canon shall melt away^f. Terror shall fall upon them, and dread through the greatness of thine arm; they shall be as still as a stone whilst thy people passeth on, Jehovah, whilst the people passeth on whom thou hast purchased: thou wilt bring them in and plant them in the mountain of thine inheritance, the place of thy^g habitation which thou hast made, Jehovah; the^h sanctuary, O Lord, thy hands have prepared: Jehovah will reign forever and ever.

13 For the horse of Pharoeh with his chariots and with his riders came into the sea, and Jehovah brought again the waters of the sea upon them, and the children of Isral went through the sea on dry ground^h.

20 And Miriam the prophetess, the sister of Aerun, took a timbrel in her hand,

^d See ch. iii. 12, 17.

^e Josh. ii. 11.

^f Deut. xi. 25. So Edom came out and threatened, in order to save themselves, but did not dare interrupt their passage into Canon.

^g Speaking of Mount Sion, a figure of the mountain of God, on which is the new Jerusalem, where the many mansions are which God hath prepared for them that love him, and of which what was done here was not only a figure but an earnest.

^h A picture of the deliverance of the people of God from all the troubles of the world, and of the destruction of the wicked. Isa. li. 9. & seq. Rev. xv. 3.

and all theⁱ women went out after her with timbrels and with pipes. And²¹ Miriam sang to them sing ye to Jehovah, for he hath triumphed, he hath triumphed; the horse and their chariots he overthrew in the sea. And Moses²² made Isral march from the Red sea, and they came out into the wilderness of Sur, and they went three days in the wilderness and found no water.

And they came to Mareh, and they²³ could not drink the water of Mareh for it was bitter, therefore was the name of it called Mareh. And the people murmured against Moses, saying, what shall we drink? And he cried to Jehovah,²⁵ and Jehovah shewed him a^k tree, and he threw it into the water, and the water became sweet; there he appointed them a statute and judgement, and there he tried them. And he said, if thou²⁶ wilt continually hearken to the voice of Jehovah thy Aleim, and do what is right in his eyes, and wilt give ear to his commandments, and wilt keep all his statutes, I will not put any sickness upon thee which I put upon the Egyptians, for I, Jehovah, will heal thee.

And they came to Ailim, and there²⁷ were there¹ twelve fountains of water, and seventy palm-trees. And they encamped there by the water.

AND they marched from Ailim, and XVI. all the congregation of the children of

ⁱ See Psal. lxxviii. 25, or 26. By this they had prophetesses, as well as prophets, and a church-service, among them in Egypt.

^k See Eccles. xxxviii. 5. This was to teach them, as it follows, that if they would keep the statutes and law of God, neither the sicknesses nor death of the Egyptians should come upon them, but that Jehovah would heal them, being the physician of their souls, which, like the water, were bitter, or evil.

¹ By the number of fountains and of the trees one would think that the wells were dug and the trees planted when Jacob went down into Egypt.

Israel came into the wilderness of Sin, which is between Ailim and Sini, on the fifteenth day of the second month of their coming out from the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aeron in the wilderness. And the children of Israel said to them, Oh that we had died by the hand of Jehovah in the land of Egypt, when we sat by the pots of flesh^m, when we did eat bread in plenty; for thou hast brought us out into this wilderness, to kill us and all thisⁿ assembly with hunger.

And Jehovah said to Moses, behold, I will rain bread for you from heaven, and the people shall go out, and gather the day's demand every day, that I may try them, whether they will walk in my law or no. And on the sixth day they shall prepare what they bring in, and it shall be twice as much as they gather day by day. And Moses and Aeron said to all the children of Israel, in the evening^o ye shall know that Jehovah brought you out of the land of Egypt: and in the morning ye shall see the glory of Jehovah, for he heareth your murmurings against Jehovah; and what are we^p that ye murmur against us? And Moses said, when Jehovah giveth you flesh in the evening to eat, and bread in the morning, in plenty^q;—

^m They potted the flesh of fish and birds, as well as of cattle; and they do so to this day; and their potted meats are greatly esteemed. Meat is boiled in כִּסְיָה the pot; but it is not common to eat the meat out of the pot it is boiled in.

ⁿ See Num. xiv. 2.

^o See ver. 8. and 21.

^p i. e. Do we not act by the command of God? therefore ye murmur against him, and he will consider it as such, as ye shall see by his Glory appearing, and punishing the ring-leaders.

^q i. e. "Then ye shall know that Jehovah brought you out." But he interrupts himself, and comes to his conclusion, that God heard their murmurings, thro' an eagerness extremely natural and beautiful.

! Quails come annually in great numbers into these

for Jehovah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against Jehovah.

And Moses said to Aeron, say to all the congregation of the children of Israel, come near before Jehovah, for he heareth your murmurings. And it was whilst Aeron was speaking to all the congregation of the children of Israel that they turned towards the wilderness, and the glory of Jehovah appeared in the cloud.

And Jehovah spake to Moses, saying, I have heard the murmurings of the children of Israel; speak to them, saying, in the twilight ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I am Jehovah your Aleim. And it was in the evening, that the^r quails came up, and covered the camp; and in the morning there was a fall of dew round about the camp. And the fall of dew went off, and behold, there was upon the face of the wilderness something thinner than bran^s, as thin as the hoarfrost upon the ground. And the children of Israel saw it, and said one to another, this is a^t peculiar thing; for they knew not what it was. And Moses said to them, this is the^u bread which Jehovah giveth you to eat.

warmer parts, and so ילש might be, as rendered, quails, thus named from their quietness at first lighting, so as to be then easily taken with the hand, as they may be run down at other times.

^s I guess, as others have done, at the meaning here, and derive שפפה from שפה shelter, and שפה a grain of corn; and so to mean bran when ground fine, i. e. the cover of the grain, for such bran is; or it's case or skin, which is very thin.

^t Heb. מן a peculiar or extraordinary thing, the like of which they had never seen before.

^u Bread which the heavens formed without the help of the earth. See Num. xi. 7, 8. Psal. lxxviii. 23, 25. the bread of אבירום the mighty agents, of the שחקים the heavens; and see John vi. 31.—35. and 1 Cor. x. 3. a figure of Christ, the bread that shall be.

This

16 This *is* the thing which Jehovah commandeth, gather of it every man according to his eating, an omer for every head, *according to* the number of the persons shall every man take it, for *those*
 17 that *are* in his tent. And the children of Isral did so, and gathered more or
 18 less: and they measured it in an omer, and he that gathered too much had not the ^w overplus, and he that gathered too little did not want, every one gathered
 19 according to his eating. And Moses said, let no man leave of it till the morning^x.
 20 And they hearkened not unto Moses, and some of *them* left of it untill the morning, and it bred worms, and
 21 ^y stank; and Moses was wrath with them. And they gathered it morning by morning, every one according to his eating; and when the sun was hot, it melted^z.
 22 And it was on the sixth day *that* they gathered double the bread, two omers for one *person*: and all the rulers of the
 23 congregation came and told Moses. And he said to them, this *is* what Jehovah commanded; to morrow *is* the sabbath to be kept holy to Jehovah; ^a bake what ye will bake, and boil what ye will boil, and lay up what remains to be kept
 24 till the morning. And they laid it up till the morning as Moses commanded, and it did not stink, neither was the

worm in it. And Moses said, eat it ^b to-day, for to-day *is* the sabbath to Jehovah, to-day ye will not find it in the field; six days shall ye gather it, and on
 26 the seventh *is* the sabbath; there shall not be any on it.

And on the seventh day *some* of the
 27 people went out to gather, and found none. And Jehovah said to Moses,
 28 how long will ye refuse to keep my commandments and my law^c? See, be-
 29 cause Jehovah hath given you the sabbath, therefore he giveth you on the sixth day bread for two days: let every one
 30 abide in his place; let no one go out of his place on the seventh day^d. And the
 31 people rested on the seventh day. And the house of Isral called it's name Manna; and it *was* white like coriander-seed^e, and the taste of it *was* like wafers made with honey.

And Moses said, this *is* the thing
 32 which Jehovah commandeth; fill an omer of it to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out from the land of Egypt. And Moses said to Aeron, take
 33 a pot and put therein, an omer full of the Manna, and lay it up before Jehovah to be kept for your generations, as
 34 Jehovah commanded Moses: and Aeron laid it up before the ^f testimony to be

^w See 2 Cor. viii. 14, 15. St. Paul so construes it.

^x Lev. vii. 15. and xxii. 30. it was the daily bread, that which comes day by day.

^y It was loathsome as *sacrifice* itself, when it's day was past; but some still adhered to it, though Moses or the law does not, and will hereafter condemn them for it.

^z So all the types melted away when the sun of righteousness arose, and the modern Jews do not keep even the shadow of the law.

^a See ver. 5.

^b It was to be dressed the day before, and eaten on the sabbath as the day of *eternal rest*.

^c To the last, which this was a specimen of.

^d *i. e.* To gather manna.

^e Which is as bright as silver: so the manna was exceeding thin, like the white frost, which is

compared to ashes or thin flakes that fly from the fire, thinner than the husk of corn; in taste, like honey-wafers or fresh oils; it was to be gathered day by day, and provision made of it before-hand for the sabbath. It was bread made in the heavens above, the earth had no hand in it: whether it's being thin flat cakes [for there is not a word of it's being round, though of a silver colour like coriander-seed] had any reference to the flat cakes the lamb was to be eaten with, Qu? and also whether the smallness of this little thin flat seed may have the same allusion the smallness of the grain of mustard seed has in the parable. Mat. xiii. 31, 32.

^f *i. e.* In the ark: so they had an ark then and testimony, before Moses's, even as it is certain from Exod. xxxiii. 7—9, that they had a *sacred tabernacle* before that which Moses erected.

kept.

35 kept. And the children of Isral ate
Manna forty years, till they came to a
land inhabited; they did eat Manna
till they came to the border of the land
36 of Canon. And an omer is the tenth
part of an ^h aipheh.

XVII. AND all the congregation of the chil-
dren of Isral marched from the wilder-
ness of Sin, after their marches, accord-
ing to the commandment of Jehovah;
and they pitched in ⁱ Repidim, and
there was no water for the people to
2 drink. And the people contended with
Moses, and said, give us water that we
may drink. And Moses said, why do
ye contend with me? why do ye tempt
3 Jehovah? And the people thirsted there
for water; and the people murmured
there against Moses, and said, why didst
thou bring us out of Egypt, to kill us,
and our children, and our cattle, with
4 thirst? And Moses cried to Jehovah,
saying, what shall I do with this people?
a little more and they will stone me.
5 And Jehovah said to Moses, go on be-
fore the people, and take with thee of
the elders of the people, and thy staff,
with which thou smotest the river, take
6 in thy hand and go; behold, I will

stand before thee there by the rock in
Horeb, and thou shalt smite the rock,
and water shall come out of it, and the
people drink: and Moses did so before
the eyes of the elders of Isral. And he 7
called the name of the place Tempta-
tion and Contention, because of the con-
tention of the children of Isral, and be-
cause they ^k tempted Jehovah, saying,
is Jehovah among us or not?

And ^l Omelek came and fought with 8
Isral in Repidim. And Moses said to 9
Joshua, choose us out men, and go and
fight with Omelek; to-morrow I will
stand on the top of the hill, and the
staff of the Aleim in my hand. And 10
Joshua did as Moses commanded him in
fighting with Omelek: and Moses, and
Aerun, and Hur went up to the top of
the hill ^m. And it was, that as Moses 11
lift up his hand, Isral prevailed, and as
he let down his hand, that Omelek pre-
vailed. And Moses' hands grew heavy, 12
and they took a ⁿ stone, and put under
him, and he sat thereon; and Aerun
and Hur held up his hands, one on this
side and one at that side; and his hands
were steady till the going in of the sun.
And ^o Joshua defeated Omelek and his 13

^g And so will the church of God as long as the world lasts, or whilst they are in the wilderness and travelling to their proper home.

^h "Which was about three pecks," says Mr. Clarke on the place. If an omer was a sheaf, the aipheh would be about four pecks or eight gallons, for ten sheaves of wheat, at an average, yield thereabouts; a quart for a meal, and three meals a day, were a full allowance.

ⁱ See Num. xx. where this is repeated on their coming a second time to this place, and some have thought the miracle itself was repeated.

^k If Jehovah ordered their march into this place, which there is no reason to doubt of, to quarrel with Moses was to quarrel with God for it, and to doubt his power or his goodness to help them; and so they quarrelled with the real mediator, and smote him, because he would not gratify their thirst after worldly power by becoming a temporal king; and thus does every discontented person quarrel with God, and every one who doth not thirst after righteousness, and seek it in Christ the true rock.

^l Possibly compounded of ^{ay} a people and ^{pl}, whence ^{pl} a species of locust, intimating that this people were as terrible to others as the locusts.

^m There is contained in this piece of history, as in so many other anecdotes of this people, an allegory or mystery, which concerns the spiritual man, or man in his religious capacity; Moses the law, Aerun the priest, and Hur the civil magistrate; while these unite in the same cause, nothing, devil nor man, can prevail against the church in general, or any particular soul, who conscientiously obeys the laws of God and the supreme powers: but the civil power as well as the ecclesiastical, in our Lord's time, were ignorant of the law of God, and so the enemy prevailed against them.

ⁿ The stone or rock is Christ, on which the law is built, and whilst the public service and the administration of law support the true faith in Christ, no enemy can prevail.

^o The saviour.

people with the edge of the sword.
 14 And Jehovah said to Moses, ^p engrave
 this *for* a memorial on a ^q table, and re-
 hearse *it* in the ears of Joshua, for I will
 surely blot out the remembrance of
 15 Omelek from under heaven. And Mo-
 ses built an ^r altar, and called the name
 16 of it JEHOVAH *is* my ^s Standard: and
 he said, surely the ^t hand with the ^u cup
 of the everliving one in it, is war from
 Jehovah with Omelek, from generation
 to generation.

XVIII. AND Jethru the priest of Midin,
 the father in law of Moses, heard of all
 that the Aleim had done for Moses and
 for Isral his people, that Jehovah had
 2 brought Isral out of Egypt. And Je-
 thru Moses' father in law took Jipereh
 the wife of Moses, after he sent her
 3 away, and her two sons, the name of
 one of whom was Gersam, for he said,
 I am a stranger in a foreign land; and
 4 the name of the other Alozer, for the
 Aleim of my fathers ^w helped me, and
 delivered me from the sword of Pha-
 5 roeh. And Jethru Moses' father in
 law, and his sons, and his wife came
 to Moses in the wilderness, where he
 was encamped by the mountain of the
 6 Aleim. And ^x he said to Moses, I, thy
 father in law Jethru, am come to thee,
 and thy wife, and her two sons with
 her.
 7 And Moses went out to meet his
 father in law, and he bowed him-
 self down, and kissed him, and they

wished peace to each other, and they
 came into the tent. And Moses related 8
 to his father in law all that Jehovah had
 done to Pharoeh and to the Egyptians
 for the sake of Isral, *and* all the trouble
 they had met with in the way, and Je-
 hovah delivered them. And Jethru re- 9
 joiced for all the goodness Jehovah had
 shewn to Isral, that he had delivered
 them out of the hand of the Egyptians.
 And Jethru said, blessed *be* Jehovah 10
 who hath delivered you out of the hand
 of the Egyptians, and out of the hand
 of Pharoeh, who hath delivered the peo-
 ple from being under the hand of the
 Egyptians; now I know that Jehovah 11
 is greater than all the Aleims, because
 in the thing in which they prided them-
 selves, *he was* above them. And Je- 12
 thru Moses' father in law took a burnt-
 offering and sacrifices for the Aleim;
 and Aerun and all the elders of Isral
 came to eat bread with Moses' father
 in law before the Aleim.

And it was on the morrow, and Mo- 13
 ses sat to judge the people; and the
 people stood by Moses from morning to
 evening. And Moses' father in law 14
 saw all that he did to the people, and
 he said, what *is* this thing that thou art
 doing to the people? why dost thou sit
 alone, and all the people stand by thee
 from morning to evening? And Moses 15
 said to his father in law, because the
 people come to me to enquire of the
 Aleim: when they have any matter 16

^p *Literal Writing* was not yet revealed, though they had methods of *recording* by hieroglyphical devises, *cut in* or stained on stones, precious or common, and on metal.

^q ספר and לוח are synonomous, Isai xxx. 8. and חקק *to engrave* is there used with ספר.

^r Denouncing the Amalekites to be the victims.

^s Saying that Jehovah would be their captain in this war. Isa. xi. 10. lix. 19. Psal. lx. 4.

^t This was a monumental device, as a record that the wrath of God was declared against the Amalekites.

The cup of the Lord is often spoken of as containing his wrath, Psal. lxxv. 9. *a cup in the hand of the Lord*, Isa. li. 17, 22. *the cup of his fury*, Comp. Jer. xxv. 17. 28. & al.

^u Heb. *hand on the cup*: the hand was cut [we may suppose] on one of the stones of the altar, and if the cup was *in* the hand, the hand must be *on* the cup, and so the words describe the device exactly as it was, and this is a specimen of hieroglyphical writing.

^w Heb. *in my help*, i. e. *was my helper*. See ch. ii. 15.

^x He said it by a servant when he was near the camp. they

they come to me, and I judge between
 a man and his neighbour, and make
 known the statutes of the Aleim and his
 17 law. And Moses' father in law said,
 the thing is not good that thou doest,
 18 thou wilt keep wasting away, both thou
 and this people which *are* with thee, for
 the thing *is* too much for thee, thou
 19 canst not do it alone; now hearken to
 my voice, I will advise thee, and the
 Aleim be with thee, be thou before the
 Aleim for the people, and bring thou
 20 the causes to the Aleim, and make thou
 the statutes and the law clear to them,
 and make known to them the way they
 should walk in and what they should
 21 do; and look thou out from among all
 the people, men of worth, who fear the
 Aleim, men of veracity, who abhor
 lucre, and set over them, rulers of thou-
 22 sands, rulers of hundreds, rulers of fif-
 ties, and rulers of tens, and let them
 judge the people at all times; and every
 great matter they shall bring to thee,
 and every little matter let them judge,
 and it will lighten thy burthen, and they
 23 will bear together with thee; if thou
 dost this thing, and the Aleim command
 thee, thou wilt be able to endure, and
 all this people will go to their place in
 24 peace. And Moses hearkened to the
 voice of his father in law, and did all
 25 that he ^y advised. And Moses chose
 men of worth out of all Isral, and made
 them heads over the people, rulers of
 thousands, rulers of hundreds, rulers of
 26 fifties, and rulers of tens: and they
 judged the people at all times; every
 difficult matter they brought to Moses,
 and every little matters they judged
 themselves.

And Moses let his father in law de- 27
 part, and he gat him into his own coun-
 try.

IN the third month of the children XIX.
 of Isral's coming out of the land of
 Egypt, on ^z that day they came into the
 wilderness of Sin. And they marched 2
 from Repidim and came into the wil-
 derness of Sin, and encamped in the
 wilderness; and Isral encamped there
 before the mount. And Moses went up 3
 to the Aleim, and Jehovah called to
 him out of the mount, saying, thus
 shalt thou say to the ^a house of Jacob and
 declare to the ^a children of Isral: ye have 4
 seen what I did to the Egyptians, and
 bare you on eagles wings and brought
 you to me; and now, if ye will obey 5
 my voice indeed, and keep my purifi-
 cation, then shall ye be a peculiar peo-
 ple to me above all peoples; for all the
 earth *is* mine; and ye shall be to me a 6
^b kingdom of priests and a holy nation:
 these *are* the words thou shalt speak to
 the children of Isral.

And Moses came and called for the 7
 elders of the people and set before them
 all these words which Jehovah com-
 manded him. And all the people an- 8
 swered together and said, all that Je-
 hovah commandeth will we do. And
 Moses returned the words of the people
 to Jehovah. And Jehovah said to Mo- 9
 ses, behold, I will come to thee in a
 thick cloud, that the people may hear
 when I speak with thee, and believe in
 thee for ever. And Moses told the
 words of the people to Jehovah.

And Jehovah said to Moses, go to 10
 the people and sanctify them to-day and
 to-morrow, and let them wash their

^y After he had consulted God.

^z *i. e.* On the first day of the month, as it seems.

^a Why is ^y this double title used? Is it that as *the*
house of Jacob they were to have the land of Canon,
 and as *children of Isral*, to be heirs of God?

^b Not in this world but in the next, 1 Pet. ii. 9.
 & al. and indeed the words, *primâ facie*, speak of the
 kingdom of heaven.

11 clothes, and let them be ready against
 the third day, for on the third day Je-
 12 hovah will come down in the eyes of all
 the people, on mount Sini: and thou
 shalt set bounds to the people round
 about, saying, take heed to yourselves
 of going up into the mount, and of
 touching the border of it; every one
 that toucheth the mount shall be put to
 13 death; no hand shall touch it but he
 shall be stoned with stones, or shot
 with an arrow, *be it* beast or man he
 shall not live, should they come up into
 the mount when the trumpet sounds.
 14 And Moses went down from the
 mount to the people, and he sanctified
 the people, and they washed their
 15 clothes; and he said to the people, be
 ready against the third day, come not
 16 near to a woman. And on the third
 day when it was morning, there were
 thunders, and lightnings, and a thick
 cloud upon the mount, and a sound of
 the trumpet very strong, and all the
 people trembled that *were* in the camp.
 17 And Moses brought out the people to
 meet the Aleim, out of the camp, and
 18 they stood under the mount. And
 mount Sini was altogether in a smoke,
 because Jehovah was come down upon
 it in fire; and the smoke of it went up
 as the smoke of a furnace, and the
 19 whole mount quaked exceedingly. And

when the sound of the trumpet grew
 stronger and stronger, Moses spake, and
 the Aleim answered him by voice. And 20
 Jehovah came down upon mount Sini,
 on the top of the mount: and Jeho-
 vah called Moses to the top of the
 mount, and Moses went up. And Je- 21
 hovah said to Moses, go down, charge
 the people lest they break in upon Jeho-
 vah to see, and many of them fall; and 22
 let the priests also who come near to Je-
 hovah sanctify themselves, lest Jehovah
 break forth upon them. And Moses 23
 said to Jehovah, the people cannot come
 up into the mount Sini, for thou chargedst
 us, saying, set bounds about the mount
 and separate it. And Jehovah said to 24
 him, go down, and come up thou, and
 Aaron, and the priests with thee, and
 let not the people break in to come up
 to Jehovah, lest he break forth upon
 them. And Moses went down to the 25
 people, and spake to them.

AND the Aleim spake all these XX.
 words, saying, I am^c Jehovah thy Aleim, 2
 who brought thee out of the land of
 Egypt, out of the house of bondage;
 thou shalt have no^d other Aleim in my 3
 presence. Thou shalt not make to thy- 4
 self^e a graven image, nor^f any likeness
 of what *is* in the heavens above, or of
 what *is* in the earth beneath, or of what
is in the water beneath the earth; thou 5

^c *i. e.* I am the essence who have all power, thy sworn allies, of which I gave a proof in rescuing you out of slavery: and this is given as the motive of obedience in general, and is prefixed to each of the commandments separately in different parts of scripture, and is to be understood *spiritually*, the affair of Egypt being but the picture, and being so understood to the very last, Luk. i. 74, 5. and it is the grossest blindness of the heart which makes so many learned men say otherwise.

^d No hopes or means of salvation, or images or pictures to describe those means, but such as Jehovah himself gave them; nor objects of worship, whether sun, moon, and stars, as Job. xxxi. 26. 7. and Deut. xvii. 3. nor images of them or any other creature, as Deut. iv. 16.

The images were but pictures instead of letters, to describe what they thought, and they were to invent nothing out of their own heads: this is explained more at large in the next words.

^e See Deut. iv. 16.—18.

^f It is well worth any one's while to look into *Mont-fauçon* to see the variety of these images, nor will it be found so very difficult a matter *to read* the thoughts of their worshippers in them, and trace out their steps down to that dreadful depravity spoke of, Lev. xviii. and Rom. i. which the deviating from revelation led them into, and which *natural religion*, the setting up of which is a direct breach of the first commandment, will soon lead Christians into. See Mr. *Clarke* on the place.

shalt

Thou shalt not bow down thyself to them, nor serve them, for I, Jehovah thy Aleim, *am* a jealous Lord, visiting the iniquity of the fathers upon the children to the third and fourth *generation* of them that hate me, and shewing mercy to the thousandth generation of them that love me and keep my commandments. Thou shalt not ^s take the name of Jehovah thy Aleim ^h in vain, for Jehovah will not acquit him that taketh his name in vain. Remember the ⁱ sabbath-day to keep it holy; six days shalt thou labour and ^k do all thy business, and the seventh day shall be a ^l rest to Jehovah thy Aleim; thou shalt not do any work, thou, and thy son, and thy daughter, thy man-servant and thy woman-servant, and thy beast, and thy stranger who *is* within thy gates, for in six days the Lord made the heavens, and the earth, and the sea, and all that *is* in them, and rested on the seventh day, therefore Jehovah ^m blessed the day of rest, and sanctified it.

ⁿ Honour thy father and thy mother, that thy ^o days may be long in the land which Jehovah thy Aleim hath given thee. Thou shalt not ^p kill. Thou shalt not commit adultery. Thou shalt not ^r steal. Thou shalt not ^s bear false witness concerning thy neighbour.

Thou shalt not ^t covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his woman-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

And all the people saw the thunders, and the lightnings, and the sound of the trumpet, and the mount smoking, and the people saw it, and shook, and stood off at a distance. And they said to Moses, speak thou to us, and we will hear, and let not the Aleim speak to us lest we die. And Moses said to the people, fear not; for the Aleim is come to prove you, and that the fear of him may be before you, that ye may not sin: and the people stood off at a distance; and Moses drew near to the thick darkness where the Aleim *was*.

And Jehovah said to Moses, thus shalt thou say to the children of Isral: ye have seen that I talked with you from the heavens: ye shall not make with me Aleim of silver, nor shall ye make for yourselves Aleim of gold.

An ^u altar of earth shalt thou make to me, and on it shalt thou sacrifice thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen, in every place where I shall cause my name to be ^w called to remembrance, I will come

^s Into the mouth.

^h *i. e.* lightly and irreverently, in swearing or in barely mentioning of it. Lev. xix. 12. *שואף* is any thing vain, false, useless.

ⁱ There is no doubt of its prior institution (for it was one of the days of paradise), nor of its having been observed in Egypt, though probably broken in upon by their idolatrous task-masters.

^k All this is spoken of common and ordinary work or business, not of works of necessity or charity.

^l Denoting them his people, who expected rest and peace with him. See Heb. iv. 4—9.

^m And entailed a blessing on keeping it.

ⁿ This includes due honour, aid, and assistance to all superiors in authority. Mark vii. 10.

^o As a nation, not as individuals only.

^p The word is appropriated to man-slaughter; and

this forbids a private person's, not the public magistrates', putting people to death, and, in point of common sense, forbids too whatever tends to murder.

^q This also condemns the act of the mind as well as of the body, and every step that leads to it.

^r Take or detain from another what is his; all injustice and fraud are forbidden in it.

^s In or out of a court of justice, on oath or otherwise; nor shalt thou forbear to speak the truth when silence would hurt another in his character or property.

^t The laws of God scrutinize the heart, and require truth in the inward parts, and such obedience will be rewarded openly.

^u Christ's body was the altar made of earth, without hands.

^w Or *mentioned, i. e.* in prayer and praises, in the course of divine service.

25 to thee and bleſs thee; and if thou wilt
make me an altar of ſtones thou ſhall
not build *it of* thoſe that are hewen, for
lift up thy cutting tool upon it and thou
26 haſt prophaned it. And thou ſhalt not
go up by ſteps to my altar, that thou
* diſcover not thy nakedneſs on it.

XXI. AND theſe *are* the ^vjudgements which

2 thou ſhalt ſet before them: if thou buy
a ſervant, an Hebrew, ſix years ſhall he
ſerve with thee, and in the ſeventh he
3 ſhall go out free for nothing; if he came
by ^zhimſelf, he ſhall go out by him-
ſelf; if he were a married man, his
4 wife ſhall go out with him; if his maſ-
ter have given him a wife, and ſhe have
born him ſons or daughters, the woman
and her ^achildren ſhall be her maſter's,
5 and he ſhall go out by himſelf: and if
the ſervant ſhall ſay, I love my maſter,
my wife, and my children, I will not
6 go out free, then his maſter ſhall bring
him to the ^bAleim, and bring him to
the door or to the door-poſt, and his
maſter ſhall ^cbore his ear with an awl,
and he ſhall ſerve him for ever.

7 And if a man ſell his daughter for a
ſervant, ſhe ſhall not go out as men-
8 ſervants do: if ſhe be diſpleaſing in the
eyes of her maſter who hath not be-
trothed her, then he ſhall let her be re-
deemed, he ſhall not have power to ſell

* This law ſeems particularly levelled againſt the
indecent rites of the idolatrous worſhip. *Editor.*

^v Adjudged caſes.

^z Heb. *in his body, i. e.* with nothing elſe.

^a In this caſe the woman muſt be a ſlave of another
nation. See Lev. xxv. 44.

^b To the tabernacle, where the Aleim was more im-
mediately preſent.

^c The ear is hearing or obedience, and this was
faſtening his ear to the door by which he was to enter,
and ſo binding him by the hopes of heaven. Here was
a type alſo of that love which only can gain heaven,
the love of the maſter being ſtronger than all other
conſiderations.

^d He ſhall not abuſe the power he hath over her as a
ſlave, becauſe ſhe is not pleaſing to him.

her to a ſtrange people, to ^ddeal deceit-
fully with her: and if he hath ^ebe-
trothed her to his ſon, he ſhall deal
with her after the manner of daughters:
if he ſhall take him another ^fwife, he
10 ſhall not diminifh her food, her cloth-
ing, and commerce with her; and if he
11 will not do theſe three things to her,
then ſhe ſhall go out ^gfree, without
money.

He that ſmiteth a man that he dies, 12
ſhall ſurely be put to death: and he 13
who lieth not in wait, and the Aleim
afflict by his hand, I will appoint thee a
place whither he ſhall flee. And when 14
a man ſhall come preſumptuouſly upon
his neighbour and ſlay him by guile, ye
ſhall take him from mine altar to die.

And he that ſmiteth his father and 15
his mother ſhall be put to death.

And he that ſtealeth a man and ſelleth 16
him, or he be found in his hand, he
ſhall be put to death.

And he that curſeth his father and his 17
mother ſhall be put to death.

And if men ſtrive together, and one 18
ſmite the other with a ſtone, or with the
fiſt, and he die not, but keep the bed;
if he get up and walk abroad with his 19
ſtaff, then he that ſmote *him* ſhall be
acquitted, only he ſhall ^hpay him the
loſs of time, and ſhall ⁱheal him.

^e It is very common to this day, as it was formerly,
in the Eaſt, to marry their ſlaves, as Jacob did, and to
give their daughters to their ſlaves for wives. See ch.
xxii. 17.

^f Though ſhe was a ſlave ſhe ſhall be treated as any
other wife, and have the ſame ſhare of his company
and care: what is the myſtery here? for were not theſe
laws typical? is not this the love of Chriſt to the hea-
then church, when he ſhould be married to it, that he
would make no difference, giving to the laſt even as
unto the firſt, without reſpect of perſons only as they
deſerved.

^g And be neither ſervant nor wife to him, he giving
her a bill of divorce as a wife, and as a wife ſhe was
no ſlave.

^h Heb. *give him his ceſſation of work.*

ⁱ *i. e.* Pay for his healing.

And

20 And if a man smite his man-servant
or his woman-servant with a stick, and
he die under his hand, vengeance shall
21 be taken; but if he^k continue a day or
two, vengeance shall not be taken, for
he is his money.

22 And if men are fighting and hurt a
woman with child, and her children
come away, and there be no^l mischief,
he shall be amerced according to what
the husband of the woman shall lay upon
him, and *what shall be* allowed by the
23 judges; and if there be mischief, thou
24 shalt give^m life for life, eye for eye, tooth
for tooth, hand for hand, foot for foot,
25 burn for burn, wound for wound, bruise
for bruise.

26 And if a man smite the eye of his
man-servant or the eye of his woman-
servant, and spoil it, he shall let him go
27 free for his eye; and if he beat out a
tooth of his man-servant or a tooth of
his woman-servant, he shall let him go
free for his tooth.

28 And if an ox gore a man or a woman,
and he die, the ox shall be stoned, and
it's flesh shall not be eaten, and the
29 owner of the ox shall be acquitted; and
if the ox have pushed before, and it had
been testified to the owners of it, and
they kept it not up, and it kill a
man or a woman, the ox shall be stoned,
and the owners also shall be put to
30 death; if a fine be laid upon them, they
shall pay the redemption of their life,
according to all that shall be laid upon
31 them; whether it shall gore a son or
shall gore a daughter, after this manner
32 shall they be dealt with; if an ox gore a
man-servant or woman-servant, ⁿ thirty

^k Because in this case of the servant's surviving a day or two, it might be presumed that the master had no design to kill him, and he seemed to be sufficiently punished by the loss of him. *Editor.*

^l i. e. Death. The Heb. מֵתָּ seems to relate to the child, if quick, as well as to the mother. *Editor.*

shekels of silver shall be given to their
master, and the ox shall be stoned.

And if a man open a pit, or if a man 33
shall dig a pit, and not cover it, and an
ox or an ass fall into it, the owner of 34
the pit shall pay the full ° price of them
to their owners, and the dead one shall
be his.

And if a man's ox shall hurt his 35
neighbour's ox that it die, then they
shall sell the living ox, and divide the
money of it, and they shall divide the
dead one; or if it were known that the 36
ox hath gored before that, and the
owners have taken no care of it, they
shall surely pay ox for ox, and the dead
one shall be their's.

IF a man steal an ox or a sheep and XXII.
kill it or sell it, he shall restore five bul-
locks for the ox, and four sheep for the
sheep.

If a thief be caught breaking in, 2
and be smitten, and die, no blood shall
be required for him; if the sun be risen 3
upon him, blood shall be required for
him; he shall make full satisfaction: if he
have nothing, then he shall be sold for his
theft. If what he hath stolen be found 4
in his hand, whether it be ox, or ass,
or sheep, he shall restore two.

If a man be feeding a field or a vine- 5
yard, and shall let in the beast, and feed
in another man's field, of the best of his
own field, and of the best of his own
vineyard shall he make restitution.

If fire spread and catch the thorns, 6
and a stack of corn or the standing corn
or the field be consumed, he that kindled
the fire shall make full restitution.

If a man give his neighbour money or 7

^m All this relates to public justice, not private re-
venge, which is what our Lord condemns. Mat.
v. 38.

ⁿ See Zech. xi. 12, 13. Mat. xxvi. 15.

• Or *value*, and מֵשֶׁלֶם—יְשִׁיב is to be construed as
if the first were an adverb, as in other instances.

goods.

goods to keep, and they be stolen out of the man's house, if the thief be found, 8 he shall repay double; if the thief be not found, then the master of the house shall be ^p brought to the Aleim that he hath not laid his hands on his neighbour's 9 goods. For every trespass, for ox, for ass, for sheep, for raiment, for any thing that is lost, which *one* says that *is* it, let the matter of the two parties be brought to the ^q Aleim; he whom the Aleim condemn shall restore double to his neighbour. 10 If a man give to his neighbour, an ass, or an ox, or a sheep, or any beast, to keep, and it die, or be torn, or driven 11 away, no one seeing it, the oath of Jehovah shall be between those two, that he hath not laid his hand on his neighbour's goods, and the owners of it shall take *it*, and he shall not make restitu- 12 tion; and if it be stolen from him, he shall make restitution to the owners of 31 it; if it be torn in pieces, let him bring it *for* a witness, he shall not make restitution for what is torn.

14 And if a man borrow of his neighbour, and it be hurt or die, the owners not *being* with it, he shall make full re- 15 stitution; if the owners be with it he shall not make restitution, if it was hired, it came for it's hire.

16 And if a man entice a virgin who is not betrothed, and lie with her, he shall give the ^r dowry for her to be his wife; 17 if her father utterly refuse to give her to him, he shall pay money according to the ^s portion of virgins.

^p See Lev. v. 1. and 1 King. viii. 31. It was not the business of the Judge, but of the High Priest at the temple, to adjure him whether, &c.

^q All this relates to matters where there was no evidence to be had; this was the case Jud. xvii. 2.

^r See Gen xxxiv. 12.

^s See Deut. xxii. 29.

^t And if God avenged the injuries done to you, he

Thou shalt not suffer a forcerefs to 18 live.

Every one that lieth with a beast shall 19 be put to death.

He that sacrificeth to Aleim, except 20 it be to Jehovah only, shall be destroyed.

And thou shalt not keep a stranger 21 under, nor oppress him, for ye were ^t strangers in the land of Egypt.

Ye shall not afflict any widow and fa- 22 therless child; if thou do afflict them, 23 if they cry unto me, I will surely hear their cry; and my anger will be kindled, 24 and I will kill you with the sword, and your wives shall be widows, and your children, fatherless.

If thou shalt lend money to my people, 25 to the poor with thee, thou shalt not be as an usurer to him, ye shall not ^u require any interest of him; if thou shalt take thy neighbour's raiment in pledge, thou 26 shalt return it to him by the going off of the sun; for it *may be* the ^w only co- 27 vering, it *may be* his cloaths next his skin, in which he sleepeth, and it shall be, if he crieth to me, that I will hear *it*, for I *am* gracious.

Thou shalt not revile the Aleim nor 28 curse the ruler of thy people.

Thou shalt not ^x defer thy ripe fruits 29 and the ^y run of thy press; thou shalt give to me the first-born of thy sons. Thus shalt thou do with thy oxen *and* 30 with thy sheep: seven days it shall be with it's dam; on the eighth day ye shall give it to me.

will likewise avenge the injuries that shall be done to other strangers.

^u Heb *lay interest*, or *what bites a part off, upon him*.

^w The common dress of the East is a wrapper, sheet, or hyke, that covers the whole body, and in which the poorer sort sleep. See Mark xiv. 51.

^x To bring them at the appointed times. See Prov. iii. 9.

^y Heb. *thy dropping*.

3¹ And ye shall be holy men to me: and ye shall not eat the flesh *that is* torn in the field, ye shall cast it to the ² dogs.

XXIII. THOU shalt not raise a false report: join not thy hand with the wicked to be a false witness.

2 Thou shalt not follow the many to do evil; and thou shalt not bear witness in a cause to turn aside after the ² many to wrest *the truth*.

3 And thou shalt not favour a ^b poor man in his cause.

4 If thou meet thy enemy's ox or his ass going astray, thou shalt surely bring it back to him. If thou seest the ass of him that hateth thee lying ^c under his burthen and ceasing to help himself, thou shalt surely help with him. Thou shalt not wrest the right of thy poor in his cause: keep thee far from a false matter; and slay not the innocent and the righteous, for I will not justify the wicked.

8 And thou shalt not take a bribe; for a bribe will blind those who see, and overthrow a ^d righteous cause.

9 And ye shall not oppress a stranger; for ye know the ^e heart of a stranger, for ye were strangers in the land of Egypt. And six years shalt thou sow the land, and gather in the produce of it; and the seventh thou shalt cast it off, and leave it, and the poor of thy

people shall eat it, and what they leave the beast of the field shall eat: thus shalt thou do with thy vineyard *and* with thy olive-trees: six days shalt thou do thy work, and on the seventh day thou shalt rest; that thy ox and thy ass may be eased, and the son of thy woman-servant, and the stranger may be refreshed; and in every *thing* which I command you, ye shall be watchful, and the name of other Aleim ye shall not mention, it shall not be heard out of thy mouth.

Three times in the year shalt thou keep a feast to me: thou shalt keep the feast of unleavened bread; seven days shalt thou eat unleavened bread, as I commanded thee, at the time appointed of the month ^f Abib; for in it thou camest out of Egypt; and ye shall not see my face ^g empty; and the feast of the harvest of the ^h first-fruits of thy labours, which thou shalt sow in the field; and the feast of gathering at the ⁱ going out of the year, when thou gatherest in thy labours out of the field.

Three times in the year shall all thy males appear before the Lord Jehovah. Thou shalt not offer the bread of my sacrifices with leaven; and the fat of my annual feasts shall not remain till the morning^k. The first of the ^l first-fruits of thy land, shalt thou bring to the

² So all violence and injustice is to be left to beasts of prey: the dead carcass is fit only for vermin who were made for it.

^a Job (ch. xxxi. 34.) was not afraid to oppose the cry of the mob, or defend others against prejudices, or party zeal, or &c. truth only guiding his tongue.

^b More than the rich, nor vice versa, Lev. xix. 15.

^c See 1 Cor. ix. 9. and Rom. xii. 20.

^d Heb. *the causes or matters of those who are in the right*.

^e Heb. *soul*, or *affection*; ye know what it is to be strangers, how they are affected, but God helped you, therefore ye are to help others.

^f It began the day after the new moon which was nearest to, or fell on, the vernal equinoctial day.

^g It is to this day, in the East, esteemed a high piece of disrespect to come before a superior, when a visit is made, or petition preferred, without some present, be it ever so trifling.

^h Corn in general was the first-fruits of their labour in the field, and grapes and olive-berries the principal of their latter fruits, usually ripe in the autumn. The feast of first-fruits was at fifty days distance from the offering of the wave-sheaf, or from the resurrection. Lev. xxiii. 15.

ⁱ The civil year ended, where it had always done, at the autumnal equinox, the earth being then made. Observe the distinction between *reaping* and *gathering*.

^k See ch. xxxiv. 25. Lev. ii. 11. Deut. xvi. 3. and Exod. xii. 9. & seq.

^l See Rom. viii. 23. 1 Cor. xv. 20.

house of Jehovah thy Aleim. Thou shalt not ^m boil a kid in it's mother's milk.

20 Behold, I send an ⁿ angel before thee to keep thee in the way, and to bring thee

21 into the place which I have prepared; beware of him and obey his voice, be not rebellious against him, for he will not bear with your transgressions, for my

22 ^o name is in him; but if thou wilt continually hearken to his voice, and do all that I command, I will be an enemy to thy enemies, and I will distress those

23 that distress thee; for my angel shall go before thee, and bring thee into the Amorites, and the Hettites, and the Perizites, and the Canonites, the Hivites and the Jebusites, and I will destroy

24 them. Thou shalt not bow down to their Aleim, nor serve them; and thou shalt surely throw them down, and

25 break to pieces their pillars: and ye shall serve Jehovah your Aleim, and he will bless your bread and your water, and I will remove sickness from the midst of thee.

26 There shall nothing cast their young nor be barren in thy land: I will fulfil

27 the number of thy days. I will send the dread of me before thee, and discomfit all the people thou shalt come upon; and I will make all thine enemies ^p turn

28 their backs to thee; and I will send the hornet before thee, and it shall drive

out the Hivites, and the Canonites, and the Hettites, from before thee: I will 29 not drive them out from before thee in one year, lest the land be desolate, and the beast of the field multiply upon thee; I will drive them out by little and little 30 from before thee, till thou increase and can take possession of the land. And I 31 will set thy bound from the Red sea even to the sea of the Philistines, and from the wilderness to the ^q river, for I will give the inhabitants of the land into thy hands, and drive them out from before thee: thou shalt not cut a purifi- 32 cation with them and with their Aleim; they shall not dwell in thy land, lest 33 they make thee sin against me, if thou serve their Aleim; for it will be a snare to thee.

AND to Moses he said, come up to XXIV. Jehovah, thou and Aerun, Nadab and Abieva, and bow down yourselves at a distance: and Moses alone shall come 2 near to Jehovah, and they shall not come near, and the people shall not come up with them.

And Moses came and told the people 3 all the words of Jehovah; and all the judgements: and all the people answered with one voice and said, all the things which Jehovah hath commanded we will do. And Moses wrote all the com- 4 mandments of Jehovah, and arose in the morning, and built an altar under

^m This law, say some, was to teach them to abhor cruelty; but I should rather think it was given in opposition to an idolatrous custom, mentioned by Dr. Cudworth, in his Discourse on the Lord's Supper, from an old *Karaite* writer, who says, "It was a custom of the ancient Heathen, when they had gathered in all their fruits, to take a kid, and boil it in the dam's milk, and then, in a magical way, to go about and besprinkle with it all their trees, and fields, and gardens, and orchards, thinking by this means they should make them fructify and bear again more abundantly the following year" And to confirm this explanation of the law against boiling a kid in it's mother's milk, it is eb-

servable, that it is, both here and in ch. xxxiv. 26, joined with the command of bringing the *first fruits* into the house of *Jehovah their Aleim*; and in Deut. xiv. 21. with that of *paying tythe*. Editor.

ⁿ In our language, *my providence shall be over you*; for this *Agent* was God present, and acting for them in his own person. See John xiv. 2. Mat. xviii. 20. and xxviii. 20.

^o I myself am present. The outward appearance, whether of the cloud, fire, or a man, was to ascertain the immediate presence *visibly* to them.

^p Heb. *turn*, or *give, the neck to thee*.

^q The Euphrates.

the mount, and twelve ^rpillars for the
 5 twelve tribes of Isral. And he sent
 young men of the children of Isral, and
 they offered burnt-offerings, and sacri-
 ficed sacrifices *with* peace-offerings to Je-
 6 hovah of young bulls. And Moses took
 half of the blood, and put *it* in basons,
 and half the blood he poured over the
 7 altar.^s And he took the book of the
 'purification, and read it in the ears of
 the people; and they said, all that Je-
 hovah hath said, we will do and be obe-
 8 dient. And Moses took the blood and
 sprinkled *it* on the people, and said, be-
 hold, the blood of the purification which
 Jehovah cutteth with you ^uupon all these
 words.

9 And Moses went up, and Aerun,
 Nadab, Abieva, and seventy of the el-
 10 ders of Isral; and they saw the Aleim
 of Isral, and under his feet, as it were, a
 pavement of sapphire, and as the sky
 11 itself for ^wclearness. And upon the ^xfa-
 vourite ones of the children of Isral he
 laid not his hand; and they saw the
 Aleim, and did eat and drink ^y.

12 And Jehovah said to Moses, come up
 to me to the mount and be there, and I
 will give thee the ^ztables of stone, and
 the law, and the commandments which I

have written, that thou mayest teach them.
 And Moses arose, and Joshua his servant, 13
 and Moses went up into the ^amount of
 the Aleim; and he said to the elders, 14
 stay for us here, till we return to you;
 and behold, Aerun and Hur are with
 you, whosoever hath any controversy,
 let him go to them. And Moses went 15
 up into the mount, and the cloud co-
 vered the mount. And the glory of 16
 Jehovah rested on mount Sini, and the
 cloud covered it six days, and the se-
 venth day he called to Moses out of the
 midst of the cloud. And the appearance 17
 of the glory of Jehovah *was* like de-
 vouring ^bfire on the top of the mount,
 in the eyes of the children of Isral.
 And Moses came into the midst of the 18
 cloud, and went up into the mount;
 and Moses was in the mount forty days
 and forty nights.

XXV.
 AND Jehovah spake to Moses, say-
 ing, speak to the children of Isral, and 2
 let them take me an offering; from
 every one whose heart freely moves him
 shall ye take me an offering: and this 3
is the offering ye shall take of them,
 gold, and silver, and brass, and blue, 4
 and purple, and scarlet, ^cand fine lin-
 nen, goat's *hair*, and rams' skins dyed 5

^r Memorial pillars of stone are often mentioned.
 Gen. xxviii. 18. Josh. iv. 3. 2 Sam. xviii. 18. Deut.
 xii. 3. 1 King. xiv. 23.

^s See Lev. ix. 9, 18.

^t The blood here is the blood of Christ, by whose
 blood-shedding we inherit. Some of the blood was
 poured on the altar, and some put on the book, and
 some on the people, as it was what was to varnish them
 over, or atone for them, on obedience.

^u On the condition of their performing them. This
book and these *words* were the two tables of the ten
commandments or *words*, as they are often called. And
 the sacrifices by the young men and first-born, who
 were priests by birth till Aerun and his sons were ap-
 pointed, were preparatory to their meeting of Jehovah,
 and consisted of *burnt—, sin—, and peace-offerings*. See
 ver. 5. and Lev. ix.

^w *Fire* represented the glory of God, and this sap-

phire pavement was as transparent as the pure ether.
 Comp. Isa. liv. 11. Ezek. i. 26. and x. 1. It appeared
 as a very grand pavement of sapphires, beyond any
 thing of marble.

^x Such only will see the glory of God, and not die,
 as the wicked will do, when that glory shall be revealed
 in the eyes of all nations. See Mat. xxv. 31. & seq.
 And *seventy*, according to the Hebrew mystical way of
 speaking, stands for the *full* number of such favourites.

^y As Abrem did, when the Aleim appeared, as here,
 in three persons in glory; and they saw the glory with-
 out it's splendour overcoming them.

^z Or *slabs*.

^a Called so not for it's height, but use.

^b The most glorious substance in nature, and most
 powerful agent.

^c Wool and thread dyed.

red, and ^d ermine skins, and sitch wood ^o,
 6 oil for the light ^f, spices for the anoint-
 ing oil and for the perfumed incense,
 7 onyx-stones, and stones to be set for the
 8 ephod and for the breast-plate; and let
 them make me a sanctuary, and I will
 9 dwell among them, according to all
 that I shew thee, *after* the model of the
 dwelling place, and after the model of
 all the utensils of it, even so shall ye
 make *it*.

10 And they shall make ^g an ark of sitch
 wood; two cubits and a half its length,
 and a cubit and a half its breadth, and a
 11 cubit and a half its height; and thou
 shalt overlay it with pure gold, within
 and without shalt thou overlay it; and a
 rim shalt thou make upon it of gold
 12 round about; and thou shalt cast four
 rings of gold for it, and put *them* upon
 the four corners of it, two rings on one
 side, and two rings on the other side;
 13 and thou shalt make poles of sitch wood,
 14 and overlay them with gold; and thou
 shalt put the poles into the rings on the
 15 sides of the ark, to carry the ark by; in
 the rings of the ark shall the poles be,
 16 they shall not be removed from it ^h; and
 thou shalt put into the ark the ⁱ testi-
 17 mony which I shall give thee. And thou

^d It means, for ought appears to the contrary, all those small animals whose skins are used in clothing, such as beaver, fox, marten, &c.

^e St. *Jerom* says, a wood like the white-thorn; others, the acacia, or black-thorn, which only, it seems, grows in the Deserts of Arabia; but in *Isa.* xli. 19, it ranks with the cedar and myrtle; and one would rather think it a species of the pine, and named from its *splitting* so easily. It is not said to have *grown* in the desert.

^f Or candlestick.

^g Or chest. See *Heb.* ix. Traces of such sacred chests have been found in all countries, east, and west, and north.

^h The allusion seems to be to the pillars of the heavens, which, by their circulation or rings, support and carry every thing. So this was an *heavenly support* to him whom the ark predicted, and whose sacerdotal part was pre-described here.

shalt make a ^k propitiatory of pure gold;
 two cubits and a half the length of it,
 and a cubit and a half its breadth. And 18
 thou shalt make two cherubs of ^l beaten
 gold, thou shalt make them out of the
 two ends of the propitiatory; and thou 19
 shalt make one cherub out of this end,
 and the other cherub out of the other
 end; out of the ^m propitiatory shalt thou
 make the cherubs at the two ends of
 it; and the cherubs shall be spreading 20
 the wings above, covering with their
 wings over the propitiatory, and their
ⁿ faces one towards another, towards
 the propitiatory shall the faces of the
 cherubs be ^o. And thou shalt put the 21
 propitiatory upon the ark, over *it*, and
 in the ark shalt thou put the testimony
 which I will give thee; and I will meet 22
 thee there, and speak to thee from above
 the propitiatory, from between the two
 cherubs which *are* upon the ark of the
 testimony, every thing that I shall give
 thee in command to the children of *Isral*.

And thou shalt make a table of sitch- 23
 wood, two cubits the length of it, and
 a cubit its breadth, and a cubit and half
 its height; and thou shalt overlay it 24
 with pure gold, and thou shalt make a
 rim of gold to it round about; and thou 25

ⁱ "The two tables of stone whereon the ten commandments were written." Mr. *Clark*. See *Deut.* x. 2. 1 *King.* viii. 9.

^k See *Rom.* iii. 25. Christ is our propitiation or propitiatory, and here was the propitiation made: it was the lid of the ark.

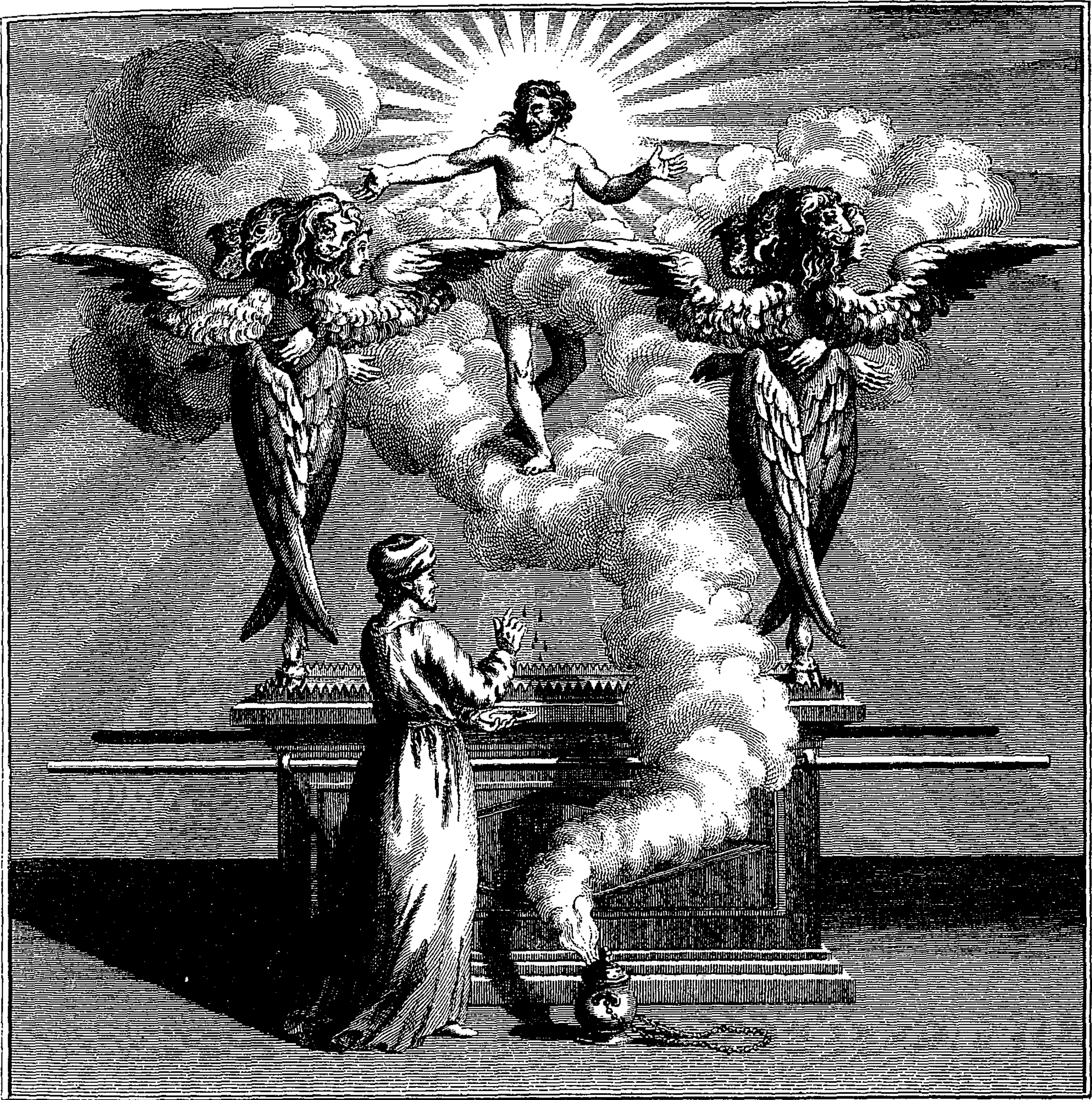
^l These images were of olive-wood carved and covered with sheet gold like a skin over them.

^m They were to be *undivided* from the gold that overlaid the propitiatory.

ⁿ It is much to be lamented that these faces have been portrayed from the apostate Jews and not from the Prophets. See *Ezek.* i. and x. and *Heb.* ix. There were four faces, a bull's, a lion's, a man's, and an eagle's, two of which looked inward in one cherub, and two in the other, so that all four faces looked inward, and consequently outward, at the same time.

shalt

THE CHERUBIM OF GLORY, Heb. IX. 5.



*Described Exod. XXV. 18—22. XXXVII. 7—9. 1 Kings VI. 23—28. VIII. 7.
2 Chron. III. 10—13. V. 8. Ezek. I. 5—11. X 20—22.*

J. Collyer sculp.

31 shalt make a border to it of a hand-
breadth round about; and thou shalt
make the rim of gold to it's border
26 round about^o; and thou shalt make
for it four rings of gold, and put
the rings upon the four corners of it's
27 four feet; near to the border shall the
rings be for places for the poles to carry
28 the table; and thou shalt make the poles
of sitch wood, and overlay them with
gold, and the table shall be carried
29 by them; and thou shalt make it's
dishes, and it's spoons, and it's cups,
and it's bowls to pour into; of pure gold
30 shalt thou make them^p; and thou shalt
put on the table^q presence-bread before
me continually.

31 And thou shalt make a candlestick of
pure gold; of^r beaten gold shall the
candlestick be made; it's shaft^s and pipes,
it's bowls, it's balls, and it's flowers
32 shall be of it^t; and six pipes issuing out
of it's sides, three pipes of the candle-
stick from one side, and three pipes of
the candlestick from the other side;
33 three^u almond-shaped bowls to one
pipe, a^w ball and a flower; three al-
mond-shaped bowls to one pipe, a ball

and flower; so to the six pipes that issue
out of the candlestick; and to the^x can- 34
dlestick, four almond-shaped bowls, it's
balls and it's flowers; and a ball under 35
two pipes from it^y, and a ball under
two pipes from it^y; to the six pipes that
issue from the candlestick; their balls 36
and their pipes shall be of it, one entire
sheet of pure gold. And thou shalt make 37
it's seven lamps, and it's lamps shall
burn and give light in the line of it's
face^z; and it's tongs and it's snuffers of 38
pure gold. Of a talent of pure gold shalt 39
thou make it, with all these vessels: and 40
see that thou make them after their^a mo-
del that was shewn thee in the mount.

AND thou shalt make a tabernacle XXVI.
with ten curtains; of white twined linen,
and blue, and purple, and scarlet, with
cherubs of embroidered work shalt thou
make them; the length of a curtain 2
shall be twenty-eight cubits, and the
breadth of a curtain four cubits; the
curtains shall be all of one dimension;
five curtains shall be joined together one 3
to another; and five curtains shall be
joined together, one to another: and 4
thou shalt make loops of blue at the

^o Qu? What these dimensions meant, and what the border and rim or crown, as it is rendered, meant also? It was the table for the shew-bread, to which the family of Christ, as priests, were to be admitted: the rim round it was made diverging outwards as the cup of a lily does, for so η implies.

^p See ch. xxxvii. 16. Num. iv. 7. The dishes to set the bread on, spoons or little shovels to take up the flower and put incense in, cups to drink out of, bowls to make the libations with.

^q The bread of life, John vi. 32, that comes from the presence of God.

^r Sheet gold beaten out.

^s Shank or thigh.

^t All of one piece, to represent the light of the sun and planets, and so the sun of righteousness giving light to the world. See ch. xxxvii. 17. 1 King. vii. 49. Zech. iv. 2. Rev. i.

^u Like the shell of an almond.

^w The ball or apple in bloom: the apple and bowls or almond-shells were to hold the oil for each pipe, and were three with respect to the three agents or powers of heaven. Qu?

^x i. e. The shaft

^y Where the pipes met in the shaft.

^z Three on each side, as they appear on paper in a line.

^a The shaft of the candlestick was to have four bowls, four balls, and four flowers, and from three of the balls proceeded a pair of pipes or branches, one pipe on each side. Was not this designed more precisely to point out the emanation or derivation of the light from the solar orb or globe in the center to each of the planetary globes? Thus were three of the balls, flowers and bowls of the shaft of the candlestick taken up, whilst the remaining fourth ball, flower, and almond-like bowl, which, no doubt, were placed nearest the top of the shaft represented at first hand, the naturally-undervived light of the solar orb, and thence the light of the sun of righteousness. Editor.

^b A lion and a man, as thick as the figures could stand, with a palm-tree in bloom between them. See Ezek. xli. 18. These were worked in with the shuttle or needle; and the cloth very rich and grand, being made of cotton or linen thread and silk of the colours mentioned in the text.

edge

edge of the ^cone curtain, at the extremity, at the joining; and so shalt thou make at the edge of the further curtain, in the joining of that second *curtain*; 5 fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make at the extremity of the curtain which *is* in the joining of the second; the loops shall be received one into the ^eother; 6 and thou shalt make fifty clasps of gold, and join the curtains together with the clasps, and it shall be one tabernacle.

7 And thou shalt make curtains of goat's hair for a tent over the tabernacle: eleven 8 curtains shalt thou make of them; the length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits; the eleven curtains *shall be* of 9 one dimension: and thou shalt join five curtains by themselves, and six curtains by themselves; and thou shalt double the sixth curtain on the front of the 10 tabernacle: and thou shalt make fifty loops on the further edge of the ^fone curtain at the ^gjoining, and fifty loops on the edge of the second curtain which 11 joins to it: and thou shalt make fifty clasps of brass, and put the clasps into the loops, and join the tent together, 12 and it shall be one: and the remnant

^c *i. e.* One of the larger curtains, consisting of five smaller.

^e One drawn into the other.

^f *i. e.* Larger curtain.

^g Where it is to join the other curtain.

^h The length of the tabernacle was thirty cubits, the height ten cubits, consequently ten curtains of four cubits breadth each, placed breadthwise, would cover the length, together with the back or western side of the tabernacle; and of eleven such curtains, one being doubled on the eastern front of the tabernacle, one half curtain in breadth must remain to hang down at the back or western side. *Editor.*

ⁱ This covering was thirty cubits long, and the other but twenty-eight, and so hung down a cubit on

that exceeds in the curtains of the tent, ^h half of the curtain which exceeds shall hang down on the back of the tabernacle: and the cubit on this side and 13 the cubit on that side in what exceeds in the length of the curtains of the tent shall be spread over the sides of the tabernacle, on this side and on that, to cover itⁱ. And thou shalt make a covering 14 for the tent of ram's skins died ^kred, and a covering of ^lermine over all.

And thou shalt make boards for the 15 tabernacle of sitch wood for ^mstandards; ten cubits *shall be* the length of the 16 board, and a cubit and a half the breadth of one board; two tenons to one board, 17 one answering to the other; so shalt thou make to all the boards of the tabernacle; and thou shalt make the boards 18 of the tabernacle, twenty boards for the ⁿsouth side: and thou shalt make forty 19 sockets of silver under the twenty boards, two sockets under one board, for it's two tenons, and two sockets under one board, for it's two ^otenons; and for the other 20 side of the tabernacle, on the north side, twenty boards, and their forty sockets 21 of silver, two sockets under one board, and two sockets under one board; and 22 for the ^psides of the tabernacle westward thou shalt make six boards; and two 23

each side lower than the other to cover the tabernacle, which the other did not near the bottom.

^k See Isa. lxiii. 1. Rev. xix. 13.

^l Or furr, spotted as the heavens with stars. See Ezek. xvi. 16.

^m Or *standers up*, as the sides or ribs of the house.

ⁿ Heb. *south by south*.

^o Neither the shape of the tenons, *hands*, or *handles*, as the Hebrew calls them, nor of the sockets or pedestals is mentioned. From Cant. v. 15. one should think that the tenons were inserted into the sockets, as those of the leg-bones into the feet.

^p Which made nine cubits, and left a vacancy of half a cubit on each side, which was to be filled up by two boards more, the six standing between them.

boards shalt thou make for the ⁹ corners
 24 of the tabernacle at the sides; and they
 shall be ^rpaired together beneath, and
 they shall be entirely together at their
 top to the first ring; so shall it be with
 both of them; at the two corners shall
 25 they be; and there shall be eight boards,
 and their sockets of silver, sixteen sockets,
 two sockets under one board, and two
 sockets under one board.

26 And thou shalt make the bars of sitch
 wood, five for the boards of one side of
 27 the tabernacle, and five bars for the
 boards of the other side of the taber-
 nacle, and five bars for the boards of
 the side of the tabernacle to the side
 28 westward, and the middle bar in the
 middle of the boards shall run from end
 29 to end; and thou shalt overlay the
 boards with gold, and their rings shalt
 thou make of gold for places for the
 bars, and thou shalt overlay the bars
 30 with gold. And thou shalt erect the ta-
 bernacle according to the fashion of it
 which thou sawest in the mount.

31 And thou shalt make a vail of blue,
 and purple, and scarlet, and fine twined
 linen; of embroidered work shalt thou
 32 make it with ^scherubs; and thou shalt

put it upon four pillars of sitch wood
 overlaid with gold, and their hooks of
 gold, upon ^tfour sockets of silver.

And thou shalt put the vail under the 33
^uclasps; and thou shalt bring in thither,
 within the vail, the ark of the testi-
 mony; and the vail shall make you a di-
 vision between the holy place, and the
 holy place of the holy ones. And thou 34
 shalt put the propitiatory upon the ark
 of the testimony in the holy place of the
 holy ones. And thou shalt put the table 35
 without the vail, and the candlestick
 opposite to the table, on the south side of
 the tabernacle, and the table shalt thou
 put on the north side. And thou shalt 36
 make a covering for the door of the tent
 of blue, and purple, and scarlet, and
 fine twined linen ^wembroidered; and 37
 thou shalt make five pillars of sitch wood
 and overlay them with gold, and their
 hooks of gold; and thou shalt cast for
 them five sockets of ^xbrass.

AND thou shalt make an altar of XXVII.
 sitch wood, five cubits long, and five
 cubits broad; the altar shall be square,
 and it's height three cubits; and thou 2
 shalt make it's horns at it's four corners,
 out of it shall it's horns be, and thou

⁹ The tabernacle was thirty cubits long; and by it's being covered all over with a curtain of thirty cubits long, as the boards were ten cubits high, it could be but ten cubits wide, and the two corner boards but half a cubit each, and joined by rings to the side boards next them at each corner, which were to pair with the two corner boards exactly: if the eight end boards stood just within the side boards, the two corners would be just half a cubit wide, but if they stood against them on the out side, then the two corner boards must be as much more than half a cubit wide as the thickness of the boards amounted to.

^r Rather connected, joined together, mortised, or the-like. *Qu?* Editor.

^s A lion, and man, with a palm-tree in bloom between them, as thick as they could stand; this vail being as the door into the holy of holies or heaven, and so a figure of Christ, God, and man, through whom the true believer passes into heaven. Heb. ix. 8. and x. 19, 20.

^t Four, with reference to the four pillars, winds, or quarters of heaven, and their pedestals or sockets of silver, as *air* is of that colour.

^u Those, namely, which coupled together the *two larger* embroidered curtains, each consisting of twenty cubits in breadth; (see ver. 5, 6.) consequently, since the breadth of these curtains altogether was forty cubits, (see ver. 1, 2.) the holy of holies must be ten cubits long or deep; ten cubits of the curtains, namely, being allowed to cover the back part of the tabernacle, and the clasps being placed exactly at ten cubits distance from these. *Editor.*

^w With cherubs as before, and made like the vail, it being still the same double person who admits into the church, or receives men as members of his mystical body, who admits into heaven.

^x Of brass; since Christ was under wrath while on earth, though the king of Isral.

3 shalt overlay them with ^v brass; and thou shalt make it's pots to remove it's ashes, and it's shovels, and it's ^z basons, and it's ^a forks, and it's ^b censers: all it's
 4 utensils shalt thou make of brass: and thou shalt make a grate for it of network of brass, and thou shalt make four rings on the net of brass at it's four
 5 corners; and thou shalt put it under the curb of the altar beneath, and the net
 6 shall be in the middle of the altar; and thou shalt make poles for the altar, poles of sitch wood, and overlay them
 7 with brass; and the poles shall be put into the rings; and the poles shall be on the two sides of the altar to carry it;
 8 hollow with boards shalt thou make it; as was shewn to thee in the mount, so shalt thou make it.
 9 And thou shalt make the court of the tabernacle; on the south side the hangings for the court shall be of fine twined linen, a ^c hundred cubits long,
 10 for one side, and it's pillars twenty, and their sockets twenty, of brass, the hooks of the pillars and their rods of
 11 silver; and so for the north side by the length, the hangings an hundred ^c long, and it's pillars twenty, and their sockets twenty, of brass, the hooks and their rods of silver.
 12 And for the breadth of the court on the west side, hangings of fifty cubits, their pillars ten, and their sockets ten;

^v As under wrath.

^z For the blood.

^a Of three teeth. 1 Sam. ii. 13.

^b To put coals upon for the incense, Lev. xvi. 12.

^c Not *one* hanging a hundred cubits long, but as many fastened together as would cover the side, which was a hundred cubits long; each hanging might be one or more cubits their shortest way, till fastened together; the text doth not say *one hanging*, but the *hangings*, &c.

^d The gate was twenty cubits wide, which left fifteen cubits on each side, called here *shoulders*, which as a descriptive word is exceeding proper; for, considering the gate, which had a tent at it, as the head and

and for the breadth of the court on the east side to the sun-rising, of fifty cubits, and hangings of fifteen cubits for the
^d shoulder, their pillars three, and their sockets three, and for the other shoulder
^e fifteen hangings, their pillars three their sockets three.

And for the gate of the court, a covering of twenty cubits of blue, and purple, and scarlet, and fine twined linen embroidered, their pillars four, and their sockets four; the ^f rods of all the pillars round about the court shall be silver, and their hooks of silver, and their sockets brass.

The length of the court shall be a hundred cubits, and the breadth fifty throughout, and the height five cubits, of fine twined linen, and the sockets of brass; all the utensils of the tabernacle, for all it's service, and all it's ^g pins, and all the pins of the court shall be brass.

And thou shalt command the children of Isral, and they shall bring thee pure olive-oil bruised for the light, that the lamp may burn continually in the tent of the congregation without the vail, which is by the testimony; Aeron and his sons shall order it from the evening to the morning before Jehovah, by an ordinance for ever through their generations, from the children of Isral.

AND thou shalt bring near unto thee, Aeron thy brother and his sons from

neck, the spaces on each side resemble the *shoulders* in the human body.

^e Fifteen hangings being equivalent to fifteen cubits, ver. 14. implies that these hangings were but one cubit broad, till many of them fastened together made up what length was wanting.

^f The rods, like our curtain-rods, reached from pillar to pillar, with eyes to put on the hooks, and the hangings were slung or flung over the rods, and hung double like the sides of a *sling*, whence they are called קלע'.

^g They pinned down the cords to the ground, and they had pins also in the walls to hold a memorial or trophy.

among

among the children of Israel, that he may
 1 minister to me, Aerun, Nadab and Abi-
 eva, Alozer and Aitamer, the sons of Ae-
 2 run: and thou shalt make holy garments
 for Aerun thy brother for glory and for
 3 beauty; and thou shalt speak to all *that*
are wise in heart, whose spirit I have
 filled with wisdom, and they shall make
 the garments for Aerun to sanctify him,
 4 that he may minister to me: and these
are the garments they shall make, a
 breast-plate, and an ephod, and a robe,
 and an embroidered coat, a mitre and
 a girdle; and they shall make holy gar-
 ments for Aerun thy brother, and his
 sons, that he may minister to me.

5 And they shall take ^k gold, and blue,
 and purple, and scarlet, and fine linen;
 6 and make an ephod of the gold, the
 blue, the scarlet, and fine linen with ^l in-
 wrought work: it shall have two shoul-
 7 ders joined to it at the two ends of it,
 8 that it may keep ^m close, and its in-
 wrought ⁿ girdle which is upon it shall
 be made out of it, of the same work, of
 gold, blue, purple, scarlet, and fine
 9 linen twisted: and thou shalt take two
 onyx stones, and engrave on them the
 10 names of the sons of Israel, six of their
 names on one stone, and the names of
 the other six on the other stone, ac-

^h כֹּהֵן is not appropriated to the priest, but is only a personal immediate attendant.

^l Their dress in the East differs so much from our's that no translation can be exact. The robe was a sort of gown or long cloak, the coat a cassock, the embroidery eyelet holes irradiated, the mitre a turban.

^k See Exod. xxxix. 3.

^l Of cherubs and palm-trees.

^m It was a short coat without sleeves, that covered the shoulders and breast.

ⁿ Heb. *it's ephod*, i. e. the ephod's ephod, or what girded the ephod to the robe, which was a girdle about the paps, see Rev. i. 13. of the same materials, i. e. cotton, hemp, or flax, with cherubs; Mr. Clark says it was "two pieces or flaps that came from the back part of the ephod under the arm-holes, and served as a girdle to fasten it below." But Qu? if the shoulders and the תפוד were not different?

ording to their birth; after the work 11
 of the engraver, *like* the engraving of a
 seal shalt thou engrave the two stones
 with the names of the sons of Israel;
 12 ^o surrounded with eyelets of gold shalt
 thou make them; and thou shalt put 12
 the two stones upon the shoulders of the
 ephod, stones for a ^p memorial of the
 children of Israel, and Aerun shall bear
 their names before Jehovah upon his
 two shoulders.

And thou shalt make eyelets of gold, 13
 and ^q two tapering cords of pure gold, at 41
 the borders shalt thou make them, of
 wreathen work, and thou shalt put the
 cords of the wreaths into the eyelets.

And thou shalt make the ^r breast-plate 15
 of judgement, of inwrought work, after
 the work of the ephod shalt thou make
 it, of gold, blue, and purple, and scar-
 let, and fine linen twisted shalt thou
 make it; it shall be square, doubled, a 16
 span it's length, and a ^s span it's breadth;
 and thou shalt set stones in it, four rows 17
 of stones in rows, a ^t ruby, a topaz, and
 a carbuncle in the first row; and the 18
 second row, an emerald, a sapphire,
 and a diamond; and the third row, a 19
 ligure, an agate, and amethyst; and the 20
 fourth row, a beryl, and an onyx, and
 a jasper; they shall be irradiated with

^o The names were to have an irradiation or glory round them.

^p To bear their burthen and plead to God for them. Deut. ix. 27. Psal. xvi. 4.

^q Thongs of gold woven or wreathed together, and of a conical form like roots.

^r Heb. יָשָׁר, from שָׁר to hasten, as God would the judgement or cause of his people, whom Aerun the High Priest was to have at his heart as well as on his shoulders. See Isa. lx. 22.

^s About nine inches.

^t I do not know that any body can answer for the several sorts of stones here mentioned, but they were precious stones, and the twelve foundation stones of the church. See Rev. xxi. 19. The stars are called כוכבים, and there is a crown of twelve stars. Rev. xii. 1.

21 gold in their seats; and the stones shall be according to the names of the sons of Ifral, twelve according to their names, like the engravings of a seal, for each according to his name shall they be, for the twelve tribes.

22 And thou shalt make upon the breast-plate tapering cords at the borders of

23 wreathen work, of pure gold; and thou shalt make upon the breast-plate two rings of gold, and put the two rings upon the two ends of the breast-plate;

24 and thou shalt put the two wreaths of gold into the two rings at the ends of

25 the breast-plate; and the two ends of the two wreaths shalt thou put into the two eyelets, and put *them* upon the shoulders of the ephod on it's front.

26 And thou shalt make two rings of gold, and put them upon the two ends of the breast-plate, on it's edge next to

27 the ephod, inwardly; and thou shalt make two rings of gold, and put them upon the two shoulders of the ephod beneath, on it's front, close upon it's

28 "joinings, above the inwrought *girdle* of the ephod; and they shall raise the breast-plate by it's rings to the rings of the ephod, by a lace of blue, that *it* may be upon the inwrought *girdle* of the ephod, and the breast-plate fly not

29 off from the ephod; and Aerun shall bear the names of the sons of Ifral in the breast-plate of judgement, on his heart, when he goeth into the holy place, for a memorial before Jehovah continually.

^u With the shoulder-pieces namely. *Editor.*

^w And so support *the cause* of the church before God as their intercessor, and mediator with God.

^x As our surplices are sometimes made.

^y The blue robe was the *heavenly* one, and the pomegranates stars, and the bells the voices of the saints or of Christ's myltical body, see Isa. xlix. 18. *thy children — thou shalt surely cloath thee with them.*

And thou shalt put into the breast-plate of judgement, the Urim and the Thummim, and they shall be upon Aerun's heart when he goeth in before Jehovah; and Aerun shall bear the ^w judgement of the children of Ifral on his heart before Jehovah continually.

And thou shalt make the robe of the ephod all of blue; and the opening at the top of it shall be in the middle of it, it's opening shall have a lip round about, woven, like the ^x opening of a coat of mail shall it be; it shall not be slit.

And thou shalt make upon it's skirts, ^y pomegranates of blue, and purple, and scarlet upon it's skirts round about, and bells of gold between them round about; a golden bell and a pomegranate, a golden bell and a pomegranate upon the skirts of the robe round about; and it shall be for Aerun to minister in; and his sound shall be heard when he goeth into the holy *place* and when he cometh out, that he die not ^z.

And thou shalt make a flower of pure gold, and engrave upon it with the engravings of a seal, THE HOLY ONE OF JEHOVAH; and thou shalt put it upon a blue lace, and it shall be upon the mitre, on the fore-front of the mitre shall it be; and it shall be upon Aerun's forehead; and Aerun shall bear the iniquity of the holy things which the children of Ifral sanctify in all their holy gifts; and it shall be upon his forehead continually, that they may ^a be accepted before Jehovah.

^z For not proclaiming publicly that he goes in and comes out in a *publick capacity*, as bearing or representing the myltical body of the church; which the voices of those stars were also to declare.

^a None being fit to approach Jehovah with his present, but by the mediation of *the Holy One of God*: he could not come without a present at all, and that present itself was to be made holy and fit to be presented by Him who was the head of the priests.

And

39 And thou shalt fill with eyelets the coat of fine linen; and thou shalt make the girdle of ^bembroidered work.

40 And thou shalt make coats for the sons of Aeron, and thou shalt make them ^cgirdles, and bonnets shalt thou make for them for glory and for beauty; and thou shalt put them on Aeron thy brother; and his sons with him; and thou shalt anoint them, and ^dinstitute them, and sanctify them, that they may minister to me; and thou shalt make them linen breeches to cover the naked flesh, from the loins down the thighs shall they be; and they shall be on Aeron and on his sons when they go into the tent of the congregation, or when they come near to the altar to minister in the holy *place*, that they bear not the iniquity and die: *it is* a statute for him for ever, and for his seed after him ^e.

XXIX. AND this *is* what thou shalt do to them to sanctify them, to minister to me; take one young bullock and two rams without ^fblemish, and ^gunleavened bread, and unleavened cakes mixed with oil, and unleavened wafers anointed with oil, *of* fine wheat-flower shalt thou make them; and thou shalt put them into a basket, and thou shalt

^b Or inwrought with cherubs.

^c Isa. xi. 5. and Eph. vi. 14. A girdle is a strengthener of the loins, and the lion-man upon these girdles shewed whose strength they were to trust to.

^d Heb. *fill their hand*, *i. e.* give them full power, commission, or *institution*.

^e Flesh and blood cannot inherit the kingdom of God, or be admitted into his presence, till *clothed upon*. See Ezek. xliv. 17. Rev. iii. 18. 2 Cor. v. 2, 3.

^f Lev. ix. 3. under a year old, so which could neither have been worked, nor as yet be vitious or wanton.

^g Heb. *flat*, or *prest down*; they had various ways of preparing bread, as also of dressing it for food, in cakes upon the coals, or on pans of iron, &c. as also pressed with the hand against the sides of hot pitchers, in wafers or very thin cakes, and sometimes oil was mixed with the flour as with us butter, and sometimes they poured oil upon the cakes afterwards, or broke them to pieces and dipped them in oil.

bring them in the basket, and the young bullock, and the two rams; and Aeron and his sons shalt thou bring to the door of the tent of the congregation, and thou shalt wash them with water; and thou shalt take the garments, and put on Aeron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and thou shalt gird him with the inwrought *girdle* of the ^hephod; and thou shalt put the mitre upon his head, and put the ⁱflower of the holy one upon the mitre; and thou shalt take the anointing oil, and pour *it* upon his head, and anoint him ^k; and thou shalt bring his sons, and put the coats on them; and thou shalt gird them with girdles, Aeron and his sons; and thou shalt ^lbind the bonnets upon them, and the priesthood will be their's by a perpetual statute, and thou shalt institute Aeron and his sons: and thou shalt bring the bullock before the tent of the congregation, and Aeron and his sons shall lay their hands upon the head of the ^mbullock; and thou shalt kill the bullock before Jehovah at the door of the tent of the congregation; and thou shalt take of the ⁿblood of the bullock and put it upon the horns of the altar

^h There was another girdle for the loins; but this was just under the paps, and the ephod was but a broader girdle or broad belt, as the verb is used, for *girding round*.

ⁱ The קֶטֶן , plate or insigne of his separation to God, which was a flower. See ch. xxxix. 30. Psal. cxxxii. 13.

^k Psal. xlv. 7. cxxxiii. 2. Mat. iii. 16. Isa. lxi. 1. Luke iv. 18. Act. iv. 27.

^l Ezek. xvi. 10. xxiv. 17. Moses was to wind the linen round their heads, as turbans.

^m As their substitute to suffer for them.

ⁿ The priest, the sacrifice, the tabernacle, and the altar were all the same person in different views, and were all to exhibit the blood of him, who through the eternal spirit offered himself without spot to God, Heb. ix. 14. Moses acted by the holy spirit here, and was a figure of Christ under the *immediate influence* of the same spirit.

with thy finger, and all the blood shalt thou shed at the bottom of the altar ;
 13 and thou shalt take all the °fat which covereth the inwards, and the gall bladder upon the liver, and the two kidneys, and the fat that is upon them, and burn
 14 *them* upon the altar ; and the flesh of the bullock, and it's skin, and it's maw shalt thou burn with fire ^p without the camp ; it is a sin-offering.
 15 And thou shalt take one ram, and Aarun and his sons shall lay their hands
 16 upon the head of the ram ; and thou shalt stab the ram, and thou shalt take his blood and sprinkle *it* upon the altar round about ; and thou shalt cut
 17 the ram into two ^q pieces ; and thou shalt wash his inwards, and his legs, and put *them* to his pieces, and to his head ;
 18 and thou shalt ^r burn all the ram upon the altar ; it is a burnt-offering to Jehovah, it is an appeasing odour to Jehovah by fire.
 19 And thou shalt take the other ram, and Aarun and his sons shall lay their
 20 hands upon the head of that ram ; and

thou shalt stab the ram ; and thou shalt take of his blood, and ^s put *it* upon the flap of Aarun's ear, and upon the flap of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot ; and thou shalt sprinkle the blood upon the altar round about ; and thou shalt take ^t of the blood which is upon the altar, 21 and of the anointing oil, and sprinkle *it* upon Aarun, and upon his garments, and upon his sons, and upon his sons' garments with him, ^u and he shall be holy, and his garments, and his sons, and his sons' garments with him ; and thou 22 shalt take from the ram, the fat and ^v the tail, and the fat that covereth the inwards, and the gall of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is the ram of ^w consecration ; and one 23 ^x cake of bread, and one cake of oil-bread, and one wafer out of the basket of the unleavened bread which is before Jehovah ; and thou shalt put all into the 24 hands of Aarun, and into the hands of

• The passions have their seat in these vessels of the body, and the gall or bile with the fat being burnt on the altar bespeaks it's own meaning, that the love of God should be warm enough in the heart to burn up all irregular desires, as it was in Christ.

^p Even as *Christ suffered without the gate*, Heb. xiii. 12. being the offscouring of the people ; and so must every one look upon himself as to the world, as not of it, but ready to leave it. This was Aarun's consecration-offering, and real death was our Lord's. 2 Cor. v. 21.

^q Something emblematical was done with each piece, of which in their places.

^r The sacrifice was to feed man as well as the fire, and so one was wholly burnt, another had only the fat, &c. burnt, and then might be eaten.

^s All this was to shew not only the perfection of holiness in the great original, but that his blood must sanctify all the members of every one who draws nigh to God : their right ear, *obedience*, their hand and their foot, *their ways and doings*, must be influenced or governed by that obedience which he shewed in submitting to death.

^t Which was saying that every son of our great High Priest should be holy to God, and a priest. Exod.

xix. 6. 1 Pet. ii. 5, 9. The garment denoted *the office*, and the office was access to God in heaven. How void of thought must they be, who talk of *truth* being *hidden* under *the bushel* of those types which were appointed to instruct men in it ? as if God had lighted the candle of his word, and put it under a bushel, *lest* it should give light to them that were in his house. The ignorance of such Commentators is truly pitiable.

^u אֵלֶיקָ I derive from גָּלֶק, and the tail of some sheep is so fat that they cut it out in lots to go with the joints.

^v All this fat and the gall was to be burnt, because it was the institution— or consecration-ram, the lamb of God having no gall or passion in him, and every one who would be of the number of the priests above must crucify the old man.

^w כֶּכֶר and חֶלֶת are equivalent. See Lev. viii. 26. They had various ways of making bread and of baking it ; in some they mixed the oil as we do butter, on some the oil was poured, and sometimes they broke it in pieces and dipped it in oil ; and their loaves were of different figures and thickness, mostly in flat round cakes, and thicker or thinner according to the manner it was baked or dressed, on the hearth, on coals, on the side of a pitcher heated, or &c.

his

his sons, and thou shalt ^y hold them out
 25 for an offering before Jehovah; and
 thou shalt take ^z them from their hand,
 and fume *them* on the altar, upon the
 burnt-offering, for an appeasing odour
 before Jehovah; it is an offering by fire
 26 to Jehovah; and thou shalt take the
 breast from the ram of Aeron's consecra-
 tion, and hold it forth *for* an offering be-
 fore Jehovah, and it shall be thy ^a part;
 27 and thou shalt sanctify the breast that is
 held forth, and the shoulder that is heaved
 up, which thou shalt hold forth, and which
 thou shalt heave up ^b of the consecra-
 tion-ram, of *that* which is Aeron's, and
 28 of *that* which is his sons'. And it shall
 be Aeron's and his sons' by a statute for
 ever from the children of Isral, because
 it is a heave-offering; and it shall be a
 heave-offering from the children of Isral,
 from the sacrifices of their ^c peace-offer-
 ings, their heave-offering to Jehovah.
 29 And the holy ^d garments which Aeron
 hath shall be his sons' after him, to be
 anointed in them, and to be consecrated
 30 in them. ^e Seven days shall he wear

them who ministers in his stead from
 among his sons, who comes into the
 tent of the congregation to minister in
 the holy place.

And thou shalt take the ram of con- 31
 secration, and dress his flesh in the holy
 place. And Aeron and his sons shall 32
 eat the flesh of the ram, and the bread
 that is in the basket, at the door of the
 tent of the congregation^f. And they shall 33
 eat those things with which the atonement
 is made, to institute them, to consecrate
 them, that they may be holy: and ^g a stran-
 ger shall not eat *them*, for they are holy.
 And if there remain any thing of the 34
 flesh of the consecration-offering, or of
 the bread, till the morning, then thou
 shalt burn what remains with fire; it
 shall not be eaten, because it is holy^h.
 And thus shalt thou do unto Aeron and 35
 his sons according to all that I have
 commanded thee. Seven days shalt thou
 be consecrating them. And thou shalt 36
 offer the young bull *for* the sin-offering
 for the day, to make the atonements:
 and thou shalt ⁱ burn it upon the altar:

^y Or reach them out to God with the hand, as we do what we present to a person. The word signifies to *stretch out* the hand, or as we do a saw when we push it from us.

^z Bread is put for the whole support of man, and this is *the bread of God*, which became acceptable to him through fire, as every sacrifice did.

^a The priest was to have this, as it denoted love and affection, but Moses in this great and first institution or consecration of Aeron and his sons was a more immediate figure of Christ than an uninspired priest could be, and therefore, he, for this time, had it to his own share.

^b Mr. Clark says it was *thrown up* and caught again as presenting it to God and receiving it again from him, but *Qu* ? *ן* and *ן* differ as *holding out* and *lifting up* a thing do. *Heaving up* the shoulder is joining in a work or consenting, and the breast moves forward or swells out when we are eager upon a thing, and so the words seem proper to describe the motions or efforts intended, of which the breast and shoulders give us the ideas.

^c Nothing but their own voluntary and hearty consent could make it a *peace*— or *reconciliation-offering* to God: the merit and virtue in it was the great High

Priest's, and therefore it was to be eaten by his immediate representatives, and the people acknowledged it's design when they gave it to him, who bare the name of the holy one of God, and testified their own consent in giving it to him, and not eating of that part themselves.

^d The priest was but *one*, and the garment or office being the same to all, denoted an everlasting priesthood, which no mere mortal man could bear.

^e *Seven for all*; so long his consecration lasted.

^f Where, as in the porches before their houses, were conveniences for their residence, and they ate it as it was a co-representative (as the holy place also was) of the same great person, and by this means united them all in one.

^g Under the penalty of death, which they were sufficiently informed their Messiah was to undergo, since it was well known that he was to be of the tribe of Judah, though a priest.

^h The day, the place, the person, being all appropriated to one antitype.

ⁱ Heb. *thou shalt sin it upon the altar*, i. e. do with it what was done to the sin-offering, which was burning it, sprinkling the blood, &c. See Ezek. xlv. 19.

when

when thou makest the atonement^k for it; and thou shalt anoint it to sanctify
37 it. Seven days shalt thou be making the atonement for^l the altar, and sanctifying it; and the altar shall be most holy; whosoever toucheth the altar shall be^m holy.

38 And this *is* what thou shalt offer upon the altar; two lambs under a year old,
39 day by day, continuallyⁿ; one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at the twilight^o; and a^p tenth of flower, mingled with the fourth of a hin of ground oil, and the fourth of a hin^q of wine, with
40 the one lamb; and the other lamb thou shalt offer at the twilight; and thou shalt offer with it a bread-offering, like that of the morning, and like it's drink-

^k כִּפֶּר is to cover or *varnish over*, and so *please, pacify, or atone*;—כִּפֶּר עַל is to make an atonement for. See the text quoted from Leviticus in *Calasio's Concordance* under כִּפֶּר. Lev. xvi. 16, 18, 19. thoroughly clear this verse." *Editor.*

^l To signify that the time of it's virtue was limited, though it was to last all their time. See Ezek. xliii. 26.

^m And so accepted of God, or destroyed for profaning to come near it, or offer any thing upon it. By Hag. ii. 14. the people of the Jews was not fit to approach to the altar. *Clark* on this verse explains "most holy" by "sanctifying the gifts that were offered to God upon it," Mat. xxiii. 19. and on the word "toucheth" cites Hag. ii. 13. Heb. ix. 14. and adds "a type of the most perfect and operative holiness of Christ;" but yet the altar cannot sanctify, nor may be touched by that which is not clean.

ⁿ See Heb. x. 2. This perpetual repetition of the sacrifices was a plain declaration that they were not designed to take away sin, but only keep up the memory of that sacrifice who was to be but once offered, and therefore that his atonement only was effectual.

^o Heb. *between the mixtures, i. e.* just at or after sunset, not three o'clock, as *Clark* says. See on Exod. xii 6.

^p *i. e.* An omer, or tenth of an ephah, which is about a gallon, if an omer was what an omer or sheaf yielded; and so it was what was deemed sufficient for the bread of one house, or of as many as one lamb was sufficient for. "This *meat*- [meaning the *bread*-] offering added to the daily sacrifice was to shew that Christ, by the oblation of himself for us, becomes not only redemption, but also food, gladness, and refreshing comfort, yea, all in all to us." *Clark.*

^q "Num. xv. 5. to note the pouring out of Christ's blood, which was drink indeed. John vi. 55." *Clark.*

offering, ^r for an appeasing odour to Jehovah, an offering by fire. *This shall be* 42
the continual burnt-offering, throughout your generations, at the door of the tent of the congregation, before Jehovah, where I will meet with^s you, where I will talk with thee. And I will meet 43
the children of Isral there, and it^t shall be sanctified by my glory. And I will 44
sanctify the tent^u of the congregation and the altar; and Aerun^w and his sons will I sanctify, to minister unto me. And I will dwell^x amongst the chil- 45
dren of Isral, and I will be Aleim to them. And they^y shall know that I *am* 46
Jehovah their Aleim, who brought them out of the land of Egypt, that I might dwell among them: I *am* Jehovah their Aleim.

^r By this it appears that the wine was poured into the fire, for it is the wine that was to make an appeasing odour by fire: the wrath or fire forced the very blood of Christ through the pores of the skin in that dreadful agony, Luke xxii. 44.

^s אהל מועד—אשר אועד לכם שמה. These words seem plainly to shew why the sacred tabernacle was called אהל מועד, namely, from *Jehovah's there meeting with his people*; it may therefore be justly questioned whether *tabernacle of the congregation* be a just or proper translation of the Heb. אהל מועד; *tabernacle of meeting* or *converse* would be better. Comp. ch. xxv. 22. xxx. 36. *Editor.*

^t The altar and the sacrifice by the fire descending upon them, and by the glory appearing as it did to Christ in the garden, Luke xxii. 43. and John xii. 27.

^u By dwelling in this world, or taking human nature when the glory dwelt *bodily* in Christ, who was what the altar as well as what Aerun typified; Aerun was priest, but could not represent the altar and sacrifice also.

^w Nadab and Abieva died by fire from Jehovah, and so Aerun and the rest of his sons were sanctified by the glory of God, which spared them as *holy*, though they touched the altar.

^x It is plain by this that sanctifying the tent, the altar, the priest, and the sacrifice, by the glory appearing upon them, and the fire consuming what was to be consumed, predicted the incarnation and death of Christ, which were *exemplified* when the glory appeared.

^y Find it verified in reality that I have sworn to redeem them, and dwell among them, not under curtains or in temples made with hands, but in the Son of God, John xiv. 10, whose mystical body the church is.

AND

XXX. AND thou shalt make an altar to
 2 fume incense on ; of sitch wood shalt
 thou make it : a cubit *shall be* it's length,
 and a cubit it's breadth ; it shall be four
 3 square ; and two cubits it's height : it's
 2 horns shall be out of it. And thou
 shalt overlay it with pure gold, it's top
 and it's sides round about, and it's
 4 horns: And thou shalt make a rim of
 gold round about *it*. And thou shalt
 make two rings of gold to it beneath it's
 rim, upon it's two sides shalt thou make
 5 *them*^b, on both it's sides ; and they shall
 be places for the poles, to carry it by.
 And thou shalt make the poles of sitch
 6 wood, and overlay them with gold.
 And thou shalt put it before the vail
 which is by the ark of the testimony,
 before the propitiatory which is upon
 the testimony, where I will meet with
 7 thee^c. And Aerun shall make a fume
 upon it with sweet spices every morning ;
 when he dresseth the lamps he shall
 8 make it ; and when he lighteth up the
 lamps at the twilight he shall make a
 fume upon it continually through your
 9 generations. Ye shall burn no^d strange
 incense upon it, or^e burnt-offering, or
 bread-offering ; neither shall ye pour the
 10 drink-offering upon it. And Aerun
 shall make an atonement upon the
 horns of it^f once a year with the blood

of the sin-offering for atonement ; once
 a year shall he make the atonement upon
 it through your generations. It is most
 holy to Jehovah.

And Jehovah spake to Moses, saying, 11
 when thou takest the sum of the chil- 12
 dren of Isral, of those of them that are
 visited, then shall they give, every one
 of them, a^g ransom for his soul to Je-
 hovah, when they are visited, that there
 be not a plague among them when they
 are visited. This shall they give, every 13
 one that passeth by the visitors, half a
 shekel, after the shekel of the sanctuary ;
 the shekel is twenty gerahs : half a
 shekel *shall be* the offering to Jehovah.
 All that pass by the visitors from twenty 14
 years old and upwards shall bring the
 offering to Jehovah. ^hThe rich shall 15
 not give more, nor the poor give less,
 than half a shekel, for the offering to
 Jehovah, to atone for your souls. And 16
 thou shalt take the atonement-money of
 the children of Isral, and apply it to the
 service of the tent of the congregation,
 for a memorial before Jehovah, to atone
 for your souls.

And Jehovah spake to Moses, saying, 17
 and thou shalt make a laver *of* brass, and
 it's frame *of* brass, for washing ; and
 thou shalt put it between the tent of the
 congregation and the altar, and put wa-

^a Qu ? What sort of horns, the bull's or ram's ?

^b There were to be four rings, two on one side, and two on the other, not at the corners, though possibly near them.

^c To represent the intercession of Christ in the highest heavens for his church.

^d God not being pleased with will-worship, or permitting any stranger to interceed with him, or accepting of any prayers but through the one mediator. See Rev. viii. 3, 4. Rom. viii. 34.

^e See Heb. ix. 24.—26. Christ appearing here with a *sin-offering* for us, pleading his merits, and offering up the incense or sweet-smelling odour of his love and obedience ; what was exhibited here was not what he was to suffer on earth, but the intercession he is now making for all men.

^f To denote that the atonement was to be but *once made* at the end of the acceptable year of the Lord, Lev. xvi. 29. Luke iv. 19. but pleaded in heaven for ever.

^g A *ransom* or bribe to *cover* the eyes, see 1 Sam. xii. 3. an acknowledgement that the eyes of divine justice would be thus blinded towards them, and that a price or ransom was to be paid for them ; though not in gold, that their whole church service taught them the contrary of, and the use of the tabernacle, to which this money was applied, taught them the same likewise. Comp. Mat. xx. 28. Mark x. 45. This coin is generally agreed to have been equal to our half crown. Why the ransom was half a shekel ? Qu ?

^h All souls are redeemed with one and the same price.

19 ter in it : and Aerun and his sons shall washⁱ their hands and their feet out of
 20 it ; when they go into the tent of the congregation they shall wash with water, that they die not ; or when they come near to the altar, to minister, to make a
 21 perfume by fire to Jehovah. Thus they shall wash their hands and their feet, that they die not : and it shall be a statute to them for ever, to him and to his seed through their generations.
 22 And Jehovah spake to Moses, saying,
 23 and take thou unto thee of the best^k spices, of pure^l myrrh, five hundred ; and of cinnamon^m spice, half so much, two hundred and fifty ; and of theⁿ cane
 24 spice, two hundred and fifty ; and ofⁿ cassia, five hundred, by the shekel of the sanctuary ; and a hin of olive-oil.
 25 And thou shalt make of it an holy anointing oil, compounding the mixture after the manner of the apothecary : it
 26 shall be an holy anointing oil^o. And thou

shalt anoint with it the tent of the congregation, and the ark of the testimony, and the table and all its utensils, and
 27 the candlestick and its utensils, and the altar of incense, and the altar of the
 28 burnt-offering and all its utensils, and the laver and its frame : and thou shalt
 29^p sanctify them, and they shall be most holy ; every thing that toucheth them shall be holy^q. And thou shalt anoint
 30 Aerun and his sons, and^r sanctify them, to minister to me. And thou shalt
 31 speak to the children of Israel, saying, this shall be an holy anointing oil to me through your generations : upon the
 32 flesh of men^s shall it not be spread ; nor shall ye make *any* of a composition^t like it ; it is holy ; it shall be holy to you : whosoever compoundeth *any* like it, or
 33 putteth it upon a^u stranger, he shall be^w cut off from his people.

And Jehovah said to Moses, take to
 34 thee, spices, ^x stacte, and ^y onycha ;

ⁱ The *purity* and *perfect innocence* of Christ, as priest and sacrifice, made him acceptable to God, and procured him the crown of glory ; he was made perfect through *suffering*, which he calls a *baptism* or washing, Luke xii. 50. Mat. xx. 22, 23. See *Enquiry into the Similitudes*, &c. by *Ful. Bate*, p. 142, &c. So Christ washed his disciples' feet before he suffered.

^k Cant. iv. 14. כַּסְפֵּי בְּשָׂמִים, not *the chief*, but *the heads* or *tops* of the aromatic herbs or spice plants. The different spices called כַּסְפֵּי and בְּשָׂמִים are mentioned, so we know how they differed, though we know not the derivation of either word.

^l *i. e.* Friable, or which crumbles between the fingers. Ecclus. xxiv. 15. Prov. vii. 17.

^m Sometimes called *calamus* from the Latin name.

ⁿ So קָרְקָר is rendered, but cassia is of so near a kin to cinnamon, that the Heb. word seems to mean something different from cassia, or any kind of reed, and I understand it of the *poppy*, whence opium comes.

^o "The unction from the holy one," 1 John. ii. 20, shews alone the general design of this ointment, as representing the gifts and graces of the holy spirit, which are as pleasing to God and man as the odour of this ointment to the senses. From Heb. מִשְׁחָה and Greek χρῖμα to anoint are derived the titles *Messiah* and *Christ*. See Act. x. 38.

^p Even as He was holy whom all these things represented, or to whom they all related.

^q "Be ye holy, — I am Jehovah, which sanctify you," is the lesson of the whole scripture, and what is meant

here. All holiness comes from Christ, who, being the *temple*, is all in all. See Mat. xxiii. 16,—19.

^r To shew that their holiness also was ab extra, as being only representatives ; but Christ was not anointed with oil, but with the spirit without measure.

^s Men in general.

^t The spiritual virtues typified in these aromatics, either separately or in the composition, were not to be pretended to by any mere man ; they belong only to Him who was Priest, Sacrifice, Temple, &c.

^u *i. e.* Any one but a priest. *Editor*.

^w Which explains its *being holy to them*, kept and treated as holy and not common to them. Perfumes are still in use in the East in token of *civil* as well as of religious reverence, as much as bowing down to the ground is, without any charge or suspicion of idolatry. This was not merely a perfumed smell or smoke, but much more lasting and refreshing, adhering to the clothes as to Esau's when Jacob smelt this high perfume upon them. Gen. xxvii. 27. Ointment must be very comfortable to the skin as well as the nose, in very hot countries, and defend it from troublesome flies and infectious vapours or smells.

^x Which distilleth from the myrrh-tree of its own accord.

^y So the LXX and other versions ; but whether it means the *perfumed shell*, or whatever else, it was certainly, by the text, some kind of *perfume* or *aromatic*. *Editor*.

these

and ^z galbanum ; *these* spices and pure frankincense shall be alike ^a *in quantity*.

35 And thou shalt make it a perfume, mixing it after the manner of the apothecary,
36 to be volatile, pure, holy. And thou shalt ^b spread out *some* of it thin, and put it before the ^c testimony in the tent of the congregation, where I will meet with thee:
37 it shall be most holy to you. And ye shall not make for yourselves a perfume according to the composition of that which thou shalt make ; it shall be holy to
38 thee for Jehovah : whoever shall make any like it, to make a scent with it, he shall be cut off from his people.

XXXI. AND Jehovah spake to Moses, saying, see, I have called by name Bejelal the son of Auri the son of Hur of the tribe of Jeudeh, and have filled him with the spirit of the Aleim for wisdom, and for understanding, and knowledge, and for all manner of workmanship, to do engraved work, to work in gold, and in silver, and in brass, and for cutting of stones to be set, and for carving of wood, to work in all manner of workmanship ; and behold, I appoint with him Aeliab the son of Ahishemec of the tribe of Dan, and in the heart of every wise-hearted man I have put wisdom, and they shall make all that I have commanded thee ; the tent of the congre-

^z A milkish distillation from fennel-giant, of a strong smell, and very offensive to serpents.

^a *i. e.* As much frankincense as of all the rest : frankincense is a gum that comes by incision from the tree in *white* yellowish drops, bitter in taste, but of an agreeable scent in the fire.

^b By *rubbing it* to and fro upon the altar before the ark.

^c The testimony here is the ark ; it was therefore one of the things that was a *witness*, or for evidence of the promises to them.

^d The *tent* includes the tabernacle or sanctuary, over which it was a tent.

^e Qu? Why called pure? It was made of *pure* or

gation, and the ark of the testimony, and the propitiatory which is upon it, and all the utensils of the ^d tent, and the table and its utensils, and the ^e pure candlestick and all its utensils, and the altar of incense, and the altar of the burnt-offering and all its utensils, and the laver and its frame, and the garments of ^f thread, and the holy garments for Aerun the priest, and the garments of his sons to minister in, and the anointing oil, and the incense of the spices to be kept holy ; according to all that I have commanded thee shall they do.

And Jehovah spake to Moses, saying, and speak thou to the children of Isral, saying, verily ye shall keep my sabbaths, for it is a ^g sign between me and you, through your generations, that ye may know that I am Jehovah your sanctifier. And ye shall keep the sabbath, for it is holy to you, they that prophane it shall surely be put to death, for he that doth any ^h work on it, that soul shall be cut off from among his people ; six days shall work be done, and on the seventh day shall a rest be kept ⁱ holy to Jehovah ; every one that doth *any* work on the day of rest, shall surely be put to death. And the children of Isral shall observe the sabbath to celebrate the ^k rest through their generations ; it is an ever-

refined gold, see Exod. xxv. 31, to give a light resembling the *pure* ether, Exod. xxiv. 10.

^f Made of the threads of various coloured silk and cotton ; and the holy garments were those of linen.

^g The *rest* on the sabbaths was a sign of eternal rest for those who were sanctified.

^h Not meaning works of necessity, nor certainly of charity and mercy, as the hypocritical zeal of the Pharisees pretended to understand it, but any of their ordinary work or daily labour.

ⁱ Not a day of idleness, but of rest from labour, set apart to the service of God.

^k Or keep up the memory of the promised rest. See Heb. iv. 1,—12.

17 lasting purification; it is a ¹ sign for ever between me and the children of Israel; for six days was Jehovah making the heavens and the earth, and on the seventh day he rested and took breath.

18 And he gave to Moses when he had done talking with him in mount Sinai, two tables of the testimony, tables of stone, ^m written with the finger of the Aleim.

XXXII. AND the people saw that Moses delayed coming down from the mount, and the people gathered together to Aarun, and said to him, up, make us Aleim which may go before us, for *as for* this Moses who brought us up out of Egypt we know not what is become of him ⁿ. And Aarun said to them, break off the ^o rings of gold that *are* in the ears of your wives, of your sons, and of your daughters, and bring *it* to me. 2
3 And all the people brake off the rings of gold that *were* in their ears, and brought 3
4 *it* to Aarun. And he took *it* from their hand, and cast it in a ^p mould, and made it a molten calf; and they said, these *are* thy Aleim, O Israel, which brought thee 4
5 up out of the land of Egypt. And Aarun ^q saw it, and built an altar before it; and Aarun made proclamation, and said, to-

morrow is a feast to Jehovah. And 6 they rose on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat, and they drank, and rose up to ^r sport.

And Jehovah said to Moses, go, 7 go down, for thy people whom thou broughtest up from the land of Egypt is corrupted; they have turned aside 8 quickly out of the way which I commanded them; they have made them a molten calf, and have bowed themselves down to it, and have sacrificed to it, and say, these *are* thy Aleim, O Israel, which brought thee up out of the land of Egypt. And Jehovah said to Moses, 9 I see this people, that behold, it is a stiff-necked people; and now let me 10 alone that my wrath may burn against them, that I may consume them; and I will make thee a great nation. And 11 Moses earnestly intreated Jehovah his Aleim, and said, why, Jehovah, should thy wrath burn against thy people whom thou broughtest out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak, 12 saying, for mischief did he bring them forth to kill them in the mountains, and to consume them from off the face

¹ A sign of the purification, a token or memorial of it; and that as God was six days in making this world, so he would make us work six days, and then let us retire from this world, as he himself did, into heaven, of which the meeting in his *sanctuary* is too plain a figure not to be understood but by those who err, not caring to know the scriptures.

^m This was the first *literal* writing in the world with letters.

ⁿ See Act. vii. 40.

^o These were among the jewels given up to them by the Egyptians. See ch. xii. 35. and Ezek. xvi. 17. & seq. What the pendant from the ring was, whether a globe or some emblem of the heavens, lion, flower, or &c? Qu?

^p קַדְמֹן is the *style*, bodkin, or pen they wrote with Isa. viii. 1. and some vessel Naaman put money into 2 King. v. 23. Whether it was a tool they polished the calf or young bull with, or the mould he cast it in? Qu?

St. Stephen calls this idol *Gods*, so it was a *plural* image, though the bull seems, by giving it a name, to have been the principal figure in it. See Act. vii. 40.

^q Approved of it, though neither he nor perhaps they, rejected Jehovah as their Aleim who had delivered them, but yet this was a direct breach of the second commandment in making *to themselves* Aleim or images representing the Aleim, which was inventing a *description of God out of their own heads*, and is what is now a days called *demonstrating the being and attributes of God*; this is what led the heathens into idolatry, and would have led Aarun and his people into errors, schisms, and heresies, and has led not a few of our Aaruns into Arianism and Socinianism.

^r 1 Cor. x. 7, it is called idolatry, as the idol was the object of it, though that idol was sacred to Jehovah as their deliverer out of Egypt: the sport was singing and dancing; nothing further is mentioned. See ver. 17.

^s See Num. xiv. 12. Deut. ix. 14.

of the earth? turn from the fierceness of thy wrath, and repent of the evil to thy people; remember Abrem, Isaak, and Isral thy servants, to whom thou didst swear by thyself, and say to them, I will multiply your seed as the stars of heaven, and all this land which I have spoken of, I will give to your seed and they shall inherit *it* for ever. And Jehovah repented of the evil which he had said he would do to his people.

And Moses turned and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides, on this side and on that *were* they written.

And the tables *were* the work of the Aleim, and the writing *was* the writing of the Aleim, graven upon the tables.

And Joshua heard the voice of the people as they shouted, and he said to Moïes, *there is* the noise of war in the camp. And he said, *it is* not the noise of shouting for victory, neither *is it* the noise of crying out for a defeat; *it is* the noise of singing which I hear.

And when he drew near to the camp, and saw the calf, and the dancing, the wrath of Moses was kindled, and he threw the two tables out of his hand, and ^t brake them under the mount. And he took the calf which they had made, and burnt *it* with fire, and ground *it* to powder, and sprinkled *it* upon the water, and gave *it* to the children of Is-

^t Moses is the *law*, and the *tables*, an epitome of the law; Moses then, or the *law itself*, was sufficiently plain as to the great object of their faith, and will condemn them for rejecting him: here they rejected *Christ* their glory, Psal. cvi. 20. and for this Moses *accuseth* them as breakers of the law, John v. 45. and all who set up *one person* in the Godhead as greater, prior, or superior to another, will fall under the same condemnation.

^u Testifying that it was a sin that would cleave to them for ever.

^w Why is this recorded? is it to shew how frivolous their excuses for their apostacy was? or that the nation

ral to ^u drink. And Moses said to Aerun, ²¹ what did this people do to thee that thou shouldest bring a great sin upon them? And Aerun said, let not my lord ²² be angry; thou knowest the people that they *are set* on mischief; and they said ²³ to me, make us Aleim which may go before us, for *as for* this Moses, the man who brought us up out of the land of Egypt, we know not what is become of him. And I said to them, whoever ²⁴ hath any gold, let them pull *it* off from them, and give *it* me, and I threw it into the fire, and there came out this ^w calf.

And Moses saw the people that they ²⁵ *were* ready to revolt, for Aerun had almost made them revolt by their images. And Moses stood in the ^x gate of the ²⁶ camp, and said, he that *is* for Jehovah, *let him come* to me, and all the sons of Levi gathered to him. And he said to ²⁷ them, thus saith Jehovah the Aleim of Isral: put every man his sword upon his thigh, *and go to and fro* from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbour^y. And the ²⁸ sons of Levi did according to the word of Moses; and there fell of the people that day about three thousand men, for ²⁹ Moses said, consecrate yourselves this day to Jehovah, every ^z one on his son and on his brother, that he may send a blessing upon you this day.

should lose Moses, *i. e.* the meaning and sense of the law, and set up another *king* to go before them, than him whom the law described?

^x Where the courts of justice and councils were held.

^y Is not this predictive of that divine fury upon them at their last great revolt from Jehovah, and their final destruction by themselves rather than by the Romans?

^z Then the execution fell upon their own tribe, and the sin being punished on some, the rest were forgiven, and it was at the instigation of some of the leading Levites that the revolt began.

30 And on the morrow Moses said to the people, ye have committed a great sin, and now I will go up to Jehovah,
 31 perhaps I may atone for your ^a sin. And Moses returned to Jehovah, and said, alas, the people have committed a great sin,
 32 and have made them Aleim of gold; yet now if thou wilt forgive their sin, ^b well; if not, blot me out of thy ^c book which
 33 thou hast written. And Jehovah said to Moses, whosoever sinneth against me,
 34 him will I blot out of my book; and now go, lead the people where I commanded thee, behold, my angel shall go before thee; and when I visit, I will
 35 visit their sin upon them. And Jehovah ^d smote the people because they made the calf which Aeron made.

XXXIII. AND Jehovah said to Moses go, go up from hence, thou and the people which thou hast brought up out of the land of Egypt, into the land which I swore to Abrem, to Isaak, and to Jacob, saying, to thy seed will I give it;
 2 and will send the angel before thee, and drive out the Canonite, and the Amorite, and the Hettite, and the Perizzite,
 3 and the Hivite, and the Jebusite, to a land flowing with milk and honey; but I will not go up among you, for thou *art* a stiff-necked people, lest I consume thee in the way.

4 And when the people heard this sad word, they mourned, and no man put
 5 on his ^e ornaments; for Jehovah said to

^a So Christ prayed for the Jews, as he was going to the cross and in heaven, and delayed their punishment.

^b The word *well* is supplied, for the Hebrew here seems elliptical, as the Greek is, Luke xiii. 9. *Editor.*

^c Does it mean *the Book of Providence*, to which Psal. lvi. 8. refers? if so, the sense is that he had rather die than see the destruction of the people, which was giving up his *present*, not eternal, life and happiness for them.

^d In the three thousand of the leading Levites who stirred up the people, and Aeron seems to have been spared as having been over-ruled, and not knowing well what he did.

Moses, say to the children of Isral, thou *art* a stiff-necked people, should I go up among you one moment, I should even consume you; and now cast thine ornaments from off thee, that I may know what to do with thee. And the chil- 6
 dren of Isral stript themselves of their ornaments by mount Horeb. And Mo- 7
 ses took the tent and pitched it ^f without the camp, at a distance from the camp, and called it ^g the tent of the congrega-
 tion; and every one who sought Jeho-
 vah went out to the tent of the congrega-
 tion, which was without the camp. And when Moses went forth to the tent, 8
 all the people rose and stood, every man at the door of his tent, and looked after Moses till he was entered into the tent. And when Moses was entered into the 9
 tent, the pillar of the cloud descended and stood at the door of the tent, and he talked with Moses. And all the 10
 people saw the pillar of the cloud stand at the door of the tent, and all the people rose and worshipped, every man at the door of his tent. And Jehovah 11
 talked with Moses face to face, as a man talketh with his friend: and he returned to the camp; but his attendant, Joshua the son of Nun, a young man, departed not from out of the tent.

And Moses said to Jehovah, see, thou 12
 hast said to me, bring up this people, and thou hast not let me know whom thou wilt send with me, and thou hast

^e As at a public fast and humiliation, when they wore sackcloth. Joel ii. 16. 2 Sam. xiv. 2.

^f There is a mystery in this, no doubt. St. Paul teaches us Heb. xiii. 11,—14, that we must forsake all and go publicly out to Christ, the camp being their city, abiding place, or this world, which we must give up.

^g *i. e.* Of the congregation of Jehovah, of every one who would publicly declare for the Mosaic law, in opposition to the new scheme just set on foot.

13 said, I know thee by name, and thou
 hast also found favour in my eyes; and
 now, if I have found favour in thy
 eyes, shew me, I pray thee, thy ^h way,
 and let me know thee, that I may find
 14 favour in thy eyes, and consider that
 this nation *is* thy people. And he said
 my presence shall ⁱ go, and I will lead
 15 you. And he said to him, if thy pre-
 sence go not, bring us not up ^k hence.
 16 And whereby shall it certainly be known
 that I have found favour in thy eyes,
 I and thy people? *is it* not by thy going
 with us? so shall we be ^l distinguished,
 I and thy people, from every people
 17 that *is* upon the face of the earth. And
 Jehovah said to Moses, I will do this
 thing also which thou hast spoken, for
 thou hast found favour in my eyes, and
 18 I know thee by ^m name. And he said,
 19 shew me thy ⁿ glory. And he said, I
 will make all my goodness pass before
 thee, and will proclaim the name of Je-
 hovah before thee, and I will be gra-
 cious to whom I will be gracious, and
 have mercy on whom I will have
 20 ^o mercy. And he said thou canst not
 see my person, for no man can see me
 21 and ^p live. And Jehovah said, behold,

here is a place by me, and thou shalt
 stand upon the ^q rock: and while my 22
 glory passeth by, I will put thee in a
 cleft of the rock, and I will put my
 hand over thee while I pass by; and I 23
 will remove my hand, and thou shalt
 see me behind, but my ^r face cannot be
 seen.

AND Jehovah said to Moses, hew XXXIV.
 thee two tables of stone like the former,
 and I will write upon the tables the
 words which were on the former tables:
 which thou brakest; and be ready in the 2
 morning, and come up in the morning
 into mount Sini, and stand by me there
 on the top of the mount; and no man 3
 shall come up with thee, neither let
 any man be seen in all the mount; even
 the sheep and the oxen shall not feed
 near the mount.

And Moses rose in the morning and 4
 went up into mount Sini as Jehovah
 commanded him, and he took in his
 hand two tables of stone. And Jeho- 5
 vah came down in the ^s cloud, and stood
 with him there, and proclaimed the
 name of Jehovah. And Jehovah passed 6
 before him and proclaimed, Jehovah,
 Jehovah the Lord, merciful and gra-

^h Christ, no doubt, *is the way* and the only way into the heavenly Canon.

ⁱ *i. e.* With them; Jehovah promises to go in person as he did in Christ, see Isa. lxiii. 9. 2 Cor. v. 19. Moses or the law enquires, who is *the saviour*? Jehovah answers, *he himself in person*.

^k Let us die in the wilderness.

^l By a special providence as long as they kept the law. Deut. iv. 7.

^m *i. e.* In *himself*, thoroughly; *name* being the person himself; being *called* so and so, *is being* so.

ⁿ John i. 14. "We beheld his glory, the glory as of the only begotten of the father, full of *grace and truth*."

^o *i. e.* The covenant of grace cannot be defeated, mercy shall reach those it is intended for: there is not a word here of an arbitrary choice, or of over-ruling the freedom of the will,

^p On this side the grave; mortal eyes are not capable of the sight, and therefore the glory was under the veil of humanity, as John xiv. 9. and John i. 14. above, and 1 Tim. vi. 16.

^q Psa. xxvii. 5. The protection of God over the law and those that were under it, till the scene of glory of which it was descriptive should come upon the stage of life.

^r He that saw Christ saw the Father, John. xiv. 9, but yet not essentially or the divine glory itself, but comparatively, as he who sees the back of a man sees him indeed, but the *face* is the *person*; Christ shewed his glory on earth in *his goodness* and *mercy* which he did to the miserable: the law was a *shadow* of the good things to come *then*; and what Christ did on earth, a *shadow* of the good things *still* to come: and while we are in Christ, or stand in the rock, the hand of the God of nature is removed, and we see those things of God which otherwise we could not have had the least glimpse of here, or enjoyment hereafter. This is a most important lesson, that what we see of God must be learnt from scripture by the help of those emblems it sets before us. Rom. i. 19, 20. Luke x. 22. &c. Christ is the only way to heavenly knowledge and peace.

^s The fire or glory was in the cloud.

cious,

7 cious, slow to anger, and abundant in kindness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, but who will not wholly clear, visiting the iniquity of the fathers upon the children unto the third and fourth generation. And Moses made haste, and bowed to the earth, and worshipped. And he said, if now I have found favour in thy eyes, O Lord, let the ^u Lord, I pray thee, go amongst us, for it is a stiff-necked people this, and pardon our iniquity and our sin, and take us for thine inheritance.

10 And he said, behold, I will cut a purification, before all thy people; I will do wonders, such as have not been done in all the earth, nor among any of the nations, and all the people whom thou art among shall see the work of Jehovah; for it is ^w terrible what I shall do with thee: keep thou what I command thee this day; behold, I will drive out before thee the Amorite, and the Cananite, and the Hettite; and the Perizite, and the Hivite, and the Jebusite; take heed to thyself lest thou cut a

^t *i. e.* Without sacrifice, and punishing it in the children who follow the bad example of their fathers, otherwise the son was not to die for the father's sin: and we have here the design of the law, to testify God's hatred of sin, and that he will not clear or acquit without taking vengeance, though he promised mercy to those who kept his commandments.

^u It is an unhappy mistake which has been generally made that *the angel of Jehovah* was a creature, when it was Jehovah in a visible form, who was so called: and here Moses prays for what the law was to keep up the knowledge of, and be the evidence for, viz. the coming of God in flesh, without which the journey to Canon, *i. e.* the heavenly Canon, must end in lost labour only, because *man* is stiff-necked, and the Lord Christ only, can procure pardon for sin. Moses does not pray that God and not an angel might go with them, but that *the Lord* himself would be with them in person as he was in Christ. See Zech. ii. 10. -- 13.

^w Is not this the great and terrible day of the Lord that is spoken of here? See Psal. xlv. 4. Isa. lxiv. 3. and ch. ii. 19. Mat. xxiv. 29.

^x I know not what image this was, only as the word signifies *to go on, to march*, it might be a *Gradivus*, a God of war, a *Mars*, and as the word is sometimes fe-

purification for the inhabitants of the land thou art going into, lest it be a snare in the midst of thee; but thou shalt throw down their altars, and break their statues to pieces, and cut down their ^{*} ashers; for thou shalt not worship another Lord, for Jehovah is jealous of his ^y name, he is a jealous Lord; lest thou cut a purification for the inhabitants of the land, and they go a whoring after their Aleim, and sacrifice to their Aleim, and they call thee, and thou ^z eat of their sacrifice, and thou take of their daughters for thy sons, and their daughters go a whoring after their Aleim, and make thy sons go a whoring after their Aleim.

Thou shalt not make thee ^a molten Aleim.

Thou shalt keep the feast of unleavened bread; seven days shalt thou eat unleavened bread, as I commanded thee, at the appointed time in the month Abib, for in the month Abib thou camest out of Egypt. All that openeth the womb shall be mine; and thou shalt make a ^b memorial with all thy cattle,

minine, a *Minerva* or *Pallas*, with a spear and shield, and with a lion, leopard, wolf, or some other wild or tame beast; for some beast generally if not always accompanied the human figure, and various other insignia; and the whole was called, sometimes, from some part or insigne that was more remarkable in this than in other compound images of the like kind: the destroying all the memorials of the false Aleim or false descriptions of Jehovah, is necessary to those who would have Jehovah for their saviour.

^y *Name* is glory, honour, and the *person himself*; God is jealous of what is due to him, and will not let it be ascribed to any creature.

^z After which followed all those abominations which made idolatry doubly hateful in the sight of God. See Lev. xviii. &c. and Rom. i.

^a Carved images were covered with sheets of gold, silver, brass, or copper, and the metal thus molten was made to suit the image of wood like the skin.

^b See Lev. vi. 15, and Isa. lxvi. 3, for the use of זכר as making a memorial to God. Here the firstling is taken instead of all the rest, as the great first-born instead of all men, and the firstling of the cattle was only a *memorial*, not the real sacrifice.

with

20 with the firstling of the bullock and of the sheep; and the firstling of an ass shalt thou redeem with a lamb, and if thou wilt not redeem it, then thou shalt break it's ^c neck; every first-born of thy sons shalt thou redeem: and they shall not see my face ^d empty.

21 Six days shalt thou work, and on the seventh ^e day shalt thou rest; in ^e ploughing time and in harvest shalt thou rest.

22 And the feast of ^f weeks shalt thou observe, the ^g first-fruits of the wheat harvest and the feast of in-gathering at the return of the ^h year.

23 Three times in the year shall all thy males see the face of the Lord Jehovah, the Aleim of Isral; for I will drive out the nations before thee, and enlarge thy border; and no man shall covet thy land when thou goest up to see the face of Jehovah thy Aleim three times in a

25 year. Thou shalt not shed the blood of my sacrifice near leavened bread, nor shall the sacrifice of the feast of the halt continue all night till the ⁱ morning. ^k The first of the first-fruits of thy land shalt

thou bring to the house of Jehovah thy Aleim. Thou shalt not dress a kid with it's mother's milk. And Jehovah said 27 to Moses, write thou these words, for after the tenor of these words I will cut the purification with thee and with Isral. ^l And he was there with Jehovah forty 28 days and forty nights; he did not eat bread nor drink water; and he wrote on the tables the terms of the purification, the ten ^m commandments.

And when Moses came down from 29 mount Sini, with the two tables of the testimony in the hand of Moses, when he came down from the mount, Moses knew not that the skin of his face shone when he talked with him. And Aeron 30 and all the children of Isral saw Moses, that, behold, the skin of his face did shine, and they were afraid to come near to him. And Moses called to them, 31 and Aeron and all the rulers of the congregation returned to him; and Moses talked with them. And after this all 32 the children of Isral came near, and he gave them in commandment all that

^c What is not redeemed dies in it's sin or in it's own blood.

^d Without some token or acknowledgement of sin, and of their hopes and submission.

^e A memorial of eternal rest, of that *perfect day* whose sun will never set, when there will be no need to plough or reap.

^f Seven weeks from the resurrection, or wave-sheaf, Lev. xxiii. 11. in memorial of the ascension of the *chief-sheaf*, and of those that ascended when the first-fruits or first-born from the dead entered heaven.

^g Of the *wheat*, as man is the principal fruit of the earth.

^h Then the civil year began in the autumn, when the annual circuit of the earth likewise began.

ⁱ The day of vengeance succeeding that halt or forbearance; justice, though lame, limping, and slow, is sure.

^k See ch. xxiii. 19. Deut. xxvi. 2. They should not turn the blessings of the earth into a curse by forgetting God, and why he gave them that good land, and all the duties that depend on the love of God, and so they were to make a formal or public acknowledgement that they received all from the hand of God; which if men did not forget, the milk of the earth would not so often

prove poison to them, fattening them for destruction. See Psal lxxiii. 7, 8. and cxix. 70. &c.

^l See Deut. ix. 10. and ch. xxiv. 8.

^m Sentences or terms.

ⁿ St Paul, 2 Cor. iii. 6, sets the *letter* and *spirit* of the law [*not Judaism and Christianity*] in opposition, and argues that if the *letter*, the legal institution, was attended with a glory too strong for their eyes, how much greater must that glory be which should shine in the eyes of men when *all should be fulfilled*, and so John i. 14. "We beheld his glory, the glory as of the only-begotten of the father, full of grace and truth," not making the faith of the Christian more perfect than that of the Jew, or our religion better than their's, for there can be but one faith, one God, and one atonement for sin, but shewing how much the *spirit* excells the *letter*, and that the *grace and truth* which came by Jesus Christ could not have been seen but through the veil of his humanity, and that when he should come in the flesh, the priests and all the people would have a veil on their hearts, not from the law itself but from their own perverseness, who could not bear the pure doctrines of Christ from an evil heart, and so were offended at him, and fulfilled the law by putting him to death.

Jehovah had spoken to him in mount
 33 Sini. And Moses made an end of
 speaking to them. And he put a vail on
 34 his face^o: and when Moses went in be-
 fore Jehovah to speak with him, he
 took ^p off the vail till he came out; and
 he came out, and spake to the children of
 35 Ifral that which he was commanded. And
 the children of Ifral saw the ^q face of Mo-
 ses, that the skin of Moses' face shone;
 and Moses put the vail upon his face
 again till he went in to speak with him.

XXXV. AND Moses gathered together all the
 congregation of the children of Ifral,
 and said unto them, these *are* the things
 which Jehovah hath commanded to be
 2 done: six days shalt thou do work; and
 on the seventh day shall ye have a holy
 rest kept to Jehovah; every one that
 doth any work on it shall be put to death:
 3 ye shall not kindle a ^r fire in all your
 habitations on the day of rest.

4 And Moses spake to all the congre-
 gation of the children of Ifral, saying,
 this *is* the thing which Jehovah com-
 5 mandeth, saying, bring ye an offering to
 Jehovah; every one whose heart *is* will-

^o *i. e.* Whilst he was speaking to them, the nature of man requiring *sacraments* or *outward and visible signs*, it being impossible for flesh and blood to see God, as the scriptures so often tell us, and *the vail* was so far from keeping them in the dark, that it only softened the lustre of the divine glory, that it enabled them to contemplate it as we do the sun through a smoked glass, or &c. It was not *the obscurity* of the law that was represented here, or that its *true and proper meaning* was purposely hid by Moses, but the imperfection of human eyes, which cannot look at divine truth but through a vail, or see a *mystery* but through *symbols, signs, and outward figures*; and this Moses openly declared to them when he covered the divine glory on his face with a vail; though it was also predictive of the obstinate blindness of the Chief Priests, who crucified Christ, which surely no divine will charge on *the obscurity* of the law; (See 2 Cor. iii. 14, 15.) for by ver. 16. of this chapter, it is want of *faith*, not means of knowledge, that keeps them in the dark, or they would condemn Moses, not Moses them, as John v. 45.

^p So Christ came out from the divine essence in the vail of mortal flesh, which he put off when he returned to the father, to Jehovah.

ing, let him bring the offering of Jehovah;
 gold, and silver, and brass, and blue, 6
 and purple, and scarlet, and fine linen,
 and goat's *hair*, and skins of rams dyed 7
 red, and skins of ermine, and sitch
 wood, and oil for the light, and spices 8
 for the anointing oil, and spices for the
 incense, and onyx stones, and stones to 9
 be set for the ephod and the breast-plate;
 and every one that is wise-hearted among 10
 you shall come and make all that Jeho-
 vah hath commanded; the tabernacle, 11
 its tent and its covering, its clasps and
 its boards, its bars, its pillars and its
 sockets, the ark and its staves, the pro- 12
 pitatory and the vail of the covering,
 the table, and its staves, and all its 13
 utensils, and the presence bread, and
 the candlestick for the light, and its 14
 utensils, and its lamps, and the oil for
 the light, and the altar for incense and 15
 its staves, and the anointing oil, and
 the spice-incense, and the covering for
 the door of the tabernacle, the altar of 16
 burnt-offering, and the brass grate that
 belongs to it, its staves and all its uten-
 sils, the laver and its frame, the hang- 17

^q *i. e.* They understood what Moses meant, why his face shone, and why he put a vail on, for *they saw the glory through the vail*. The types and *shadows* of the law were a vail which Moses, as the nature of religion required, put on the face of it, but which the eye of faith easily saw through, and at that time, though not when Christ came, *they saw this face*, that there was a glory in it which no earthly thing could comprehend; this was all the obscurity or weakness there was in the law, *it was not perfect nor could make any thing perfect*, and this it taught them itself. See Rom. viii. 3. Certain modern Commentaries on the Law do God as much dishonour as the infidelity of the Jews does, and undermine Christianity as effectually; whether this be the end aimed at in order to make room for that idol of *natural religion*, God only knows,

^r For handicraft work, or even for dressing of victuals, which was all ordered to be done the day before, they being fed with bread from heaven, and so wanting nothing more, as they who come to eat that bread can want nothing; but this strictness lasted only while Manna lasted, in order to point out the more strongly the bread that never perishes, and which will not want our help in making it.

ings for the court, it's pillars and it's
 18 sockets, and the covering for the gate of
 the court, the pins of the tabernacle
 and the pins of the court and their cords,
 19 the garments of thread to minister in
 the holy place, the holy garments for
 Aeron the priest, and the garments for
 his sons to minister in.

20 And all the congregation of the chil-
 dren of Isral went out from the presence
 21 of Moses. And they came every one
 whose heart stirred him up, and every
 one whose spirit made him willing; they
 brought the offering of Jehovah for the
 work of the tent of the congregation,
 and for all it's service, and for the holy
 22 garments. And the men came with the
 women, every one whose heart was
 willing brought clasps, and pendants,
 and rings, and tablets, with all man-
 ner of jewels of gold, and every one who
 offered an offering of gold to Jehovah.
 23 And every one with whom was found
 blue, and purple, and scarlet, and fine
 linen, and goats' hair, and rams' skins
 dyed red, and ermine skins, brought
 24 them: every one that could bring an of-
 fering of silver and brass, brought the
 offering of Jehovah; and every one with
 whom was found sitch wood for any
 25 work of the service, brought it: and
 every woman that was wise-hearted spun
 with her hands, and brought the spin-
 ning of blue, and purple, and scarlet,
 26 and fine linen: and all the women
 whose heart stirred them up in wisdom
 27 spun goats' hair. And the rulers brought
 onyx stones, and stones to be set for the
 28 ephod and the breast-plate, and spices,
 and oil for the light, and for the anoint-

ing oil, and spices for the incense;
 every man and woman whose heart made
 29 them willing to bring for any of the
 work which Jehovah commanded to be
 done by the ministry of Moses, the
 children of Isral brought it a free-will-
 offering to Jehovah.

And Moses said to the children of Is- 30
 ral, see, Jehovah hath called by name
 Bejalal the son of Auri the son of Hur
 of the tribe of Jeudeh, and hath filled 31
 him with the spirit of the Aleim in
 wisdom, in understanding, and in know-
 ledge, and in all work, and to inlay in- 32
 laid work, to work in gold, and in
 silver, and in brass, and in the cutting 33
 of stones to set, and in carving of wood
 to work in all manner of inwrought
 work, and hath put it in his heart to 34
 instruct; him and Aeliab the son of Ahi-
 shemec of the tribe of Dan; he hath 35
 filled them with wisdom of heart to do
 any work of the engraver, and of the in-
 layer, and of the embroiderer, in blue
 and in purple, in scarlet and in fine
 linen, and of the weaver, of those who
 do any manner of workmanship, and
 who do any inwrought work.

AND Bejalal wrought, and Aeliab, XXXVI.
 and every one wise in heart, in whom
 Jehovah put wisdom and understanding,
 to know how to perform all the work of
 the service of the sanctuary according to
 all that Jehovah had commanded. And 2
 Moses called to Bejalal, and to Aeliab,
 and to every one that was wise in heart,
 in whose heart Jehovah had put wisdom,
 every one whose heart stirred him up to
 come to the work to do it. And they 3
 took from before Moses all the offerings

(as the Samaritans afterwards had not in building the
 temple, see Ezra iv. 23.) only the Isralites.

* The laver had cherubs inlaid or worked in it, and
 so, no doubt, had the boards of the tabernacle, [for
 the sides of the temple had] the tables, altars, and can-
 dlestick, as well as the garments, curtains, &c. all
 which comes under the Heb. *דָּשָׁב*.

S

which

* See ch. xxxi. 10.

† Qu? Rather some female ornament, as bracelets,
 girdles, or the like. Editor.

‡ i. e. Brought clasps, &c.

§ But the strangers or mixt multitude who had no
 share in Jehovah had none in building his tabernacle,

which the children of Isral had brought for the work of the service of the sanctuary to work it up. And they brought yet unto him the free-will-offering
 4 morning after morning. And all the wise men who wrought all the work of the sanctuary came each man from his work which they were doing; and
 5 spake to Moses saying, the people are bringing more than enough for the service of the work which Jehovah hath
 6 commanded to be done. And Moses commanded, and they made proclamation through the camp, saying, let neither man nor woman do any more work for the offering of the sanctuary: and the people were restrained from bringing.
 7 And the materials were sufficient for all the work to compleat it, and too much.
 8 And all that were wise in heart among those who did the work, made the tabernacle of ten curtains of fine linen twisted, of blue, and of purple, and scarlet; with ^v cherubs inwrought made
 9 they them. The length of one curtain was eight and twenty cubits, and the breadth of one curtain was four cubits, all the curtains were of the same dimen-
 10 sion: and he joined five curtains one to another; and he joined five curtains one
 11 to another: and he made loops of blue at the edge of one curtain, at the extremity, at the ² joining; so he did at the edge of the outermost curtain where it
 12 joined the ² other; fifty loops made he in one curtain, and fifty loops made he at the extremity of the curtain where it joined the ^a other; the loops were re-
 13 ceived one into the other. And he made fifty clasps of gold, and joined the cur-

^v *i. e.* The double cherub, or a lion and man back to back, in profile, then a palm-tree in bloom, then another double cherub, and so on.

² Where the five united curtains joined the other five, at the very edge of the curtains. See ch. xxvi. 4.

tains one to the other with the clasps; and it was one tabernacle.

And he made curtains of goats' hair ¹⁴ for the tent over the tabernacle; eleven curtains made he of them; the length ¹⁵ of one curtain was thirty cubits, and four cubits the breadth of one curtain; the eleven curtains were of one dimen-
 sion: and he joined five curtains by ¹⁶ themselves and six curtains by themselves: and he made fifty loops upon the ¹⁷ edge of the outmost curtain, at the joining, and fifty loops made he on the edge of the second curtain which joined to it. And he made fifty clasps of brass to join ¹⁸ the tent together, that it might be one. And he made a covering for the tent of ¹⁹ rams' skins dyed red, and a covering of ermine skins over all ^b.

And he made the boards for the taber- ²⁰ nacle of sitch wood for standards; ten ²¹ cubits were the length of the board, and a cubit and a half the breadth of one board: two tenons to one board, one an- ²² swering to the other: so he made to all the boards of the tabernacle. And he ²³ made the boards for the tabernacle, twenty boards for the south side. And he made ²⁴ forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under one board for its two tenons. And for the ²⁵ other side of the tabernacle on the north quarter he made twenty boards; and ²⁶ their forty sockets of silver; two sockets under one board, and two sockets under one board. And for the sides of the ta- ²⁷ bernacle westward he made six boards. And two boards he made for the corners ²⁸ of the tabernacle at the sides. And they ²⁹ were paired together beneath, and they

^a Heb. *at the joining to the second.*

^b Which two last coverings, we may suppose, were not flat at top as the other two, but pitched tent-wise with sloping sides.

were entirely together at their top in one ring; so he did to both of them at the two corners. And there were eight boards, and their sockets of silver, sixteen sockets; two sockets, two sockets under one board.

And he made bars of fiteh wood, five for the boards of one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to run along the middle of the boards from end to end. And he overlaid the boards with gold, and their rings he made of gold for places for the bars, and he overlaid the bars with gold.

And he made the vail of blue and purple, and scarlet, and fine linen twined together; of inwrought work made he it with^c cherubs. And he made for it four pillars of fiteh wood, and overlaid them with gold; their hooks were of gold; and he cast for them four sockets of silver.

And he made a covering for the door of the tent, of blue, and purple, and scarlet, and fine linen twined together, of embroidery^d work, and its five pillars and their hooks; and he overlaid^e their chapiters and their rods with gold, but their five sockets were of brass.

XXXVII. AND Bejalal made the ark of fiteh wood; two cubits and a half was its length, and a cubit and half its breadth, and a cubit and a half its height. And he overlaid it with pure gold within and without, and he made a rim of gold to it round about. And he cast for it four rings of gold upon its two corners; and two rings were upon one side of it, and

two rings upon its other side. And he made poles of fiteh wood, and overlaid them with gold. And he put the poles in the rings on the sides of the ark to carry the ark.

And he made the propitiatory of pure gold; two cubits and a half was its length, and a cubit and a half its breadth. And he made two cherubs; of beaten gold made he them, out of the two ends of the propitiatory; one cherub at the end on this side, and one cherub at the end on that side; out of the propitiatory made he the cherubs at the two ends of it. And the cherubs spread out the wings above, covering with their wings over the propitiatory; and their faces were one towards another, towards the propitiatory were the faces of the^h cherubs.

And he made the table of fiteh wood; two cubits was its length, and a cubit its breadth, and a cubit and a half its height. And he overlaid it with pure gold, and made to it a rim of gold round about. And he made a border to it of a hand's breadth round about; and he made the rim of gold on its border round about. And he cast for it four rings of gold, and he put the four rings upon the four corners of its four feet; against the border were the rings for places for the poles to carry the table. And he made the poles of fiteh wood, and overlaid them with gold to carry the table. And he made the vessels which were upon the table, its dishes, and its spoons, and its bowls, and its cups which they poured into, of pure gold.

And he made the candlestick; of pure

^h Each cherub had four faces, the creatures standing back to back, two against two; so that when the faces were one towards another, the lion and man in one cherub looking towards the bull and the eagle in the other cherub, the two remaining faces in each cherub must at the same time look outward.

^c *i. e.* The double cherubs and palm-trees.

^d *i. e.* Cherubs inwrought.

^e See ch. xxvi. 37.

^f See ch. xxv. 10. &c.

^g They were undivided from the gold that covered the propitiatory.

gold beaten made he the ⁱ candlestick; its shaft and pipes, its bowls, its balls, 18 and its flowers were of it; and six pipes issuing out of its sides, three pipes of 19 the candlestick out of one side, and three pipes of the candlestick out of the other side; three almond-shaped bowls to one pipe, a ball and flower; so to the six pipes 20 issuing out of the candlestick; and to the candlestick, four almond bowls, its 21 balls and its flowers; and a ball under two pipes from it, and a ball under two pipes from it, and a ball under two pipes from it to the six pipes issuing from 22 ^k it; their balls and their pipes were of it, it was one entire sheet *of* beaten 23 gold. And he made its seven lamps, and its tongs, and its snuffers *of* pure 24 gold; *of* a talent of pure gold did he make it and all its vessels.

25 And he made the ^l altar for the incense *of* fitch wood; a cubit *was* its length, and a cubit its breadth, it *was* four square, and two cubits its height; its 26 horns were out of it. And he overlaid it with pure gold, its top, and its sides round about, and its horns; and he made the rim of gold to it round 27 about; and two rings of gold made he to it beneath its rim upon its two sides, on both its sides, for places for the poles 28 to carry it by. And he made the poles *of* fitch wood and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incense of spices, after the manner of the apothecary.

XXXVIII, AND he made the ^m altar for the burnt-offering *of* fitch wood; five cubits *was* the length of it, and five cubits its

ⁱ See ch. xxv. 31.

^k *i. e.* Where the pipes met in the shaft of the candlestick, and the fourth ball, flower, and almond-like bowl were under the lamp at top. See Note *a* on ch. xxv. 40.

^l See ch. xxx. 1.

^m See ch. xxvii. 1.

ⁿ Or *emblems* of brass, which they had for private

breadth, it *was* four square, and three cubits its height. And he made its 2 horns upon its four corners, out of it were its horns; and he overlaid it with 3 brass. And he made all the vessels of 3 the altar, the pots, and the shovels, and the basons, and the forks, and the censers, all its vessels he made of brass. And he made to the altar a grate of net- 4 work of brass, under its curb, beneath, at the middle of it. And he cast four 5 rings at the four ends of the brazen grate for places for the poles. And he 6 made the poles *of* fitch wood, and overlaid them with brass. And he put the 7 poles in the rings at the sides of the altar to carry it by; hollow with boards made he it.

And he made the laver *of* brass, and 8 its frame *of* brass, of the ⁿ images of the companies that ^o assembled at the door of the tent of the congregation.

And he made the court on the south 9 side, the hangings of the court, *of* fine twined linen, a hundred cubits^p; their 10 pillars twenty, and their sockets twenty, of brass; the hooks of the pillars and their rods *of* silver: and for the north 11 side a hundred cubits^q, their pillars and their sockets twenty, of brass; the hooks of the pillars and their rods of silver: and on the west side, hangings fifty cu- 12 bits, their pillars ten, and their sockets ten; the hooks of the pillars and their rods *of* silver: and on the east side to the 13 sun rising, fifty cubits; hangings fifteen 14 cubits for the shoulder, their pillars three, and their sockets three, and for 15 the other shoulder; on this side and on

use, such as the Teraphim and other Alcim that were molten, which they now gave up. Ch. xxx. 18.

^o Our translation says *women*; but it means those who assembled there, men as well as women.

^p See ch. xxvii. 9.

^q *i. e.* Of hangings, or hangings that reached a hundred cubits, not that one hanging was a hundred cubits long or broad.

this

16 this side of the gate of the court, hang-
ings^r fifteen cubits; their pillars three,
and their sockets three; all the hangings
of the court round about *were* fine twined
17 linen; and the sockets for the pillars
were of brass; the hooks of the pillars
and their rods *of* silver, and the cover-
ing of their tops of silver, and all the
pillars of the court were rodded with
18 silver: and the ^scovering of the gate of
the court *was* of embroidery work, *of*
blue, and purple, and scarlet, and fine
twined linen; and twenty cubits the
length, and the height in breadth five
cubits, according to the hangings of the
19 court; and their pillars *were* four, and
their sockets four, *of* brass; their hooks
of silver, and the covering of their tops
20 and their rods *of* silver; and all the pins
of the tabernacle and of the court round
about, brass.

21 These are the things of the taber-
nacle which were taken account of,
even of the tabernacle of the ^ttestimony,
by the command of Moses, *for* the ser-
vice of the Levites, by the hand of Ait-
22 mer the son of Aerun the priest. And
Bejalal the son of Auri the son of Hur
of the tribe of Jeudeh made all that Je-
23 hovah commanded Moses; and with
him *was* Aeliab the son of Ahishemec
of the tribe of Dan, an ^uengraver, and
embroiderer, and flourisher in blue,
and in purple, and in scarlet, and in
24 fine linen; all the gold that was used in
the work for all the work of the sanc-
tuary, and which was the gold of the
offering, was twenty nine talents, and
seven hundred and thirty shekels by the
25 shekel of the sanctuary: and the silver

^r The gate was twenty cubits, and the space on each side, called the shoulders, was fifteen, which make up the fifty.

^s This covering or vail was the door, twenty cubits long, and, like the cowl, five cubits high.

^t So called, as *bearing witness* in it's various parts and furniture, to spiritual truths, or to the good

of those of the congregation that were
visited, *was* an hundred talents, and a
thousand seven hundred and seventy-
five shekels by the shekel of the sanc-
tuary; at a bekeh a head, half a shekel, 26
by the shekel of the sanctuary, for every
one that passed by the visitors from
twenty years old and upwards, for six
hundred and three thousand and five
hundred and fifty persons. And the 27
hundred talents of silver were to cast the
sockets of the sanctuary and the sockets
of the vail, a hundred sockets with the
hundred talents, a talent for a socket;
and of the thousand seven hundred and 28
seventy-five *shekels* he made the hooks
for the pillars, and overlaid their tops,
and rodded them. And the brass of the 29
offering *was* seventy talents, and two
thousand and four hundred shekels; and 30
of this he made the sockets of the door
of the tabernacle of the congregation,
and the brazen altar, and the brazen
grate which belonged to it, and all the
vessels of the altar, and the sockets of 31
the court round about, and the sockets
of the gate of the court, and all the pins
of the tabernacle, and all the pins of
the court round about.

AND of the blue, and the purple, XXXIX.
and the scarlet, they made the ^wgar-
ments of thread to minister in the holy
place; and they made the holy garments
which were Aerun's, as Jehovah com-
manded Moses. And he made the ephod 2
of gold, blue, and purple, and ^xscarlet,
and fine twined linen. And they beat 3
out thin plates of gold, and cut *it into*
wires to work it in between the blue,
and the purple, and the scarlet, and the
things to come, and to men's duty in dependance on
them. *Editor.*

^u Both עֲשֶׂה and עָשָׂה relate to embroidering, and differ only as *working-in the figures* and *flourishing or forming* them do, whether by the needle or shuttle.

^w See ch. xxviii. &c.

^x *i. e.* Thread.

4 fine linen, after the work of the ^y embroi-
 5 derer. Shoulders they made to it, joining
 it; at its two ends it joined: and it's em-
 broidered ^z girdle which *was* upon it, *was*
 out of it, of the same work, of ^a gold, blue,
 and purple, and scarlet, and fine twined
 linen, as Jehovah commanded Moses.
 6 And they wrought the onyx stones
 which were enclosed in eyelets of gold,
 engraved as the engravings of a seal, with
 7 the names of the sons of Isral. And he put
 them on the shoulders of the ephod, stones
 for a memorial of the children of Isral, as
 Jehovah commanded Moses.
 8 And he made the breast-plate of em-
 broidered work, like the work of the
 ephod, of gold, blue, and purple, and
 9 scarlet, and fine twined linen: it was
 four square, double did they make the
 breast-plate; a span *was* its length, and
 10 a span its breadth, *being* doubled. And
 they set in it four rows of stones in
 rows, a ruby, a topaz, a carbuncle, the
 11 first row; and the second row, an eme-
 12 rald, a sapphire, and a diamond; and
 the third row, an agate, a ligure, and
 13 an amethyst; and the fourth row, a beryl,
 an onyx, and a jasper, enclosed in eye-
 14 lets of gold in their seats. And the
 stones *were* according to the names of
 the sons of Isral, twelve according to
 their names, engraved like a seal, each
 according to his name, for the twelve
 15 tribes. And they made upon the breast-
 plate tapering cords, at the borders of
 16 wreathen work of pure gold. And they
 made two eyelets of gold, and two rings
 of gold, and they put the two rings upon
 17 the two ends of the breast-plate; and

they put the two cords of gold into the
 two rings upon the ends of the breast-
 plate; and the two ends of the two 18
 cords they put into the two eyelets, and
 put them upon the shoulders of the
 ephod, on its fore part. And they made 19
 two rings of gold, and put *them* upon the
 two ends of the breast-plate, upon its edge
 at the side of the ephod inward. And they 20
 made two rings of gold, and put them
 upon the two shoulders of the ephod on
 its fore part, close upon its ^b joining,
 above the embroidered girdle of the ephod.
 And they raised the breast-plate by its 21
 rings to the rings of the ephod by a lace
 of blue, that it might be on the embroi-
 dered girdle of the ephod, and the breast-
 plate not fly off from the ephod, as Je-
 hovah commanded Moses.

And they made the robe of the ephod 22
 of woven work, all of blue; and the ^c open- 23
 ing *was* in the middle of it, like the open-
 ing of a ^d coat of mail, with a lip to its
 opening round; it was not slit. And they 24
 made upon the skirts of the robe, pome-
 granates of blue, and purple, and scarlet
 twisted together. And they made bells 25
 of pure gold, and put the bells between
 the pomegranates upon the skirts of the
 robe, round about between the pomegra-
 nates; a bell and a pomegranate, a bell 26
 and a pomegranate upon the skirts of the
 robe round about, to minister *in*, as Je-
 hovah commanded Moses.

And they made the coats of fine linen, 27
 of woven work, for Aeron and his sons,
 and the mitre of fine linen, and the 28
 round bonnets of fine ^f linen, and the
 breeches of ^g linen, with fine twined

^y So that the figures of the lion, and man, and the palm-trees were all of gold; and it seems that the gold wire was not twisted together with the thread.

^z Heb. *ephod*.

^a The ground of the ephod was the threads of silk and cotton, and the inwrought figures were made of the gold wire.

^b See on ch. xxviii. 27.

^c Heb. *mouth*.

^d Like the top of a surplice, with a collar.

^e Or cotton perhaps, or the finer sort of flax, and perhaps

^g קנ might be hemp.

29 linen, and the girdle of fine twined linen, and blue, and purple, and scarlet, of embroidery work, as Jehovah commanded Moses.

30 And they made the ^hflower of the holy plate of pure gold, and they wrote upon it a writing, cut-in like a seal, THE HOLY ONE OF JEHOVAH: and they put upon it a lace of blue to put it upon the mitre aboveⁱ, as Jehovah commanded Moses.

32 And all the service of the tabernacle of the tent of the congregation was finished; and the children of Israel did according to all that Jehovah commanded Moses, so did they.

33 And they brought the tabernacle to Moses, the tent and all its vessels, its clasps and its boards, its bars, and its pillars, and its sockets, and the covering of rams' skins dyed red, and the covering of ermine skins, and the vail-covering, the ark of the testimony, and its poles, and its propitiatory, the table *and* all its vessels, and the presence-bread, the pure candlestick with its lamps, the lamps that were to be kept in ^korder, and all its vessels, and the oil for the light, and the golden altar, and the anointing oil, and the spice - incense, and the covering of the door of the tent, and the brazen altar, and the brazen grate which belonged to it, and its poles, and all its vessels, and the laver and its frame, and the hangings of the court, its pillars and its sockets, and the covering for the gate of the court, its cords and its pins, and all the vessels for the service of the tabernacle, for the tent of the congregation, and the garments of thread to minister in

the holy place, the holy garments for Aarun the priest, and the garments of his sons to minister in; according to all that Jehovah commanded Moses, so did the children of Israel, *even* all the service. And Moses saw all the work, and behold, they had done it as Jehovah commanded Moses, so had they done it, and Moses blessed them.

AND Jehovah spake to Moses, saying, XL. on the first day of the first month shalt thou erect the tabernacle with the tent of the congregation; and thou shalt put there the ark of the testimonies, and hang the vail against the ark: and thou shalt bring in the table, and set in order its furniture, and thou shalt bring in the candlestick, and thou shalt set up its lamps: and thou shalt set the golden altar of incense before the ark of the testimony, and put up the covering of the door of the tabernacle: and thou shalt put the altar of burnt-offering before the door of the tabernacle in the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and put water there. And thou shalt set up the court round about, and put up the covering at the gate of the court; and thou shalt take the anointing oil, and anoint the tabernacle and every thing that is in it, and sanctify it, and all its vessels, and it shall be holy; and thou shalt anoint the altar of burnt-offering and all its vessels, and thou shalt sanctify the altar, and the altar shall be most ^lholy; and thou shalt anoint the laver and its ^mframe, and sanctify it. And thou shalt bring Aarun near, and his sons, to the door of the tent of the congregation,

^h See ch. xxviii. 36. and xxix. 6. that it was not a crown but a plate of gold engraved with a flower and the words above, hanging upon his forehead from his turban by a blue lace.

ⁱ To hang by the mitre upon the fore part of it, on the forehead.

^k See ch. xxv. 37. and xxvii. 21.

^l Or perhaps, *holy to the holy ones.*

^m See what *the frame* was, 1 King. vii. 27, &c.

and

13 and wash them with water; and thou shalt put on Aeron the holy garments, and anoint him, and sanctify him, and he shall
 14 minister to me; and thou shalt bring his sons near, and put the coats on them,
 15 and anoint them as thou anointedst their father, and they shall minister to me, for their anointing is to be to them an everlasting priesthood through their genera-
 16 tions. And Moses did according to all that Jehovah commanded him, so did he.

17 And it was in the first month, in the second year, on the first day of the month, the tabernacle was set
 18 up^m. And Moses erected the tabernacle, and set its sockets, and placed its boards, and put in its bars, and set
 19 up its pillars. And he spread the tent over the tabernacle, and put the covering of the tent upon it above, as Jehovah commanded Moses.

20 And he took and put the testimony in the ark, and put the poles to the ark, and put the propitiatory upon the
 21 ark above. And he brought the ark into the tabernacle, and set up the vail of the covering, and hung it up against the ark of the testimonies, as Jehovah commanded Moses.

22 And he put the table in the tent of the congregation on the north side of the tabernacle without the vail, and set in order upon it its furniture of breadⁿ before Jehovah, as Jehovah commanded Moses.

24 And he put the candlestick in the tent of the congregation before the table
 25 on the south side of the tabernacle; and he lighted up the lamps before Jehovah, as Jehovah commanded Moses.

^m A. M. 2494.

ⁿ Thence called *presence-bread*.

^o See Num. ix. 15. and 1 King. viii. 10, 27. at the dedication of the temple, which compare with Act. vii. 48. and Col. ii. 9. Ezek. xliii. 4. Rev. xxi. 11. and if the temple was the body of Christ, as John ii. 19. then this was a plain prediction that Jehovah would in-

And he placed the golden altar in the
 26 tent of the congregation before the vail;
 and he burnt the spice - incense upon it,
 27 as Jehovah commanded Moses.

And he put up the covering of the
 28 door of the tabernacle; and the altar of
 29 burnt-offering he placed at the door of
 the tabernacle of the tent of the congrega-
 tion, and offered upon it the burnt-
 offering and the bread-offering, as Je-
 hovah commanded Moses.

And he placed the laver between the
 30 tent of the congregation and the altar,
 and put water there to wash; and Mo-
 31 ses, and Aeron, and his sons washed
 their hands and their feet with it; when
 32 they came into the tent of the congrega-
 tion, and when they came near to the
 altar, they washed, as Jehovah com-
 manded Moses. And he reared up the
 33 court round about the tabernacle and the
 altar, and put up the covering of the
 gate of the court. And Moses finished
 the work.

And the cloud covered the tent of the
 34 congregation, and the glory of Jehovah
 filled the tabernacle^o. And Moses was
 35 not able to go into the tent of the congrega-
 tion, for the cloud abode upon it,
 and the glory of Jehovah filled the ta-
 bernacle. And when the cloud went up
 36 from the tabernacle the children of Israel
 went on in all their marches. And if
 37 the cloud went not up, then they
 marched not till it went up; for the
 38 cloud of Jehovah *was* upon the taber-
 nacle by day, and the fire was in it by
 night in the eyes of all the house of Is-
 rael, in all their marches^p.

deed dwell in man, and would supersede all the typical service as in the next verse.

^p See Num. x. 33. & seq. 2 Chron. vi. 41. and Psal. cxxxii. 8. which relates to the birth and birth-place of Christ: and this was to teach them that Jehovah in *man*, the true tabernacle of God, must guide them in their journey to heaven.

THE

The THIRD BOOK of MOSES

C A L L E D

L E V I T I C U S.

The burnt-offering.

CHAP. I.

The burnt-offering.

1. ^a AND Jehovah called to Moses, and
2 spake to him out of the tent of
the congregation, saying, speak to the
children of Israel, and say to them, any
man of you when he bringeth an offering
to Jehovah, of the beast, of the herd,
and of the flock, shall ye bring your
3 offering; if his offering be a burnt-sa-
crifice of the herd, a male that is per-
fect shall he offer, ^bat the door of the
tent of the congregation shall he offer it,
that he ^cmay be accepted before Jeho-
4 vah. And he shall lay his hand upon
the ^dhead of the burnt-offering, and it
shall be accepted for him to atone for
5 him; and he shall kill the young bul-
lock before Jehovah, and the sons of
Aerun, the priests, shall offer the blood,
and scatter the blood round about upon
the altar, which is at the door of the
6 tent of the congregation. And he shall
^eslay the burnt offering and cut it into
7 its pieces. And the sons of Aerun the
priest shall put ^ffire upon the altar, and
8 order the wood upon the fire. And the

sons of Aerun shall lay in order the
pieces, the head and the fat upon the
wood on the fire which *is* upon the altar.
And the priest shall wash with water his ⁹
inwards and his legs, and he shall make
them all smoke upon the altar; it is a
burnt-offering, an offering by fire, an
appeasing odour to Jehovah ⁵.

And if his offering *be* of the flock, of ¹⁰
the sheep or of the goats, for a burnt-
offering, he shall offer it a male that is
perfect, and kill it at the side of the al- ¹¹
tar to the ^hnorth before Jehovah, and
the sons of Aerun, the priests, shall
scatter the blood upon the altar round
about, and cut it into his pieces, with ¹²
his head and his fat; and the priest shall
lay them in order on the wood which *is*
on the fire that *is* upon the altar; and ¹³
the inwards and the legs he shall wash
with water, and the priest shall bring *it*
all, and make *it* smoke upon the altar;
it *is* a burnt-offering, an offering by
fire, an appeasing odour to Jehovah.

And if his offering *be* a burnt-offering ¹⁴

shall not be broken"—regarded the lamb and Christ,
and his mystical body also.

^f They kindled the fire against Christ, and stirred
up the multitude, and forced Pilate to consent to his
death.

^g What satisfied the wrath or was food for the divine
vengeance.

^h "To design the place of Christ's death, viz.
mount Calvary, which was on the north west side of
the Jerusalem." *Clark*. No doubt all the circum-
stances of our Lord's death and sufferings were *designed*
in the types, all which had a mystical meaning, as this
might.

T

to

^a Heb. *And he called to Moses, and Jehovah spake.*

^b The altar stood before the door of the tabernacle,
the way to the door Christ being by the altar.

^c Qu?

^d As his substitute to die in his stead.

^e They stripped Christ of his raiment; not that this
excludes that high and important mystery of being
cloathed upon with the righteousness of Christ, which
was signified by giving the skin to him who sacrificed
the creature, Lev. vii. 8; so far from it that the sol-
diers, who crucified him, taking his garments among
them, was saying the same thing. So—"a bone of him

to Jehovah of the birds, then he shall bring his offering of the turtle-doves or
 15 of the young pigeons. And the priest shall bring^k him to the altar, and wring off his head, and make him smoke upon the altar, and squeeze out his blood
 16 against the sides of the altar. And he shall take away his crop with his feathers, and cast it by the altar eastward
 17 into the place of the^m ashes. And he shall split himⁿ with his wings, he shall not divide him afunder, and the priest shall make him smoke upon the altar upon the wood which is upon the^o fire; it is a burnt-offering, an offering by fire, an appeasing odour to Jehovah.

II. AND any person that brings a bread-offering to Jehovah, ^pof fine flower shall his offering be, and he shall pour oil upon it, and put frankincense upon it^p.
 2 And he shall bring it to the sons of Aeron, the priests, and the priest shall take from it his handful of it's flower, and of it's oil, and all it's frankincense, and make^q the memorial of it smoke upon the altar; it is an offering by fire, an appeasing odour to Jehovah. And
 3 an appeasing odour to Jehovah. And

¹ See Lev. v. 7. In case of poverty, as our Lord's parents offered for him when he was presented in the temple. Turtles were not always to be had, nor are in season when pigeons are. The innocency of the dove, no doubt, is marked out here, as what was in Christ, and must be in his members.

^k *Him*, for the Hebrew, ver. 14. expresses that the bird was to be a *male*, as the beast was, ver. 3, 10.

^l As Christ's by the nails at the sides of the cross.

^m Where the refuse of the other sacrifices was cast, which was not fit to be offered, but treated as dung, not being food.

ⁿ *i. e.* The wings being still left on the bird, though the feathers had been plucked off. *Editor.*

^o Broiling it upon the fire till it evaporated in smoke, or was burnt up as the flesh of the other burnt-offerings were.

^p "A special type of Christ the bread of life, John vi. 35. anointed with the spirit, Luke iv. 18. whose intercession is as sweet incense. Rev. viii. 3." *Clark.* And, as he observes, what relates to Christ, does in a qualified sense relate to all Christians. See Isa. lxvi. 20. Joel ii. 14.

the remainder of the bread-offering shall be Aeron's and his sons^r; it is most holy, being of the offerings by fire to Jehovah.

And if thou bring an offering of bread baked in an oven, it shall be of fine flower unleavened in cakes mixed with oil, or wafers unleavened anointed with oil.

And if thy offering be bread baked in a^s pot, it shall be fine flower mixed with oil, unleavened; thou shalt break it^t into morsels, and pour oil upon it; it is a bread offering.

And if thy offering be bread on a⁷ heated pan, thou shalt make it of fine flower with oil. And thou shalt bring⁸ the bread-offering which is made of these things to Jehovah, and present it to the priest, and he shall bring it near to the altar. And the priest shall take⁹ from the bread-offering it's memorial, and make it smoke on the altar; it is an offering by fire, an appeasing odour to Jehovah. And the remainder of the¹⁰ bread-offering shall be Aeron's and his sons', it is most holy from the offerings by fire to Jehovah^u. No bread-offering¹¹

^q Christ is the bread of life, who was to feed man as well as the fire, and so a part only, a memorial or acknowledgement by way of quit-rent, was burnt, and not the whole; and as *bread* stands for all food, it is considered as a sacrifice by itself, though *Qu.* if ever offered alone.

^r Whatever was the type or figure of Christ was the priest's, his representative; and as this bread was what the priests were to have as the fee of their office, it pre-dicted the bread that is to be eaten in the kingdom of heaven, Luke xxii. 30, when all God's Saints will be priests and kings.

^s Consult *Observations on divers Passages of Scripture*, ch. iv. and you will have a much clearer notion of the several ways of preparing bread or flower for food, and see a surprizing conformity between the modern and these antient customs.

^t They sometimes, to this day, dip the pieces or morsels in oil.

^u The different ways of preparing the bread made no difference in it; it was bread still, though some might chuse to bake it one way, some another.

which

which thou bringest to Jehovah shall be made with leaven, for ye shall not make any leaven or any honey to ^w smoke for an offering by fire to Jehovah.

12 Ye shall present the offering of the first fruits to Jehovah, but ^x they shall not come up upon the altar for an appeasing odour. And every offering of thy bread shall be ^y seasoned with salt, nor shalt thou suffer the salt of the purification of thy Aleim to be lacking in the bread-offering; with all thy offerings shalt thou offer salt.

14 And if thou bring a bread-offering of the first ripe *corn* to Jehovah, thou shalt bring the offering of thy first ripe *corn*, of green corn dried by the fire with corn rubbed out of the ear. And thou shalt put oil upon it, and thou shalt lay frankincense on it; it is a bread-offering. And the priest shall make it's memorial from it's corn and from it's oil to smoke with all it's frankincense; it is an offering by fire to Jehovah.

III. AND if his offering be a sacrifice of ² peace, if he offer it from the herd, be it male or female, he shall offer it a perfect one before Jehovah. And he shall lay his hand upon the head of his of-

^w No leaven to be with the burnt-offering, as Exod. xxiii. 18, and Deut. xvi. 3., and that for the same reason. Christ was all submission, no ferment in his blood from anger or discontent at suffering the fire of God's wrath.

^x See 1 Cor. xv. 20, 23. Christ was the first fruits, and then *without sin*; though not as the sacrifice, then he was under sin.

^y As every thing we eat, flesh or bread, is: salt preserves, and it gives a relish to what we eat, so do wisdom and grace to what we do, as Col. iv. 5, 6. and Mark ix. 49. Mat. v. 13.

^z Or reconciliation: "they typified Christ, who by his death became *our peace*, Eph. ii. 13." Clark. And as all mercies come from God *through Christ*, and all praises and thanksgivings are returned in his name, we find, Exod. xxiv. 5, that peace-offerings were offered when the people entered into the purification with God, as well as burnt-offerings, and in their distresses, Jud. xx. 26. 1 Sam. xiii. 10. 2 Sam. vi. 17. but there is no *peace* from God or blessing but through a sacrifice.

fering, and kill it at the door of the tent of the congregation; and the sons of Aerun the priest shall scatter the blood upon the altar round about. And 3 he shall offer from the sacrifice of peace, for an offering by fire to Jehovah, the fat that covereth the ^a inwards, and all the fat that is upon the ^a inwards, and the 4 two kidneys, and the fat that is upon them, which is against the loins, and the gall-bladder upon the liver *with* the kidneys, it shall he take away; and the sons 5 of Aerun shall make it smoke upon the altar with ^b the burnt-offering which is upon the wood, that is on the fire; it is an offering by fire, an appeasing odour to Jehovah.

And if his offering for a sacrifice of 6 peace to Jehovah be *of* the flock, ^c a male or female, he shall offer it a perfect one. And if he offer a sheep for his offering, 7 then he shall bring it before Jehovah, and lay his hand upon the head of his 8 offering, and kill it before the tent of the congregation, and the priest shall scatter it's blood upon the altar round about. And he shall offer from the sa- 9 crifice of peace for an offering by fire to Jehovah; it's fat, the whole ^d tail, it

^a The use of the fat on the inwards, and of the inwards themselves, shews the *moral* meaning here to be the mortifying our carnal appetites and passions by the sacrifice of Christ.

^b The burnt-offerings and peace-offerings were offered together, and in every sacrifice the fat and vessels, which are the means and seats of the passions, were burnt; and here the burnt-offering being first offered and on the fire, these parts of the peace-offering were to be made to evaporate in smoke along with it, there being no peace but on this condition, and through the burnt-offering. These parts of the sacrifice were so burnt as to evaporate in smoke, which conveyed the smell into the air.

^c A male or female, as people feast or eat together as *friends*, or in making peace, upon either indiscriminately.

^d If this be spoken of those sheep which have such large fat tails as to be cut out in lots with the meat, the reason would be plain, but in general the tail is the *rudder* of the body.

shall he take off close to the trunk of the body; and the fat that covereth the inwards, and all the fat that is upon the
 10 inwards, and the two kidneys, and the fat that is upon them, which is against the loins, and the gall-bladder upon the liver, with the kidneys, it shall he take
 11 away. And the priest shall make it smoke upon the altar; *it is the*^c bread of the offering by fire to Jehovah.

12 And if a goat *be* his offering, then he
 13 shall bring it before Jehovah, and lay his hand upon his head, and kill it before the tent of the congregation, and the sons of Aeron shall scatter it's blood
 14 upon the altar round about. And he shall offer from it, for his offering by fire to Jehovah, the fat which covereth the inwards, and all the fat that is upon the
 15 inwards, and the two kidneys, and the fat that *is* upon them, which *is* against the loins, and the gall-bladder with the
 16 kidneys, it shall he take away. And the priest shall make the ^f bread of the offering by fire smoke upon the altar for
 17 an appeasing odour to Jehovah; *it is* a perpetual statute through your generations in all your habitations; ye shall eat no ^g fat nor any blood.

IV. AND Jehovah spake to Moses, saying,
 2 speak to the children of Israel, saying, when any person sins through inadvertence against any of the ^h commandments of Jehovah which should not be
 3 done, and doth any of them; if the

^c See Num. xxviii. 2. Ezek. xliv. 7. Lev. xxi. 6, 8. what the fire or Jehovah in wrath was to feed upon and be pacified with.

^f See the last note.

^g Of that sort above-mentioned, namely, which is on the inwards within or without them. They were to mortify every lust, and take away the fuel of them, or what feeds the passions.

^h There are negative commandments as well as positive ones.

ⁱ Heb. *to the guilt of the people*, i. e. by having led them into a trespass through neglect or inattention. Eli's case, 1 Sam. iii. 14, would not come within this statute.

priest that is anointed shall sin to ⁱ bring guilt on the people, then he shall offer for his sin, which he hath committed, a young bull-calf that is perfect, to Jehovah for a sin-offering. And he shall
 4 bring the bullock to the door of the tent of the congregation before Jehovah, and lay his hand upon the head of the bullock, and kill the bullock before Je-
 5 hovah. And the priest that is anointed shall take of the blood of the bullock and bring it to the tent of the congrega-
 6 tion. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah on the ^k face of the vail of the holy place. And the
 7 priest shall put of the blood upon the horns of the altar of the spice-incense before Jehovah, which *is* in the tent of the congregation; and all the blood of the bullock shall he pour at the bottom of the altar of burnt-offering which *is* in the tent of the congregation. And all
 8 the fat of the bullock for sin shall he take from it, the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat
 9 which *is* upon them, which *is* against the loins, and the gall-bladder upon the liver, with the kidneys, it shall he take away, as
 10 was ^l taken from the bullock for the sacrifice of peace; and the priest shall make them smoke upon the altar of the burnt offering. And the skin of the
 11 bullock and all his flesh, with his head,

^k The vail and the altars were the same person, and the blood on the fore part of the vail, and so in sight, on the horns of the altar of incense, and at the foot of the altar of burnt-offering, was laying the sin *on Him* who was their *way* to God, *the door* to the temple, their *altar* of protection, through whose *incense* or intercession they were to be heard, because he was their burnt-offering. See Heb. xiii. 14. 1 Pet. i. 2. Heb. x. 19, 20.

^l This was also a peace— or reconciliation-offering in the name of the same great exemplar of purity, holiness, and meekness.

12 his legs, and his inwards, and his maw; even the whole bullock shall he carry ^m forth without the camp to the clean place where the ashes are poured out, and shall burn him on the wood with fire; where the ashes are poured out shall he be burnt.

13 And if the whole congregation of Israel shall err, and the thing be hidden from the eyes of the assembly, and they have done any of the commandments which should not be done, and are ⁿ guilty, and the sin which they have committed is ^o known, then shall the assembly offer a ^p bull-calf for a sin-offering, and bring him before the tent of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before Jehovah, and kill the bullock before Jehovah. And the priest that is anointed shall bring of the blood of the bullock to the tent of the congregation. And the priest shall dip his finger in the blood, and sprinkle seven times before Jehovah the face of the ^a vail. And *some* of the blood shall he put on the horns of the altar which *is* before Jehovah, which *is* in the tent of the congregation; and all the blood shall he pour out at the bottom of the altar of burnt-offering ^r which is at the door of the tent of the congregation. And all his fat shall he take off from him, and make it smoke on the altar. And he shall do to the bullock as he did to the bullock for the sin-offering, so shall he do to him; and the

priest shall make the atonement for them and it shall be forgiven them. And he shall carry the bullock forth without the camp, and burn him as he burned the first bullock; it *is* the ^s sin offering for the assembly.

When a ruler shall sin, and do any of the commandments of Jehovah his Aleim which should not be done, through error, and be ^t guilty, or his sin which he hath ^u committed be made known to him, then he shall bring his offering, an he-goat, a male that is perfect, and shall lay his hand upon the head of the goat, and kill him in the place where the burnt-offering is killed before Jehovah; it *is* the sin-offering. And the priest shall take of the blood of the sin-offering with his finger and put *it* upon the horns of the altar of the burnt-offering, and its blood shall he pour out at the bottom of the altar of burnt-offering. And he shall make all his fat to smoke upon the altar as the fat of the sacrifice of the peace-offering; and the priest shall make atonement for him for his sin, and it shall be forgiven him.

And if any person of the people of the land shall sin through error in doing any of the commandments of Jehovah which should not be done, and be guilty, or his sin which he hath committed be made known to him, then he shall bring his offering, a she-goat, a perfect one, a ^w female, for his sin which he hath committed. And he shall lay his hand upon the head of the sin-offering,

^m It being the substitute of the High Priest who had sinned, and of course a figure of our High Priest under sin, and of what he was to suffer as such. See Jer. xxxi. 40. The ashes should be holy.

ⁿ Or their guilt come upon them, as in the cases of Jonathan and Achan.

^o By casting lots, consulting the oracle, or by punishments coming upon them.

^p See 2 Chron. xxix. 21. The offering is the same

for the *mystical body* of Christ, as for the High Priest, they being the same.

^a Which had the double cherub on it.

^r And not on the horns of the altar of incense.

^s As near a picture of it as could be typically given.

^t *i. e.* As before, his guilt come upon him in punishments from heaven, or &c. See 2 Sam. xxi. 1.

^u Heb. *his sin which he hath sinned in.*

^w As for a person who hath no authority.

and.

and kill the sin-offering in the place of
 30 the burnt offering. And the priest shall
 take of it's blood with his finger and put
 upon the horns of the altar of burnt-
 offering, and all it's blood shall he pour
 31 out at the bottom of the altar. And all
 it's fat shall he take off, as the fat is
 taken off from the sacrifice of the peace-
 offering; and the priest shall make it
 smoke upon the altar, for an appeasing
 odour to Jehovah, and the priest shall
 make atonement for him and it shall be
 32 forgiven him. And if he bring a sheep
 for his offering for sin, a female, a per-
 33 fect one shall he bring it. And he shall
 lay his hand upon the head of the sin-
 offering, and kill it for a sin-offering in
 the place where the burnt-offering is
 34 killed. And the priest shall take of the
 blood of the sin-offering with his finger,
 and put *it* upon the horns of the altar of
 burnt-offering, and all it's blood shall
 35 he shed at the bottom of the altar. And
 he shall take away all it's fat, as the fat
 of the sheep is taken away from the
 sacrifice of the peace-offering; and the
 priest shall make it smoke upon the altar
 for the offerings by fire to Jehovah; and
 the priest shall make atonement for him
 for his sin which he hath committed,
 and it shall be forgiven him.

V. AND when any person hath sinned,
 who heard an ^a adjuration pronounced,
 and he was a witness or saw or knew,
 and did not declare, and bears his

^a See Exod. xxii. 11. Jud. xvii. 2. 1 King. viii. 31.
 and Mat. xxvi. 63.

^y The connection is with ver. 5. "that he shall confess, &c." *The bearing his iniquity* is the same as *his sin being upon him*, or being *found guilty* before God, and vengeance pursuing him.

^z God was pleased to punish such breaches of his laws, though unknown to the parties, to impress the more strongly on their minds a due sense of his omniscience, and a due attention to those laws on which their salvation depended; and when God was angry

^y iniquity; or a person that shall touch
 2 any unclean thing, or the carcase of
 an unclean wild creature, or the car-
 case of an unclean beast, or the carcase
 of an unclean creeping thing, and it
 was hidden from him, and he is un-
 clean and is ^z guilty; or when he
 3 toucheth the uncleanness of a man in any
 of his uncleanness through which he is
 unclean, and it was hidden from him,
 when he knoweth it and is guilty; or
 4 when any person shall swear by pro-
 nouncing rashly with the lips to do evil,
 or to do good, whatsoever a man shall
 pronounce ^a rashly with an oath, and it
 be hidden from him, when he knoweth
 it and is guilty in any of these things;
 then it shall be, when he is guilty in any
 5 of these things, that he shall confess
 what he hath sinned in, and bring his
 6 guilt-offering to Jehovah for his sin
 which he hath committed, a female
 from the flock, an ewe or she-goat for a
 sin-offering; and the priest shall make
 atonement for him for his sin: and if
 7 his hand reach not to a lamb, then he
 shall bring his guilt-offering for what
 he hath sinned, two turtles or two young
 pigeons, to Jehovah, one for a sin-
 offering, and one for a burnt-offering.
 And he shall bring them to the priest,
 8 and he shall offer *that* which is for the
 sin-offering first, and he shall wring off
 it's head just against it's ^b neck, and shall
 not divide *it*. And he shall sprinkle
 9

with them they made enquiry at the oracle, by lots, &c. what had been done amiss, or what \square penalty or guilt was incurred, or what iniquity was upon them for which God was angry, that they might make atonement for it. David supposes such a case, 1 Sam. xxvi. 10.

^a This was Herod's case, Mark vi. 23. but it was *beneath* him to own a fault, his pride would not permit it.

^b *i. e.* Where it joins the wings. See ch. i. 15, 17.

some of the blood of the sin-offering upon the side of the altar, and the rest of the blood he shall squeeze out at the bottom of the altar; it is a ^c sin-offering.

10 And he shall sacrifice the other for a burnt-offering according to rule; and the priest shall make atonement for him for his sin which he hath committed, and it shall be forgiven him.

11 And if his hand reach not to two turtles or to two young pigeons, then he shall bring his offering for what he hath sinned, the tenth of an ephah of fine flower for a sin-offering, he shall not put oil to it, nor shall he put frankincense upon it for it is a ^d sin-offering.

12 And he shall bring it to the priest, and the priest shall take his handful of it for its memorial, and make it smoke on the altar according to the offering made by fire to Jehovah; it is a sin-offering. And the priest shall make atonement for him for his sin which he hath committed in any of these things, and it shall be forgiven him; and it shall be the priest's, as the bread-offering.

14 And Jehovah spake to Moses, saying, 15 when any person shall commit a trespass and sin through inadvertence in the holy things of Jehovah, then he shall bring his guilt-offering to Jehovah, a ram that is perfect from the flock, by thy estimation of two shekels of silver, according to the shekel of the sanctuary, 16 for a ^e guilt-offering. And what he hath sinned in the holy thing, he shall make it good, and a fifth of it shall he add to it, and give it to the priest, and the priest shall make atonement for him with the ram of the guilt-offering, and it shall be forgiven him.

^c What bears the guilt or forfeiture due from another.

^d They belonged to the peace-offering, not the sinner.

^e As restoring fourfold, half a shekel being the atonement money.

And when any person has sinned and done any of all the commandments of Jehovah which should not be done, and knew it not, and be guilty, and bear his sin, then he shall bring a ram from the flock that is perfect, by thy estimation, for a guilt-offering to the priest, and the priest shall make atonement for him for his error which he run into, and knew it not, and it shall be forgiven him; this is the guilt-offering for him that is guilty against Jehovah.

AND Jehovah spake to Moses, saying, any person when he sinneth, and committeth a trespass against Jehovah, and lyeth to his neighbour about any trust, or about any thing lodged in hand, or about any thing taken away by violence, or shall oppress his neighbour, or find what was lost, and lyeth about it, and sweareth falsely in any thing which a man shall do to sin in it; then it shall be when he hath sinned and is guilty, that he shall bring that which he took by violence, or what he got by oppression, or what was entrusted with him, or what was lost which he found, or whatsoever he hath sworn falsely about, and he shall make it good in its full value, and he shall add a fifth of it to it, he shall give it to him whom it belonged to in the day he maketh his guilt-offering. And he shall bring his guilt-offering to Jehovah, a ram that is perfect from the flock, by thy estimation, for a guilt-offering, to the priest. And the priest shall make atonement for him before Jehovah, and it shall be forgiven him, whatsoever he hath done to be guilty therein.

And Jehovah spake to Moses, saying,

^f See Luke xix. 8. Zaccheus' case.

^g Ch. v. 5. Num. v. 7.

^h See ch. v. 15. of the value of two shekels.

9 command Aeron and his sons, saying, this is the law of the burnt-offering; the burnt-offering shall be upon the fuel on the altar all night until the morning, and the fire of the altar shall burn
 10 on itⁱ. And the priest shall put on his linen garment, and his linen breeches shall he put on his flesh, and he shall take up the ashes of what the fire of the burnt-offering hath consumed upon the
 11 altar and put them by the^k altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp into a clean
 12 place. And the fire on the altar shall burn on it, it shall not be put out; and the priest shall burn wood upon it morning after morning, and lay the burnt-offering in order upon it, and make the fat of the peace-offering to smoke upon
 13 it. The fire shall burn continually upon the altar, it shall not be put^m out.
 14 And this is the law of the bread-offering; the sons of Aeron shall offer it before Jehovah upon the top of the altar;
 15 and he shall take his handful of it, of the flower of the bread-offering, and of it's oil, and all the frankincense which is upon the bread-offering, and make

it smoke on theⁿ altar; it's memorial is an appeasing odour to Jehovah. And
 16 the remainder of it shall Aeron and his sons eat; it shall be eaten unleavened in the holy place, in the court of the tent of the congregation shall they eat it; it
 17 shall not be baked with leaven; I appoint it for their portion of my offerings by fire, it is most holy as the^o sin-offering and as the guilt-offering: every male
 18 among the children of Aeron shall eat it by a statute for ever through your generations. Whoever toucheth the offering by fire to Jehovah shall be^p holy.

And Jehovah spake to Moses, saying,
 19 this is the offering of Aeron and his sons, 20 which they shall offer to Jehovah in the day he is anointed; the tenth of an ephah of fine flower for a^q daily bread-offering, half of it in the morning, and half of it in the evening; it shall be
 21 made with oil in a pan, thou shalt bring it baked; the^r cakes of the bread-offering shalt thou offer in^r morsels for an appeasing odour to Jehovah. And the
 22 priest that is anointed in his stead from among his sons shall offer it by a statute for ever to Jehovah; it shall be wholly
 23 evaporated in smoke; and every bread-

ⁱ See Jud. vi. 26, 28.

^k On the East of it, ch. i. 16.

^l See ch. iv. 12. As Christ's body was laid in a new unpolluted sepulchre [no dead body having touched it] in a garden without the city. The priest lays aside his ministerial garments as being no longer priest, or having finished all that related to the sacrifice, and this refers particularly to the last great scene of Christ's death and burial, of which latter was the place clean, as no other ashes or any thing unclean had been put in it.

^m Till the great atonement should be made, and the fire of God's wrath quenched with the blood of the cross.

ⁿ See ch. ii. 9. The handful of the bread-offering stands for the whole, as the name of a thing does for the thing itself, and a quit-rent is a memorial and discharge of all demands upon that estate.

^o What is substituted in the sinner's place, as well as what was to be paid when God found mankind guilty,

or called them to account, is most holy, not common, or in every man's power to discharge.

^p Heb. "Of the offerings by fire to Jehovah, whoever toucheth them," i. e. any. But it was the seed of the woman, not the woman herself, the son, not the daughter, that was holy to God, and so the daughter ate not of the offering by fire.

^q During the consecration. See Exod xxix.

^r They make their bread to this day in small cakes with oil, and then break it into mouthfuls, and so bring it to table. פתים cakes may be from פה or פי the mouth, and פתים, from פת to draw away, may mean what a man can draw down at once.

^s "The priest eating of the sin-offering figured his typical bearing of the sinner's iniquity, ch. x. 17. but because no priest being a sinner could bear his own iniquity, or make atonement for himself; therefore his meat-offering might not be eaten, but all burnt, to teach him to expect salvation, not by himself but by Christ."

Clark.

offering of the priest's shall be wholly consumed, it shall not be eaten.

24 And Jehovah spake to Moses, saying,
25 speak to Aarun and to his sons, saying,
26 this is the law of the sin-offering, in the
27 place where the burnt-offering is killed
28 shall the sin-offering be killed before Je-
29 hovah; it is most holy; the priest that
30 offers it for sin shall eat it, in the holy
place shall it be eaten, in the court of
the tent of the congregation; every one
that toucheth it's flesh shall be ^hholy;
and the ^ugarment that is sprinkled with
it's blood, with whatever is sprinkled
upon, shall be washed in the holy place.
And the earthen vessel which it is
dressed in shall be broken; and if it were
dressed in a brazen vessel, then it shall
be scoured and rinsed in ^wwater: every
male among the priests shall eat it, it is
most holy: and no ^xsin-offering, any
whose blood is brought into the tent of
the congregation to make atonement
with in the holy place, shall be eaten; it
shall be ^yburnt with fire.

VII. AND this is the law of the guilt-
2 offering; it is most holy; in the place
where they kill the burnt-offering shall
they kill the guilt-offering, and it's
blood shall be scattered upon the altar
3 round about. And all the fat of it shall

be offered; the tail and the fat that co-
vereth the inwards, and the two kidneys, 4
and the fat which is upon them, which
is against the loins, and the gall-bladder
upon the liver, it shall he take away
with the kidneys. And the priest shall 5
make them smoke upon the altar for an
offering by fire to Jehovah; it is a ^zguilt-
offering; every male among the priests 6
shall eat it, in my holy place shall it be
eaten; as is the sin-offering so is the 7
guilt-offering, there is one law for them;
the priest that maketh the atonement
with them, he shall have them ^a. And 8
the priest who offereth any man's burnt-
offering, that priest shall have the ^bskin
of the burnt-offering which he offers to
himself. And every bread-offering which 9
is baked in an oven, and every one which
is made on a heated pan or in a pot,
the priest that offers it, he shall have it.
And every bread-offering mixed with 10
oil or dry, all the sons of Aarun shall
have it, one as well as ^canother.

And this is the law of the sacrifice of 11
the peace-offering, which is offered to
Jehovah; if one offer it for a confession- 12
offering, then he shall offer upon the
sacrifice of the confession-offering un-
leavened cakes mixed with oil, and wa-
fers unleavened anointed with oil, and

^t See ver. 18. none should meddle with it's flesh but the holy.

^u *i. e.* Of the priest that killed it; and the knife, the vessel that caught the blood, &c. were all to be washed where Aarun was, that none of the blood might be carried out of the holy place, and that they who were stained with it might be washed clean with the same baptism the High Priest and the sacrifice were.

^w What could be cleansed was cleansed, and what could not was broken.

^x See ch. iv. 5, 6, 16, 17.

^y As he was whose blood is now making atonement in the holy of holies; ("By his own blood he entered in once into the holy place, having obtained eternal redemption for us, Heb. ix. 12, and ver. 26, 28.) And doth not this say also that every one who pretends to make atonement for himself or others shall be burnt

with fire? Doth not the Deist pretend to this as to himself? And *works of supererogation* suppose it possible for men to do not only enough, but more than enough, to save themselves.

^z An offering for one who hath been *found guilty* and confessed his guilt to God, and to the injured party, making at the same time a compensation.

^a As acting in the name of the great High Priest, he thereby united the priest and sacrifice in one; and God promised by this ordinance that all his priests should receive the benefit of their sacrifices, and this extended to all to whom that promise, Exod. xix. 6. doth.

^b As a cloathing of righteousness.

^c *i. e.* Every priest shall have it, it being the bread of life. See note on ver. 7.

13 fine flower ^d fried in cakes mixed with
oil; with the cakes he shall offer lea-
14 vened bread *as* his offering, with the con-
fession-sacrifice of his peace-offering. And
he shall offer from it ^e one from every
offering, a gift to Jehovah; the priest
15 who scatters the blood of the peace-
offering, he shall have it. And the
flesh of the sacrifice of confession *for* his
peace-offering, shall be eaten on the day
he offers it; he shall not leave any of it
16 until the morning ^f; and if the sacrifice
of his offering *be* a vow or voluntary, on
the day that he offers his sacrifice it
shall be eaten, and on the morrow,
even what remains of it ^g shall be eaten;
17 and what remains of the flesh of the
sacrifice on the third day shall be burnt
18 with fire; but if he eats at all of the
flesh of the sacrifice of his peace-offering
on the third day, he shall not be ac-
cepted that offers it, it shall not be
reckoned to him, it is abominable, and
the person that eateth of it shall ^h bear
19 his sin. And the flesh that toucheth
any *thing* unclean ⁱ shall not be eaten, it
shall be burnt with fire, but ^k every one

that is clean shall eat the flesh. And ²⁰
the person that eateth the ¹ flesh of the
sacrifice of the peace-offering which is
Jehovah's, with his uncleanness upon
him, that person shall be cut off from
his people. And the person that toucheth ²¹
any *thing* ^m unclean, by the uncleanness
of a man, or by an unclean beast, or by
any abominable unclean thing, and eateth
of the flesh of the sacrifice of the peace-
offering which is Jehovah's, that soul
shall be cut off from his people.

And Jehovah spake to Moses, saying, ²²
speak to the children of Isral, saying, ²³
ye shall not eat ⁿ any of the fat of the
bullock, or of the sheep, or of the goat;
and the fat of a dead carcase, and the ²⁴
fat of what is ^o torn shall be put to any
use, but ye shall in no wise eat of it;
for every one that eateth the fat of the ²⁵
^p beast from which an offering by fire is
made to Jehovah, the person who eateth
it shall be cut off from his people. And ²⁶
ye shall eat no blood, in all your habita-
tions, of bird or of beast; every person ²⁷
that eateth any blood, that person shall
be cut off from his people.

^d Or baked on a hot iron hearth.

^e *i. e.* Loaf of the leavened bread, *Qu?* it being a peace—or reconciliation-sacrifice, a meeting and eating as of friends together.

^f The confession—or reconciliation-offering, like the paschal (Exod. xii. 10), was to be eaten on the same day it was offered: peace was made and the wrath over when Christ died; IT WAS FINISHED. John xix. 30.

^g *i. e.* After the first day.

^h His sin shall be upon him, or God will find him guilty, and vengeance pursue him. "For Christ, the real peace-offering, was to be no longer in the condition of a sacrifice; in a state of death, on the third day, but on that day he was to rise from the dead, never more to die nor suffer, and by his death and resurrection to *fulfil* and *abolish* all the legal sacrifices. See Rom. vi. 9, 10. Heb. ix. 26. x. 12—14." *Editor.*

ⁱ See Hag. ii. 12, 13, 14. Unclean is every person that keeps not himself from what is unholy.

^k Heb.—"The flesh of all that is clean shall eat the

flesh," *i. e.* but *Qu?* *all flesh* or every person that is clean shall eat the flesh of his peace-offering.

¹ Christ was without spot or sin, and so must he be *typically* who represented Christ; as every thing was perfect in it's kind which was used for that purpose.

^m Not only a person unclean in himself, or who had touched an unclean person, but he who touched what an unclean person or unclean beast had touched, was unfit to eat of the sacrifice to Jehovah, or of those parts of it which were *Aerun's*. Christ as priest was without sin of any kind, and his *flesh* is meat only to the holy.

ⁿ Of the fat on the inwards.

^o What died of itself, or what vermin killed.

^p *i. e.* Of any of that species of beasts, this extends the command not only to the particular *b* east that was sacrificed, but to the whole species from which they took the sacrifices; so not only the sacrificer himself, but his whole house, women and children, must have no *fat*, *leaven*, malice, lust, or whatever passions the fat is sub-servient to, predominant in them.

28 And Jehovah spake unto Moses, say-
 29 ing, speak unto the children of Isral,
 saying, he that offereth the sacrifice of
 his peace-offering to Jehovah, let him
 bring his offering to Jehovah from the
 30 sacrifice of his peace-offering; his own
 hands shall bring the offerings by fire to
 Jehovah, the fat ^a upon the breast; he
 shall bring it with the breast to present
 31 it for an offering before Jehovah. And
 the priest shall make the fat smoke upon
 the altar, and ^r the breast shall be Aerun's
 32 and his sons'. And the right shoulder
 shall ye give ^{for} ^s an offering to the priest,
 out of the sacrifices of your peace-offer-
 33 ings. And he among the sons of Aerun
 that offereth the blood of the peace-
 offering and the fat, he shall have the
 34 right shoulder for *his* share; for the
 breast that is held out, and the shoulder
 that is taken off, I take from the chil-
 dren of Isral, from the sacrifices of their
 peace-offerings, and give them to Aerun
 the priest and to his sons by a statute
 for ^t ever from the children of Isral.

35 This *is* the anointing of Aerun and the
 anointing of his sons, from the offerings
 by fire to Jehovah, in the day he brought
 36 them near to minister to Jehovah; what
 Jehovah commanded to be given them,
 when he anointed them, by the children
 of Isral, by a statute for ever through

their generations. This *is* the law of the 37
 burnt-offering, of the bread-offering,
 and of the sin-offering, and of the guilt-
 offering, and of the consecration-offer-
 ing, and of the sacrifice of the peace-
 offering; which Jehovah commanded 38
 Moses in mount Sini, in the day he
 commanded the children of Isral to offer
 their offerings in the wilderness of
 Sini.

AND Jehovah spake to Moses, saying, VIII.
 take Aerun and his sons with him, and 2
 the garments, and the anointing oil, and
 the bullock for the sin-offering, and the
 two rams, and the basket of unleavened
 bread, and gather all the congregation 3
 together to the door of the tent of the
 congregation. And Moses did as Jehovah 4
 commanded, and gathered all the con-
 gregation together to the door of the
 tent of the congregation. And Moses 5
 said to the congregation, this is the
 thing which Jehovah hath commanded
 to be done. And Moses brought Aerun 6
 and his sons, and washed them with
^u water. And he put the ^w coat upon 7
 him, and girded him with the girdle,
 and clothed him with the robe, and
 put the ephod on him, and girded him
 with the inwrought girdle of the ephod,
 and bound it to him with it. And he 8
 put the breast-plate upon him, and put

^a The fat was to be laid upon the breast and to be held out as a present to God by extending the hands towards the door of the tabernacle, and this was to be done by the person himself, which speaks it's own meaning to be his love and free consent.

^r To denote the *heartly affection* with which Christ the great High Priest performed the will of God, see John iv. 34. and which all his disciples ought to imitate. *Editor.*

^s For a *cess* or tax; more literally what *is levied* or taken as his portion from it, not a *heave offering*, but simply a *cess*, but I know of no better word in English than *offering*; תנופה is rather a *heave-offering* than תרומה, for the breast with the fat on it was *held out* or *heaved up* as presenting it to God by reaching it out towards the door of the tent of the congregation.

^t To all eternity; To signify that faith and love are

in Christ, through him and from him, and that every one whose body is a sacrifice holy and acceptable to God must pay the tax of faith, love, and obedience, now and for ever, to the great High Priest.

^u The law was the shadow and Christ the substance, every thing representing him or relating to him in some view or other: he was the priest as well as the sacrifice: this is the baptism and purity of our High Priest; and he washed the disciples' feet that they might be clean. See Tit. iii. 5. Exod. xxix. 4.

^w See Gen. xxxvii. 3. Exod. xxviii. 4. Isa. xxii. 21. lxi. 10. Job xxix. 14. Mat. xxvii. 28. as a royal priest. The ephod was over the robe, embroidered with the double cherub, and containing the precious stones which were engraved with the names of the twelve tribes, the church, on the shoulders and on the breast.

the *Urim and Thummim into the
 9 breast-plate. And he put the mitre
 upon his head; and upon the mitre,
 upon the fore part of it, he put the flower
 of gold on the holy ^y plate, as Jehovah
 10 commanded Moses. And Moses took the
 anointing oil, and anointed the tabernacle,
 and every thing that was in it, and sancti-
 11 fied them^z. And he sprinkled some of it on
 the altar seven times, and anointed the
 altar and all its vessels, and the laver, and
 12 its frame to sanctify them. And he ^a poured
 some of the anointing oil on Aeron's
 head, and anointed him to sanctify him.
 13 And Moses brought the sons of Aeron,
 and clothed them with the coats, and
 girded them with the girdles, and bound
 14 the bonnets upon them as Jehovah com-
 manded Moses. And he brought the
 bullock for the sin-offering, and Aeron
 and his sons laid their hands upon the
 head of the bullock for the sin-offering.
 15 And he slew him; and Moses took the
 blood, and put it upon the horns of the
 altar with his ^b finger round about, and
 he ^c purified the altar, and poured the
 blood at the foot of the altar, and sanc-
 16 tified it to make atonement for it. And
 he took all the fat which *was* upon the
 inwards, and the gall-bladder on the
 liver, and the two kidneys, and their
 fat; and Moses made them smoke upon
 17 the altar: and the bullock, and his skin,
 and his flesh, and his maw he burnt

with fire without the camp, as Jehovah
 commanded Moses.

And he brought the ram for the 18
 burnt-offering, and Aeron and his sons
 laid their hands on the head of the ram.
 And Moses killed *him*, and he scattered the 19
 blood upon the altar round about. And he 20
 cut the ram into his pieces; and Moses
 made the head, and the pieces, and the
 fat to smoke, and the inwards and the 21
 legs he washed in water; and Moses
 made the whole ram smoke on the altar;
 it *was* a burnt-offering for an appeasing
 odour; it *was* an offering by fire to Je-
 hovah, as Jehovah commanded Moses.

And he brought the other ram, the 22
 ram for the consecration-offering; and
 Aeron and his sons laid their hands on
 the head of the ram. And Moses killed 23
 him, and took of his blood, and put *it*
 on the flap of Aeron's right ear, and on
 the thumb of his right hand, and on
 the great toe of his right foot^d. And 24
 Moses brought the sons of Aeron, and
 Moses put of the blood upon the flap of
 their right ear, and on the thumb of
 their right hand, and on the great toe
 of their right foot^e; and Moses scattered
 the blood on the altar round about.
 And he took the fat, and the tail, and 25
 all the fat which *was* upon the inwards,
 and the gall-bladder, and the two kid-
 neys, and their fat, and the right shoul-
 der; and from the basket of the un- 26

^z These bright glittering stones were set on a plate of metal and put into a stomacher, and appeared through twelve eyelet holes, irradiated with gold round them, and called *lights* and *perfect ones*, being those whom Christ hath at his heart, and who are *perfect* and upright with him. Exod. xxviii. 15.

^y See Exod. xxix. 6. and xxxix. 30. Psal. cxxxii. 13. Isa. xxviii. 1.

^z See Exod. xxx. 23, &c.

^a Psal. cxxxiii. 2. Ecclus. xlv. 15.

^b Pointing it out to the eyes of God.

^c The altar was the body of Christ, which was made perfect through sufferings, Heb. ii. 10; and by death

he was cleansed from that sin of our's which he had taken upon him, and נָטַף *purified* or *purged*, (as Heb. ix. 22.) is simply *sinned*, i. e. *did away its sin*; as שָׁרַף is rooting up, and striking root, both.

^d What qualified Christ to be the priest was being holy in all his ways, and absolutely without sin; and sanctifying the ear, hand, and foot with the blood was saying he should be made perfect through those sufferings which had been described or predicted by burning the other ram, the two being but one person in different views.

^e See 1 Pet. i. 15.

leavened bread which *was* before Jehovah he took one unleavened cake, and one cake of the oiled bread, and one wafer, and put them upon the fats and
 27 on the right shoulder, and put the whole into the hands of Aerun, and into the hands of his sons, and held them out *for* a present to Jehovah^f.
 28 And Moses took them out of their hands and made them smoke upon the altar, upon the burnt-offering of the consecration; they were *for* an appeasing odour; it was an offering by fire to Jehovah. And Moses took the breast and
 29 held it out, for a present before Jehovah, from the ram of consecration, it was Moses' part, as Jehovah commanded
 30 ^g Moses. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aerun, upon his cloaths, and upon his sons and upon their cloaths, and sanctified Aerun and his cloaths, and his sons, and his sons' cloaths with him^h.
 31 And Moses said to Aerun and to his sons, dress the flesh at the door of the tent of the congregation, and there shall ye eat it, and the bread which is in the basket of the consecration-bread, as I am commanded, saying, Aerun and his sons
 32 shall eat itⁱ. And that which remaineth of the flesh and of the bread shall ye burn
 33 with fire^k. And ye shall not go out of the door of the tent of the congregation for seven days, till the days of your conse-

^f Shewing that all, both priest and sacrifice, were but representatives of Jehovah our priest and bread of life.

^g Moses was a more lively figure of *the minister of God* than the uninspired priest, and as he gave the breast to God, he received it again as "the son of the father in truth and love."

^h All their sanctity and the sanctity of their cloaths or office deriving it's virtue from the blood that was shed in the sacrifice, *i. e.* from the sufferings of Christ, and his obedience unto death.

ⁱ As all the priests of God, the sons of the great High Priest, will in heaven.

crations are fulfilled, for seven days shall ye be in^l consecrating; as is done this
 34 day Jehovah hath commanded to be^m done to make atonement for you. And ye
 35 shall dwell at the door of the tent of the congregation day and night for seven days, and ye shall keep the charge of
ⁿ Jehovah that ye die not, for so am I commanded. And Aerun and his sons
 36 did all the things which Jehovah commanded by the hand of Moses.

AND it was on the eighth day Mo- IX.
 ses called for Aerun, and for his sons, and for the elders of Isral, and he said to
 2 Aerun, take thee a bull-calf for a sin-offering, and a ram for a burnt-offering, *that are* perfect, and offer them before
 Jehovah, and speak to the children of
 3 Isral, saying, take ye a young he-goat for a sin-offering, and a calf and a lamb, *both* a year old *and* perfect, for a
 burnt-offering, and a bullock and a ram
 4 for a peace-offering to sacrifice before Jehovah, and a bread-offering mixed with oil; for^o to-day Jehovah will appear to you.

And they brought what Moses com- 5
 manded before the tent of the congregation, and all the congregation drew near and stood before Jehovah. And
 6 Moses said, this *is* the thing which Jehovah hath commanded ye should do; and the glory of Jehovah shall appear to you. And Moses said to Aerun, go
 7 unto the altar and offer thy sin-offering

^k As at the passover.

^l Exhibiting or typifying the *full powers*, instructions, and virtues in their Principal, during the whole time of his ministry, all which time God was with him, and he in God. Psal. lxx. 4. ci. 6. cxi. 13. John xiv. 20. 2 Cor. vi. 16.

^m *i. e.* To do for seven days as they did the first, as it follows.

ⁿ Had Christ failed in one particular, or departed from God at all, he could not have made atonement for others.

^o *i. e.* On the eighth day, or day after the consecration ended.

and

and thy burnt-offering, and make atonement for thyself and for the people, and offer the offering of the people, and atone for them, as Jehovah hath commanded.

8 And Aerun drew near to the altar, and killed the calf for the sin-offering
9 which was for himself. And the sons of Aerun brought the blood to him, and he dipped his finger in the blood and put it on the horns of the altar, and the blood he poured at the bottom of the
10 altar. And he made the fat, and the kidneys, and the gall-bladder from the liver, from the sin-offering, to smoke upon the altar, as Jehovah commanded
11 Moses; and the flesh and the skin he
12 burnt with fire without the camp. And he killed the burnt-offering, and the sons of Aerun brought the blood to him, and he scattered it on the altar round
13 about. And they brought the burnt-offering to him by it's pieces, and the head, and he made them smoke on the
14 altar. And he washed the inwards and the legs, and made them smoke on the burnt-offering upon the altar,
15 And he brought the offering of the people, and he took the he-goat for the sin-offering which *was* the people's, and killed him, and ^Pmade atonement for sin
16 with him, as with the first. And he brought the burnt-offering and did with it ac-
17 cording to rule. And he brought the bread-offering, and took his handful of

^P See ver. 7, 8. Presented it as a vicarious offering for sin by putting the blood on the horns of the altar and at the foot of it, burning the fat and gall till it smoked and melted away.

^Q Herein representing Christ his great antitype, who, when he had completed the sacrificial types and put away sin by the sacrifice of himself, blessed his people. Luke xxiv. 50. *Editor.*

^R What did they go in for? was it not to burn the incense and put the blood on the horns of the incense-altar?

^S The fire or wrath of God fed on the sacrifice and so accepted the atonement; and if reconciliation with

it, and made *it* smoke upon the altar besides the burnt-offering of the morning. And he killed the bullock and the
18 ram *for* the peace-offering which was the people's; and the sons of Aerun brought the blood to him, and he scattered it upon the altar round about;
19 and the fats from the bullock and from the ram, the tail and what covered it,
20 and the kidneys, and the gall-bladder of the liver. And they put the fats upon the breasts, and he made the fats
21 to smoke upon the altar. And the breasts and the right shoulder Aerun held out *for* a present before Jehovah, as
22 Moses commanded. And Aerun lifted up his hands over the people ^Q and blessed them, and he came down from making
23 the sin-offering, and the burnt-offering, and the peace-offering. And Moses and Aerun ^Rwent into the tent of the congregation, and came out and blessed the
24 people; and the glory of Jehovah appeared to all the people. And a fire came out from before Jehovah and consumed upon the altar the ^Sburnt-offering and the fats; and all the people saw it, and shouted, and fell on their faces.

AND Nadab and Abieva the sons of X. Aerun took each of them his censer, and put fire in them, and put incense on it, and they brought strange fire before Jehovah, which he did not command
2 them. And there came out a fire from before Jehovah and consumed them,

God be a matter of joy they had reason to shout, though they knew and believed that so doing the fire on the altar was not what the real atonement could be made with. See Jud. vi. 21. and ver. 24. "He called it *Jehovah-shalum*," *i. e.* Jehovah is reconciled. See 1 Chron. xxi. 26. and 2 Chron. vii. 1. at the *dedication* of the temple.

^T See Num. iii. 4. This was in the wilderness of Sini; whatever induced them to it, they were a more exact figure of him who came not with legal righteousness, but with that which the fire was to search to the utmost.

and

3 and they died before Jehovah. And Moses said to Aeron, this is what Jehovah spake, saying, I will be sanctified in them that come near me, and before all the people will I be glorified: and Aeron held his peace. And Moses called Misal and Aljeban the sons of Ozial Aeron's uncle, and said to them, go near, carry out your brethren from before the sanctuary without the camp. 5 And they came near, and carried them in their coats without the camp as Moses commanded. And Moses said to Aeron, and to Alozer and to Aitmer his sons, dishevel not your heads, nor rent your cloaths, lest ye die, and there be wrath on all the congregation: and your brethren, all the house of Israel, shall mourn for the burning which Jehovah hath made. And ye shall not go out from the door of the tent of the congregation lest ye die, for the anointing oil of Jehovah is upon you; and they did according to the commandment of Moses.

8 And Jehovah spake to Aeron, saying, drink neither wine nor strong drink,

^u See Exod. xix. 22. Deut. xxxii. 51. Ezek. xx. 41. Isa. v. 16. They did not sanctify God by obeying his command, and God gat him glory on them as on Pharaoh by punishing them with death, and shewing that whoever presumed to make any other than the legal atonement must do it at the expence of his own life. See Num. xvi. 40. And they who offered incense with a different design, as the Jews at last, were also to be destroyed as by fire from heaven. The general command is to be holy as God is holy, but this says that God would be sanctified *in* or *on* them that came near him, as Isa. v. 16. or exalted in judgement.

^w See note on ch. xxi. 2.

^x Pull not off the sacerdotal cap or bonnet, as in mourning. In some great calamities, they cut or tore off their hair, as Jer. vii. 29. &c. and rent their cloaths. They were to make no mourning, God being all in all to the true believer; neither did the High Priests mourn at Christ's death, though the people did. Luk. xxiii. 48.

^y See ch. xxi. 12.

^z Being in their office as the Nazarites, separate from the pleasures of life, their office alone being sufficient

thou nor thy sons with thee, when ye go into the tent of the congregation, that ye die not, by a statute for ever through your generations, and that ye may make a difference between the holy and the prophane, and between the polluted and the clean; and that ye may teach the children of Israel all the statutes which Jehovah hath spoken to them by the hand of Moses.

And Moses spake to Aeron, and to Alozer, and to Aitmer his sons who were left *alive*, take ye the bread-offering that remaineth of the offerings by fire to Jehovah, and eat it in unleavened cakes by the altar, for it is most holy. And ye shall eat it in the holy place, for it is thy appointment, and the appointment of thy sons from the offerings by fire to Jehovah, for so I am commanded. And the breast that is presented, and the shoulder that is lifted up, shall ye eat in a clean place, thou and thy sons and thy daughters with thee, for they are thy appointment and the appointment of thy sons which are given from the sacrifices of the peace-offerings of the chil-

to keep up their spirits, as the love of God did our Lord's in the last great scene of his sacerdotal part. See Mark xiv. 25.

^a *i. e.* Like thee, or as thou doest not.

^b They were to observe all the typical holiness themselves, and to instruct the people—meaning surely *in the sense and meaning of* the statutes of God, when they met in the places of prayer at the door of the tent of the congregation, as the christian clergy do in the meaning of our types of baptism and the other sacrament: how childishly have some of our great men supposed the Israelites to have had neither public prayers nor public instructions, when they came together at the times of sacrificing?

^c *i. e.* At the door of the tent, by which the altar stood.

^d See ch. vi. 16. and xxi. 22, where it is called the bread of God, *i. e.* the bread that came down from heaven.

^e *i. e.* In Christ, or in his name.

^f Allowance or portion to live upon.

^g Or the holy place.

^h See Exod. xxix. 24.

15 dren of Isral. The shoulder that is lifted up and the breast that is presented, shall they bring with the fats that are offered by fire, to hold them forth for a ⁱ present before Jehovah; and they shall be thine and thy sons by a statute for ever, as Jehovah hath commanded.

16 And Moses sought diligently for the goat of the sin-offering, and behold, it was burnt; and he was angry with Aolzer and Aitmer the sons of Aerun who
17 were ^kleft *alive*, saying, ^lwhy do ye not eat the sin-offering in the holy place, for it *is* most holy, and he gave it to you to bear the iniquity of the congregation,
18 to atone for them before Jehovah? behold, it's blood is not brought in within the holy *place*; ye must indeed eat it in
19 the holy *place*, as I commanded. And Aerun ^msaid to Moses, behold, should they this day bring their sin-offering and their burnt-offering before Jehovah, when such things as these have befallen

ⁱ So we say at the altar—"and here we present unto thee our souls and bodies to be a reasonable, holy, and lively sacrifice unto thee."

^k Comp. ver. 1, 2.

^l There is a mystery here no doubt, Moses demands the goat of the sin-offering to be offered and eaten in the holy place, because it was *most holy*, the food of the Aleim, what wrath was to feed on, and they as priests and representatives were to have eaten it in the *holy one*, in his name, as the sacrifice for the sins of the people: the law demanded this ceremony, and the rulers of the people demanded it when the real and true sacrifice had been offered, which superseded it; and here Moses or the law demanded it when the very priests themselves had borne the wrath of God—a more lively picture than *the shadow* which the death of a beast bore of the death of Christ.

^m Does Aerun say this as spiritual interpreter of the law (for such the priest was)—that the death of the priest set aside the type, or predictively, as Caiphas prophesied, John xi. 50.

ⁿ The law certainly bears witness to Christ, that it was but a shadow to be done away when a real priest should lay down his life and put away sin by the sacrifice of himself: and the High Priest and rulers of the people, by his persuasion, pitched upon our Lord as the person, John xi. 51.

^o See Deut. xiv. 4. "To teach them to abhor that filthiness, and those other ill qualities for which *some of*

me, and should I eat the sin-offering to-day, would it be pleasing in the eyes of Jehovah? And Moses ⁿheard it, and it ²⁰was pleasing in his eyes.

AND Jehovah spake to Moses and to XI. Aerun, saying to them, speak to the ²children of Isral, saying, these *are* the creatures which ye shall eat of all the ³^obeasts that *are* on the earth; every one that ^pparteth the hoof, and divideth the claws of the hoof, ^qwhich ^rcheweth the cud among the beasts, that shall ye eat: but these shall ye not eat, of them which ⁴chew the cud, and of them which part the hoof; the camel, for it cheweth the cud, but ^sparteth not the hoof, it *is* unclean to ⁵you; and the rabbit, for it cheweth the cud, but parteth not the ^thoof, it *is* unclean to you; and the hare, for it cheweth the ⁶cud, but parteth not the hoof, it *is* unclean to you; and the swine, for it ⁷parteth the hoof, and divideth the ^uclaws of the hoof, but it cheweth not the cud, it

those creatures are noted;" says *Clark*: for which all of them are noted, he might have said; but not to teach them as he thinks, that they should not familiarly converse with the heathen, in the sense St. Peter and the Jews in general understood it at that time, but only as they were idolaters and wicked, and so as abominable as the beasts of prey, or the most nauseous feeders among them. St. Peter withdrew from the believing heathens, and the malice and pride of the Jews were so great as to be their stumbling-block in the way of christianity; but they learnt not this from Moses.

^p "To note such as can discern between things that differ. Heb. v. 14." *Clark*.

^q "To note meditating in the law, which is the food of the soul, and therefore should be called to mind." *Clark*. Sober calm thinking, or reflection on knowledge before received from divine revelation, seems naturally expressed by rumination or chewing the cud, as in the Latin and English. See Psal. i. 2. 1 Tim. iv. 13.

^r Heb. *bringeth up or back*.

^s *i. e.* Not entirely, as the sheep and bullock do.

^t Any more than a man does, it's feet consists of toes, not hoofs or claws, such as a hog or a sheep.

^u Heb. *divideth a division or cleaveth a cleaving of the hoof*. Hog's flesh was, if not now, soon afterwards offered in sacrifice by the heathens, and eaten, as introductory to those scenes of abominable filthiness which usually closed the heathen festivals, see Isa. lxxv. 4. lxxvi. 3, 17. The hog is filthy to a proverb. 2 Pet. ii. 22. See

See

8 it is unclean to you; ye shall not eat of their ^w flesh, and their carcases ye shall not touch, they are unclean to you.

9 This shall ye eat of all that is in the waters; whatever hath fins and scales in the waters, in the seas, and in the brooks, those shall ye eat; and whatsoever hath not fins and scales in the seas and in the brooks, of all that creepeth in the waters, and of every living thing that is in the waters, they are an abomination to you; and they shall be an abomination to you; ye shall not eat of their flesh, and their carcases shall ye abominate; every thing which hath not fins and scales in the waters, is an abomination to you^x.

See 2 Mac. vi. 9. 18. And this was abuse of sacrifices, as those unnatural pleasures were of their joyful times. All that is objected to the hog here, is not *chewing the cud*, for by the make of it's foot it could pick and chuse it's way, and part and divide the dirt to tread clean, without throwing it upon itself, as the horse does. If *chewing the cud* be an obvious figure of consideration or reflection and repentance, the open foot and sharp pointed claws of the hoof of the sheep to pick and chuse the road, and tread down rather than make dirt, as plainly bespeaks open proceeding and pure and clean ways. To our honest endeavours let us add serious reflections, and it is all that God requires of us; Christ hath done the rest.

^w Ye shall have none of their ill qualities in you; as prohibiting unleavened bread was bidding them beware of pride and malice, so here: and thus, no doubt, these prohibitions were understood by them, notwithstanding the blindness imputed to this people by too many; see Isa. lii. 11. Whether people really contract any good or ill qualities from their food, as children from their nurses, or whatever political or civil advantages might arise from these restrictions of their food, the lessons of *purity* and *holiness* are very legible in the marks of the clean beasts.

^x Is not the reason to be fetched from the use of their fins and scales, and perhaps from their shining too? Their fins are their wings to rise upwards with, and their *scales* their armour of *light*, their coat of mail. All groveling earthly-minded people, and such as are naked and exposed to the assault of the enemy, seem to be the creatures whom God abominates; "Put on the armour of light." Rom. xiii. 12. Deut. xiv. 10.

^y These are birds of prey, and different species of eagles perhaps, but they have on the *South Downs* (in *Suffex*) a *whining kite*, which may be heard when very high in the air, and seems to be the *העניק* here. I do not know that it is possible or necessary to ascertain the several kinds and species of birds here mentioned.

And these shall ye abominate among 13 the fowl; they shall not be eaten, they are an abomination; the eagle, and the 14 offsprage, and the osprey^y; the ^zhawk, 15 and the kite after it's kind; every ^araven 16 after it's kind; and the ^bowl, and the ^cscreech-owl, and the cuckow, and the 17 sparrow-hawk after it's kind; and the bittourn, and the plungeon, and the ^dtwilight-bird, and the ^ecormorant, 18 and the pelican, and the ^frethem, and the 19 heron after it's kind, and the ^ghoup, and the ^hbat; every ⁱcreeping thing 20 that flieth, which goeth upon four, is an abomination to you; but this shall 21 ye eat of every creeping thing that flieth, which goeth upon four, which have

^z Called here *הראק* from the *swiftness* of it's flight, as it is *הראק*, Deut. xiv. 13, from the sharpness of it's flight. Editor.

^a Named *ערב*, from their colour of a dark grey or *mixoure* of black and whitish colour on the same feathers on one side or the other: they are all foul feeders on carrion, "and are they not called in English *raven* from their *ravening*?" Editor.

^b Called in Heb. from it's *בית* hollow *עונה* sounding.

^c The screech-owl, if that be meant in our common translation by the *night-hawk*, is so marked out by it's name *תחומים* a *violent screamer*, as hardly to be mistaken; and the sparrow or *sparrow-hawk* is properly named *נץ* from it's *impetuous darting* on it's prey, and it is perhaps the smallest of that kind.

^d Or *evening bird*. This is rendered the *great owl*, but by it's company should be some water-fowl, many sorts of which, as duck, widgeon, and teal, are evening birds, never appearing by day but in the most desolate places.

^e The cormorant and several water fowls are remarkable for *blowing* out a particular note or noise, and as this is among the water-fowl here, one would not think it a species of the owl.

^f Named perhaps from it's *קרח* belly or *paunch*.

^g The lapwing is supposed to be meant here, but there is a much larger bird, bigger than a swan, that hath a hole through the upper part of his bill, that makes a whooping noise, and comes to this part of the only in very hard weather

^h I do not know why the bat should be ranked with the heron and other water-fowl; it is a night- and land-bird.

ⁱ All those winged insects that could not leap or hop from the ground were unclean, "noting men wholly given to the cares and delights of the world," (Clark) —men wedded to the earth.

not ^k legs above their feet to leap with
 22 upon the earth; these of them shall ye
 eat, the ^l locust after it's kind, and the
 rock-bred locust after it's kind, and the
^m adderspear after it's kind, and the ^{mm} ha-
 23 gab after it's kind; and every creeping
 thing that flieth, which hath four feet is an
 24 abomination to you; and by these shall ye
 become unclean; every one that toucheth
 their ⁿ carcase shall be unclean till the
 25 evening; and whoever takes up any part
 of their carcase shall wash his cloaths and
 26 be unclean till the evening: as for every
 beast that parteth the hoof and divideth
 not the claws, and cheweth not the cud,
 they are ^o unclean to you; every one
 that toucheth them shall be unclean;
 27 every thing that goeth upon it's paws,
 among all the creatures that go upon
 four, they *are* unclean to you, every one
 that toucheth their carcase shall be un-
 28 clean till the evening; and he that
 taketh up their carcase shall wash his
 cloaths, and be unclean till the evening;
 they are unclean to you.
 29 And these *shall be* unclean to you among
 the creeping things that creep upon the
 ground; the ^p weasel, and the mouse, and
 30 the ^q toad after it's kind; and the ferret,
 and the lizard, and the newt, and the
 31 eft, and the chameleon; these *are* un-
 clean to you among all the creeping
 things; every one that toucheth them
 when they are dead shall be unclean till

the evening; and whatsoever any of 32
 them shall fall upon when they are dead
 shall be unclean; of all vessels of wood,
 or garment, or skin, or sack; every
 vessel which *any* work is done in shall
 be put in water and be unclean till the
 evening, and then it may be clean; and 33
 every earthen vessel into the inside of
 which any of them shall fall, whatsoever
 is within it shall be unclean, and ye shall
^r break it; all meat which can be eaten 34
 which the water comes upon shall be
 unclean, and any drink which can be
 drunk in any vessel shall be unclean;
 and every *thing* which *any part* of their 35
 carcase shall fall upon shall be unclean:
 the oven and the ^s pitchers shall be
 broken, they *are* unclean, and they shall
 be unclean to you; but a fountain or 36
 pit of a collection of water shall be
^t clean, and he that toucheth their car-
 case shall be unclean; and if *any part* of 37
 their carcase fall on any seed that is sown,
 that which is sown is clean; but if 38
 water be put upon the seed, and *any*
part of their carcase fall upon it, it is
 unclean to you; and when any beast 39
 which is food for you ^u dieth, he that
 toucheth the carcase shall be unclean till
 the evening; and he that eateth of it's 40
 carcase shall wash his cloaths and be
 unclean till the evening; and he that
 taketh up it's carcase shall wash his
 cloaths and be unclean till the even-

^k Heb. *benders* or crouching joints to stoop down and spring up by, as little birds do, and grasshoppers remarkably.

^l Named from breeding and *lurking* in holes in the ground, and some breed in crevices in the rocks.

^m The adderspear lays it's egg in froth, in the joints or knots of plants, which produceth the grasshopper, of which there are many sorts.

^{mm} *i. e.* A species of locust. *Editor.*

ⁿ "Evil communications corrupt good manners." Keep clear from all stains.

^o Meaning when dead.

^p The weasel, ferret, polecat, and marten are remarkable for sliding and stealing along to come upon

their prey, and so all deceit and treachery, all pilfering and stealing, are forbidden here, "our affections must not be low and flat in God's service, nor set upon things below." *Clark.*

^q *What swells*, according to the Hebrew.

^r As our earthen vessel is to be.

^s They bake their bread in thin cakes on the sides of a pitcher heated by fire within, and sometimes bake it on the coals within.

^t The old water runs away and fresh comes, but he that took the carcase out of the well or spring was unclean, as he who cleansed all things was at the time.

^u *i. e.* Of itself.

wash

41 ing.^w And every creeping thing that
 42 creepeth upon the earth is an abomina-
 tion, it shall not be eaten; every thing
 that goeth upon it's belly, and every
 thing that goeth upon four, with every
 thing that hath a multitude of feet, of
 every creeping thing that creepeth upon
 43 the earth, ye shall not eat them, for they
 are an abomination: ye shall not make
 yourselves abominable by any creeping
 thing that creepeth, neither shall ye pol-
 44 lute yourselves by them, and be vile by
 them; for I am Jehovah your Aleim, and
 ye shall sanctify yourselves and be holy,
 for I *am* holy; and ye shall not pollute
 yourselves with any creeping thing that
 45 crawleth upon the earth; for I am Je-
 hovah who brought you up out of the
 land of Egypt to be Aleim to you, and
 46 ye shall be holy, for I *am* ^{*} holy. This *is*
 the law of the beast, and of the fowl, and
 of every living creature that crawleth in
 the waters, and of every creature that
 47 creepeth on the earth; to make a differ-
 ence between the unclean and the clean,
 and between the creature that may be
 eaten and the creature that may not be
^{*} eaten.

^w The priest was not allowed at all to eat what died of itself, see ch. xxii. 8. Ezek. iv. 14, being an example of holiness to others, and a figure of him who was without any pollution of his own.

^{*} Unless, therefore, the holiness of God consists in not eating or touching a hog or a dog, a rat or a mouse, these statutes were sacramental, and were to teach them what was holiness and what not, only as signs or pictures.

^r And here is room enough for the Naturalist to display his abilities in describing their different qualities, good and bad, and applying the lessons to the conscience of the Christian, for what was not to be eaten was not to be imitated, under the penalty of being cut off from the people, whose Aleim was Jehovah, *i. e.* under the forfeiture of redemption.

^z Not *conceived*, but grown it, and brought it forth.

^a The infirmity, sin, and weakness of the natural birth is pointed out by this typical uncleanness of the woman or mother of the child, which by regeneration becomes the child of God, "to shew how exceeding corrupt man is, even from the very conception." *Clark*. Spiritual strength and knowledge come by *grace*, not by *nature*.

AND Jehovah spake to Moses, saying, XII.
 speak to the children of Isral, saying, a 2
 woman when she hath ^z produced seed,
 and born a male child, she shall be un-
 clean seven ^a days, according to the days
 of the separation for her sickness shall she
 be unclean; and on the eighth day shall 3
 the flesh of his ^b foreskin be cut off; and 4
 thirty and three days shall she continue
 in the blood that is to be ^c cleansed; she
 shall touch no holy thing, nor shall she
 come to the sanctuary till the days of
 her ^d cleansing are compleated: and if 5
 she bear a female, then shall she be un-
 clean two weeks according to her sepa-
 ration, and sixty and six days shall she
 continue in the blood that is to be
^c cleansed: and when the days of the 6
 cleansing for a son or for a daughter are
 compleated, she shall bring a yearling
 lamb for a burnt-offering, —and a young
 pigeon or a turtle-dove for a sin-offering
 to the door of the tent of the congrega-
 tion to the priest; and he shall offer it 7
 before Jehovah, and make atonement
 for her, and cleanse her ^f from the issue
 of her blood. This *is* the law of ^g child-
 bearing for a male or for a female. And 8

^b See Deut. x. 16. To signify the cutting off of all forward fleshly desires, which, though necessary to the natural man, must not *rule* him here, for when the seven days of this world are over, they will be no more; for flesh and blood cannot inherit the kingdom of God. See Mat. xxii. 30. 2 Cor. v. 2—4.

^c Heb. *blood of the cleansing*.

^d Forty days Christ was on earth after his resurrection.

^e Does not this refer to the twice *forty days* or *years* of the church, under the law and under the gospel. When Christ was raised the law ceased, and after forty days he was glorified, but there remained yet another *forty days* for the church to continue in it's cleansing.

^f The natural man wants grace and help, and man as well as woman, nay Christ himself, the God-man, as man, was subject to the same infirmities as other men, and wanted the aid and assistance of the holy spirit, and his parents acknowledged it by sacrifice as well as others.

^g Which was under the attainder and sentence of death.

if her ^k ability reach not to a lamb, then she shall bring ⁱ two turtle-doves or two young pigeons, one for a burnt-offering, and one for a sin-offering; and the priest shall make atonement for her, and she shall be clean.

XIII. ^k AND Jehovah spake to Moses and to ² Aeron, saying, when a man shall have in the skin of his flesh, a rising, or scurf, or ¹ spot, and it becomes in the ^m skin of his flesh the plague of leprosy, then he shall be brought to Aeron the priest, or ³ to one of his sons the priests. And the priest shall look on the ⁿ plague in the skin of the flesh, and *if* the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of the flesh, *it is* the plague of leprosy, and the priest shall look on ⁴ him, and pronounce him unclean. And *if* the spot in the skin of his flesh *be* white and deep, not appearing above the skin, and the hair be not turned white, then the priest shall shut up the ⁵ plague seven days. And the priest shall look on him the seventh day, and behold, the plague stops, according to his eye the plague hath not spread in the skin, then the priest shall shut him up

^h Heb. *band*.

ⁱ One to represent the Redeemer as bearing the fire or wrath, and the other as a substitute for sin.

^k This and the next chapter treat of the leprosy, its signs and tokens, and the sacrifices, rites, and ceremonies at the cleansing of the leper. Miraculous powers attended the Jewish church from its commencement at the fall, in an oracle, Urim and Thummim, prophets and extraordinary blessings and judgements, and such were continued in the christian church till the full establishment of the faith and the destruction of Jerusalem rendered them unnecessary any longer. Extraordinary judgements followed such and such crimes, and there was a *sin unto death*, which the inspired men, who saw the heart, knew who had been guilty of, and therefore they were not to *pray for it* or them who were under it, and *there was a sin not unto death*, which they had power to pardon and remove the judgement. See 1 John v, 16. And thus the leprosy seems to have been an immediate judgement oftener than a distemper coming naturally.

seven days more. And the priest shall ⁶ look upon him again the seventh day, and, behold, the plague be shrunk, and the plague hath not spread in the skin, then the priest shall declare him clean, *it is* a scurf; and he shall wash his cloaths and be ^o clean; but if the scurf ⁷ be certainly spread in the skin, after he hath shewn himself to the priest for his cleansing, he shall be shewn to the priest again; and the priest shall look, and ⁸ behold, the scurf hath spread in the skin, then the priest shall declare him unclean, *it is* the leprosy.

When the plague of the leprosy is ⁹ upon a man, and he be brought to the priest, and the priest looks, and behold, ¹⁰ *there is* a white rising in the skin, and it hath turned the hair white, and quick ^p flesh be growing up in the rising, *it is* an inveterate leprosy in the ¹¹ skin of his flesh, and the priest shall declare him unclean, he shall not shut him up, he is unclean: and if the le- ¹² prosy break out abroad in the skin, and the leprosy cover all the skin with the plague, from his head to his feet, as far as the eye of the priest can see, and the ¹³ priest looketh, and behold the leprosy

It is a scurfy humour, greatly resembling the whitish, rough, scaly skin of the hornet, which animal in hotter climates may bear a nearer resemblance to the appearance of this filthy distemper, as, no doubt, it has more of that hot venomous poison in it, which renders it's sting so painful, and so venomous here as to become a proverb.

¹ "A wheal or pimple shining like the scale of a fish." *Clark*. See Num. xii. 10. 2 King. v. 27. 2 Chron. xxvi. 19. Which are instances of the extraordinary judgement of God on pride and presumption, and of the rebellious nature of the flesh against the spirit, which our articles call *original* or *birth-sin*.

^m *i. e.* Skin deep.

ⁿ The stroke, sore, infection, or taint.

^o It being only a sort of scurf, which being dried up and shrunk shewed it was cured and ready to drop off.

^p Or a growth of *proud* flesh, which is *quick* and fore.

hath

hath ^a covered all his flesh, then he shall declare the plague clean, it is all turned white, it is clean; but when proud flesh is seen in it, it is ^r unclean; when the priest seeth the proud flesh, he shall declare it unclean, the proud flesh is unclean, it is the leprosy; but if the proud flesh turn, and be changed white, then he shall come to the priest, and the priest shall look upon him, and behold, the plague is turned white, then the priest shall declare the plague to be clean; it is ^s clean.

18 And the flesh that hath had a bile in 19 its skin, and is healed, and there is in the place of the bile a white rising or a white spot, reddish, and it is shewn to 20 the priest, and the priest looketh, and behold, the appearance is below the skin, and its hair is turned white, then the priest shall declare it unclean, it is the plague of the leprosy, it hath broke 21 out in the bile; but if the priest look on it, and *there be* no white hairs in it, and it is not below the skin, and it is shrunk, then the priest shall shut him 22 up seven days; and if it spread at all in the skin, then the priest shall declare 23 him unclean, it is the plague; but if the spot stay where it was, without spreading, it is the ^t burning of the bile, and the priest shall declare it clean.

24 Or flesh that shall have in its skin a burn by fire, and there shall be proud flesh in the burn, with a white spot, 25 reddish or white; and the priest looketh upon it, and behold, the hair is turned white in the spot, and the appearance is deeper than the skin, it is the leprosy, it hath broke out in the burn, and the priest shall declare him unclean, it is

the plague of leprosy; but if the priest 26 look on it, and *there be* no white hair in the spot, nor it *be* below the skin, and it *be* shrunk, then the priest shall shut him up seven days; and the priest 27 shall look on him the seventh day, and if it have spread at all in the skin, the priest shall declare him unclean, it is the plague of leprosy; but if the spot stay 28 where it was, without spreading in the skin, and it *be* shrunk, it is the ^u rising of the burn, and the priest shall declare him clean, for it is the ^w scar of the burn.

And a man or woman who shall have 29 the plague in his head or beard, and the 30 priest looketh upon the plague, and behold, its appearance is deeper than the skin, and *there is* a yellow thin hair in it, then the priest shall declare him unclean, it is a scall, it is the leprosy in the head or beard; and when the priest 31 looks on the plague of the scall, and behold, its appearance is not deeper than the skin, and *there is* no black hair in it, then the priest shall shut up the plague of the scall seven days; and the 32 priest shall look on the plague upon the seventh day, and behold, the scall hath not spread, and there is no yellow hair in it, and the appearance of the scall is not deeper than the skin, then he shall 33 shave himself, but he shall not shave the scall, and the priest shall shut up the scall seven days more; and the priest 34 shall look on the scall upon the seventh day, and behold, the scall hath not spread in the skin, and its appearance is not deeper than the skin, then the priest shall declare him clean, and he shall wash his cloaths and be clean; but if 35

^a When some humours throw themselves out on the skin, or are thrown out by art, they die away and go off, and then the patients are clean or well.

^r The humour being yet in the flesh.

^s Or healed.

^t *i. e.* The scar.

^u Raised by the fire.

^w The scar which the heat of the burn made.

the scall have spread at all in the skin
 36 after his cleansing, then the priest shall
 look upon him, and behold, the scall
 hath spread in the skin, then the priest
 shall not search for the yellow hair, he is
 37 unclean; but if according to his eye
 the scall have stopped, and black hair be
 grown up in it, the scall is healed, he
 is clean, and the priest shall declare him
 clean.

38 And a man or woman who shall have
 in their skin * a number of white spots,
 39 and the priest looks, and behold, the
 spots in the skin of their flesh are
 shrunk and white, it is a pimple break-
 40 ing out in the skin, he is ^v clean. And
 a man when his head is pilled till it is
 41 bald, he is ^z clean. And if his head is
 pilled at the ^a sides of his face, he is fore-
 42 head bald, he is clean. But when there
 is in the bald part of his head, or in the
 bald forehead, a white reddish ^b sore, it is
 the leprosy sprung up in his bald head, or
 43 in his bald forehead; and the priest looks
 upon him, and behold, the rising of the
 fore is white and reddish on his bald head
 or his bald forehead, as the appearance
 of the leprosy in the skin of the flesh,
 44 that man is a leper, he is unclean, the

* Heb. spots spots white.

^v "Viz. from the leprosy, for though it spotted the skin it fretted not the flesh: God hereby sheweth himself merciful to the infirmities of his people, not esteeming every spot in them as a malignant sin." *Clark.* That being clean which was only skin deep and had not infected the flesh may teach us another moral lesson, that scandal and reproaches do not hurt those who suffer them, unless they irritate and disorder the mind. But for the propriety of the several symptoms of various sorts or degrees of the leprosy to the moral lessons under them, as also of the signs of the infection, increasing, decreasing, and healing? Qu? That an hot, itchy, scrophulous humour in the blood can produce nothing but what is hateful to God and man is a plain lesson, and that it must be rooted out, though at the expence of a limb or a part of the body, appears by what was to be done with the infected garment, or else that the body should be burnt, as the infected incurable house is ordered to be, which was burning the criminal in effigie, and in terrorem.

priest shall declare him utterly unclean,
 his plague is in his ^c head. And the
 leper on whom the plague is, his ^d cloaths
 shall be rent, and his hair loose, and he
 shall curl his whiskers, and he shall cry
 out ^{dd} unclean, unclean; all the time the
 plague is upon him, he shall be declared
 unclean, he is unclean; he shall dwell
 alone; without the camp shall his habi-
 tation be.

And the garment when it has the
 plague of the leprosy in it, be it a gar-
 ment of wool or a garment of linen,
 whether it be in the warp or woof of
 the linen, or of the wool, or in a skin,
 or in any thing made of skin; and the
 plague is greenish or reddish in the gar-
 ment, or in the skin, or in the warp, or in
 the woof, or in any thing made of skin,
 it is the plague of leprosy, and shall be
 shewed to the priest; and when the
 priest seeth the plague, he shall shut
 up the plague seven days; and he shall
 look on the plague upon the seventh
 day; if the plague be spread in the
 garment, in the warp, or in the woof,
 or in the skin, with every thing that
 is made of skin for use, it is a lepro-
 sy, a fretting plague, it is unclean^e;

^z The runniug humour being dried up and gone, he is healed; it being only incurable ulcers that rendered them unfit for society—a plain lesson.

^a Or corners.

^b Touch or plague.

^c "To note that if to our infirmity be added presumption, it makes the sinner loathsome to God." *Clark.* And he is capitally guilty as relapsing after a cure. Relapses are always very dangerous.

^d Signs of deep mourning. 2 Sam. xix. 24. Ezek. xxiv. 17—22. Mich. iii. 7.

^{dd} See Lam. iv. 15.

^e A cancerous humour or gnawing ulcer in the flesh is natural, and many unhappy objects are to be met with labouring under it. What this taint in garments or furniture is, if ever natural, I know not; if mercifully sent on the apparel rather than the person of the sinner, who was to be warned or awakened by the immediate hand of God, it hath ceased like other miraculous interpositions of heaven, leaving still a divine lesson, that all corruption is abominable in the sight of God.

ther

52 and he shall burn the garment, whether it be the warp, or the woof, of wool or linen, or any thing made of skin, which the plague is in; for it is a fretting leprosy; it shall be burnt with fire: 53 and if the priest look, and behold, the plague is not spread in the garment, either in the warp, or in the woof, or 54 in any utensil of skin; then the priest shall command them to wash what hath the plague in it, and he shall shut it up 55 seven days more: and the priest shall look after the plague hath been washed, and behold, the plague hath not changed its look, and the plague hath not spread, it is unclean; ye shall burn it with fire, it is a canker in its ^s bare thread, before 56 or behind: and if the priest look, and behold, the plague is shrunk after it was washed, ^h then he shall rent it out of the garment, or out of the skin, or 57 from the warp, or the woof; and if it appear again in the garment, or in the warp, or in the woof, or in any thing made of skin, it is an eruption, ye shall burn with fire what hath the plague in 58 it; and the garment, or the ^k warp, or the ^k woof, or any thing made of skin which thou shalt wash, and the plague departeth from them, then it shall

be washed a second time, and shall be clean. This is the law of the plague of leprosy in a garment of wool, or of linen, or in the warp, or woof, or in any thing made of skin, to cleanse it or to pollute it^l.

AND Jehovah spake to Moses, saying, XIV. 2 this shall be the law of the leper in the day of his cleansing; then he shall be brought to the priest, and the priest 3 shall go out without the camp, and the priest shall look, and behold, the plague of the leprosy is healed in the leper, then the priest shall command to 4 take for him that is to be cleansed, two ^m live birds that are clean, and cedar-wood, and scarlet, and hyssop; and 5 the priest shall command that ⁿ one of the birds be killed in an earthen vessel over running water; as for the live bird, 6 he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and dip them and the live bird in the blood of the bird *that is* killed over the running water, and sprinkle him that is to be 7 cleansed from the leprosy seven times, and cleanse him, and he shall let the living bird go into the open field^o. And he 8 that is to be cleansed shall wash his ^p cloaths, and shave off all his ^q hair, and wash with water, and be clean; and af-

^l Jude ver. 23. 1 Cor. v. 5. and 1 Cor. iii 13.

^s On its right or wrong side, as we should say.

^h See Mat. v. 29. & seq. It is better to lose a part than all.

^{i. e.} On a breaking out again of the taint or a relapse.

^k Meaning, I apprehend, while it is in the loom, and so is either one or the other, and the canker or taint may be either in the standing or in the cross threads that are run with the shuttle between the other.

^l To prove or find out whether it be clean or unclean.

^m Any clean birds, whether pigeons or not, as quails perhaps.

ⁿ Comp. ver. 50. and following.

^o Two birds were necessary here to shew what one could not, though there be but one sacrifice for sin, and but one person who could cleanse from sin by his own blood. Christ could not by the same creatures be shewn both as dead and alive, as under sin, and yet free

from all stain of it: he suffered as polluted, and yet at the same time cleansed all mankind: he was sin in the scarlet (see Isa. i. 18.) and dying bird, and he cleansed in the hyssop and cedar, that preservative against corruption: though he was dipped in blood, he bore the wrath alive in the living bird, and carried off the sin of the guilty, like the scape-goat, in that bird which was let go: he was also the living water stained with blood; and he sprinkles or covers over the sinner that repenteth and is cured of the natural taint, the *φρονιμα σααρος*, by the hand of the true High Priest, who was here represented by his substitute. The *filthiness of the flesh and spirit* are put together as explanatory one of the other; and he must want sense himself who thinks that believers under the law did not so understand it.

^p Changing his habit or manners.

^q Head and beard, the honour of his head having been defiled, and being now to be renewed or grow afresh.

terwards

terwards he shall come into the camp, but shall tarry without his tent seven days. And on the seventh day he shall shave off all his hair, his head, and his beard, and his eye-brows; even all his hair shall he shave off, and wash his clothes, and he shall wash his flesh with water, and be clean. And on the eighth day he shall take two he-lambs that are perfect, and one yearling ewe-lamb that is perfect, and three tenths of fine flower for a bread-offering, mixed up with oil, and a log of oil. And the priest that cleanseth shall set the man that is to be cleansed, and them, before Jehovah, at the door of the tent of the congregation. And the priest shall take one he-lamb, and offer it for a guilt-offering, and the log of oil, and present them for a present to Jehovah: and he shall kill the lamb in the place where he kills the sin-offering and the burnt-offering, in the holy place; for the guilt-offering is as the sin-offering^w; it is the priest's; it is most holy. And the priest shall take of the blood of the guilt-offering, and the priest shall put it upon the flap of the right ear of him that is cleansing, and upon the thumb of his right hand, and upon the great toe of his right foot*. And the priest shall take of the log of oil, and pour it into the priest's left hand. And the priest shall dip his right finger into the oil which is in his left hand, and

sprinkle the oil with his finger seven times before Jehovah. And of the remainder of the oil which is in his hand shall the priest put upon the flap of the right ear of him that is cleansing, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the^y guilt-offering. And the remainder of the oil that is in the priest's hand, he shall put upon the head of him that is cleansing, and the priest shall make atonement for him before Jehovah; and the priest shall make the sin-offering, and atone for him that is cleansing from his uncleanness, and afterwards he shall kill the burnt-offering. And the priest shall offer up the burnt-offering and the bread-offering on the altar, and the priest shall atone for him, and he shall be clean^z. And if he is poor, and his ability cannot reach this, then he shall take one he-lamb for a guilt-offering, for a present to atone for him, and one tenth of fine flower mixed up with oil for a bread-offering, and a log of oil, and two turtles or two young pigeons, which his ability can reach to, and one shall be a sin-offering, and one a burnt-offering: and he shall bring them on the eighth day of his cleansing to the priest, to the door of the tent of the congregation, before Jehovah. And the priest shall take the lamb for the guilt-offering, and the log of oil, and the

^r Till he had shaved, washed, and thoroughly cleansed himself, being though cured, yet unclean the seven days of life, and cleansed the eighth, when all things become new, as a specimen of the full and entire renovation or restitution of all things.

^s See 1 Pet. iii. 21.

^t For each lamb one.

^u How much that was, Qu?

^v See these sacrifices ch. i.—v.

^w All his faculties being purified.

^y The blood atones, and through the blood the oil, grace, assistance, or benignity of the holy spirit operates

on the soul. Faith and love must go together as the tree and fruit. 2 Cor. i. 21. 1 John ii. 20.

^z Christ first offered himself as the substitute of the sinner, and then died as the object of wrath, and man must first confess sin, or acknowledge himself a sinner, and that he cannot atone for himself, before he can have any benefit from the burnt-offering, by which the atonement was made, ver. 18. and 19. above.

^a Heb. hand, so ver. 22, 30, 31, 32.

^b Here as in the case of the two birds, ver. 4. two were necessary to shew the one great sacrifice of sin in different views,

priest

25 priest shall hold them out for a present before Jehovah. And he shall kill the lamb for the guilt-offering, and the priest shall take of the blood of the guilt-offering, and put *it* upon the flap of the right ear of him that is cleansing, and upon the thumb of his right hand, and upon the great toe of his right foot;

26 and the ^c priest shall pour of the oil into the priest's left hand; and the

27 priest shall sprinkle with his right finger *some* of the oil which *is* in his left hand seven times before Jehovah;

28 and the priest shall put of the oil which *is* in his hand upon the flap of the right ear of him that is cleansing, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt-

29 offering. And the remainder of the oil which *is* in the hand of the priest he shall put on the head of him that is cleansing, to atone for him before Jehovah. And he shall offer one of the

30 turtles or one of the young pigeons, which his ability can reach to; which ever his ability shall reach to, one for a sin offering, and one for a burnt-offering, with the bread-offering: and the priest shall make atonement for him that is

32 cleansing before Jehovah. This is the law for *him* who hath had the plague of the leprosy upon him, whose ability cannot reach to his ^d purification-offerings.

33 And Jehovah spake to Moses and to

34 Aeron, saying, when ye come to the land of Canon which I have given you

for a possession, and ^e I shall put the plague of the leprosy on a house in the land of your inheritance, then he whose

35 house it is shall come and tell the priest, saying, something like the plague appears to me to be in the house. And

36 the priest shall command them to ^f prepare the house before the priest cometh to see the plague, that every thing in the house may not be unclean; and after this the priest shall come to see the

house: and he seeth the plague, and be-

37 hold, the plague is in the walls of the house, in hollow strakes, greenish or reddish, and their appearance is deeper than the wall, then the priest shall go

38 out of the house to the door of the house, and he shall shut up the house seven days: and the priest shall come

39 again on the seventh day, and he seeth that, behold, the plague hath spread in the walls of the house, then the priest

40 shall command them to take away the stones in which the plague is, and cast them without the city into an unclean

41 place, and scrape the house within side round about, and throw out the

dust, which they have scraped off, without the city into an unclean place; and they shall take other stones and

42 put in the place of those stones, and take other ^g dust and plaister the house. And if the plague shall break out again

43 in the house after the stones have been taken away, and the house hath been scraped, and after it has been plaistered, then the priest shall come, and he seeth

44 that, behold, the plague hath spread in

^c Qu? A priest, or another priest.

^d This is the case of all mankind, and therefore God mercifully accepts what they can do, — a bare imitation of that resignation and obedience which, in the great sacrifice for sin, were perfect and entire. Had there not been something particular marked out in substituting a lesser sacrifice for the greater one, it would not have been mentioned.

^e This may mean *supernaturally*, though what comes about by natural means in the course of God's providence is called his doing also. But see Exod. xv. 26. Deut. vii. 15.

^f Qu?

^g Dust, as sand, lime, &c. are till they are mixed with water.

the house, it is a fretting leprosy in the
 45 house; it is unclean. And he shall pull
 down the house, its stones, and its tim-
 bers, and all the dust of the house;
 and he shall carry *them* out without the
 46 city into an unclean place. And he
 that cometh into the house all the while
 it is shut up shall be unclean until the
 47 evening. And he that lieth in the house
 shall wash his cloaths, and he that eat-
 eth in the house shall wash his ^hcloaths.
 48 But if the priest cometh and seeth that,
 behold, the plague hath not spread in
 the house, since the house was plaistered,
 then the priest shall declare the house to
 49 be clean, for the plague is healed. And
 he shall take to expiate the ⁱhouse, two
 birds, and cedar wood, and scarlet,
 50 and hyssop; and he shall kill one bird
 in an earthen vessel over running water;
 51 and he shall take the cedar wood, and
 the hyssop, and the scarlet, and the
 live bird, and dip them in the blood of
 the bird that was killed, and in the
 running water, and sprinkle the house
 52 seven times, and cleanse the house from
 sin with the blood of the bird, and with
 the running water, and with the live

bird, and with the cedar wood, and
 with the hyssop, and with the scarlet;
 and he shall let the live bird go without
 the city into the open field, and make
 atonement for the house, and declare it
 clean. This is the law for every plague
 of the leprosy, and for the scall, and for
 the leprosy of a garment and of a
 house, and for a rising, and for scurf,
 and for spots, to teach them when they
 are unclean and when they are clean:
 this is the law of the ^kleprosy.

AND Jehovah spake to Moses and to
 Aarun, saying, speak to the children of
 Isral, and say unto them, every man
 that hath a running humour that runs
 from his flesh, he is unclean; and
 this shall be his uncleanness under his
 running humour, whether his humour
 in his flesh run, or his flesh be ^mscabbed
 over from his humour, it is his unclean-
 ness; every bed whereon he that hath
 the running humour shall lie, is unclean,
 and every ^outensil whereon he shall sit
 is unclean; and the man that toucheth
 his bed shall wash his cloaths, and bathe
 in water, and be unclean till the even-
 ing. And he that shall sit on the uten-

^h He that has any concerns or connections with those who are under the filthiness of the flesh, must take care to keep himself from the infection; necessity may require an intercourse, but the heart must be kept clean.

ⁱ The house and the people of it are the same in all languages, and the uncleanness of the one is treated like that of the other.

^k Such scurfy, scrophulous humours, and itchy eruptions being the *old man*, or polluted flesh, this law was to teach them the difference between sin and cleanness, what care they should take to keep themselves clean, and how to cleanse themselves from sin, viz. by being sprinkled, covered, or varnished over with the blood of their substitute, and purified with the purging, cleansing, and preserving qualities of one, who, whilst dipped in blood, should carry off their sin from them: and unless they could be so weak as to think the holiness of God consisted in being clear from such distempers, they must see that the observing of these rites, in order to be holy as God is holy, meant their being cleansed from the filthiness of the spirit, which, though it would naturally arise from the filthiness of the flesh,

yet it is our own fault if it does so, since God hath provided a remedy in our own power.

^l From his flesh itself, not from a wound or cut (which digests and heals) but from a corrupt humour in the body, such as the king's evil, running sores in the legs or elsewhere; for the term *רוץ* the running matter should not be confined to the secret or other particular parts. And as the scrophulous eruption of the leprosy was made a picture of human nature under the sentence of death, (see Num. xii. 12.) dead in sin; so the inflammatory corrupt humour mentioned here seems to be a picture of the superfluity of naughtiness, which ends in the death of the soul, as this in a mortification and death of the body. James i. 21.

^m Nothing can better describe a scab or matter crust-
 ing over a wound than the Heb. *סומת* sealed; and though the humour be stopped [as we render it] in one place when it is scabbed over, yet it breaks out in another, and so is not cured nor clean. See Mark vii. 20.—23.

^o Jude 23. 1 Cor v. 11. and xv. 33. Eph. iv. 29. 1 Thes. iv. 4.

fil which he that hath the running humour hath sat upon, shall wash his cloaths, and bathe in water, and be unclean till the evening. And he that toucheth the flesh of him that hath the running humour shall wash his cloaths, and bathe in water, and be unclean till the evening. And if he that hath the running humour spit on one that is clean, then he shall wash his cloaths and bathe in water, and be unclean till the evening. And every thing which he that hath the running humour shall ride upon is unclean. And every one that toucheth any thing that is under him shall be unclean till the evening; and he that taketh them up shall wash his cloaths, and bathe in water, and be unclean till the evening. And every one whom he that hath the running humour shall touch, and he hath not washed his hands with water, even he shall wash his cloaths, and bathe in water, and be unclean till the evening. And the vessel of earth which he that hath the running humour hath touched shall be broken, and every vessel of wood shall be rinsed with water. And when he that hath a running humour shall be clean from his humour, then shall count to himself seven days for his

purification, and wash his cloaths, and bathe in running water, and be clean. And on the eighth day he shall take for himself two turtle-doves or two young pigeons, and come before Jehovah to the door of the tent of the congregation, and give them to the priest; and the priest shall make them one a sin-offering and one a burnt-offering; and the priest shall make atonement for him before Jehovah for his running humour. And if a man's seed fall from him, then he shall wash all his flesh with water, and be unclean till the evening. And all the clothes, and every skin on which the seed shall fall shall be washed with water and be unclean till the evening. And when a man shall lie with a woman with the coming down of the seed, they shall wash with water, and be unclean till the evening.

And a woman that shall have an issue of blood in her flesh, seven days shall she be in her purgation, and every one that toucheth her shall be unclean till the evening. And every thing she shall lie upon during her purgation shall be unclean, and every thing she shall sit upon shall be unclean. And every one that touches her bed shall wash his cloaths, and bathe in water, and be un-

^p For the greater caution of keeping clear of those whose corrupt communications will defile:

^q Clean hands convey no filth, James iv. 8. Psal. xxiv. 4. Mat. xv. 20. So if he had washed his hands he defiled not by his touch.

^r Our vessels are of earth, and will be broken for having been defiled, but why may the wooden vessel wash and be clean? Qu?

^s *i. e.* From the sins of which it was a figure, or for which it was sent as a curse. See 2 Sam. iii. 29. He whom the curse of God pursued is said to bear *עונו* his sin. When the person was cured and cleansed by the blood of the sacrifice, atonement was made for him, and his sin forgiven, and the curse removed. Such pollutions, whether personal or communicated by touch, roused their consciences, and the alarm made them make diligent enquiry into what they had done amiss, and so they were merciful calls to repentance; and the

priest was to *teach them* and press the duty of repentance upon their consciences; and for that reason all these polluted people were to shew themselves to him: but how, as Mr. Clark thinks, (see his note on ch. xiv. 2.) does this give the christian clergy any spiritual power? A spiritual lesson there is here, but *spiritual court* I see not.

^t Heb. *a fall of seed go out from him*; a fall of dew is expressed by *שֶׁמֶט*, Excd. xvi. 13.

^u Does it not mean a gonorrhœa (whatever it might proceed from), and not the matrimonial act?

^w See Zach. xiii. 1. Lam. i. 17. Ezek. vii. 19. where the word is used for that filthiness which people were to cast off from them; in Zech. it is joined with *sin*, which explains this *type*. The use of *נָתַן* to eject or cast off shews that *נָתַן* is here spoken of the matter ejected, as appears also ver. 24. and that it should be rendered by *purgation*, or some equivalent word.

22 clean till the evening. And every one that touches any thing she shall sit upon shall wash his cloaths, and bathe in water, and be unclean till the evening; or
 23 if it have been on the bed, or any thing she hath sat upon, when he toucheth it he shall be unclean till the
 24 evening. And if a man lieth with her at all, and her purgation come upon him then he shall be ^x unclean seven days, and every bed he shall lie upon shall be
 25 unclean. And if a woman have an ^y issue of her blood many days out of the time of her purgation, or if the issue be ^z beyond her purgation; as long as her uncleanness runs she shall be as in the time
 26 of her purgation, she is unclean; every bed which she shall lie upon all the time of her issue shall be to her as what she lay upon in her purgation, and every thing she shall sit upon shall be unclean, as the uncleanness of her purgation;
 27 and every one that toucheth them shall be unclean, and shall wash his cloaths, and be unclean till the evening.
 28 And if she be cleansed from her issue, then she shall number to herself seven
 29 days, and afterwards be ^a clean. And on the eighth day she shall take for herself two turtle doves or two young pigeons, and bring them to the priest, to the door

^x As partaking of that which made her unclean. Eph. v. 6, 7. Rev. xviii. 4.

^y See Mark v. 25.

^z *i. e.* Continued longer than her usual time of purgation.

^a Qu? Declared clean.

^b All superfluity of nastiness in man or woman, whether natural or not, is unclean; it's being the running out of the flesh or of the *old man* made it *unholy*, and to be atoned for by sacrifice.

^c 1 Cor. iii. 16, 17. and vi. 19.

^d These evacuations, whether from weakness or infection in the feminal vessels, and the natural purgation of women, may be considered as efforts of nature to cleanse itself by throwing off what would soon destroy if not purged off; but the flesh is weak and cannot cure itself. See Rom. viii. 3. Zach. xiii. 1. Sacrifice was necessary, and the washing of regeneration.

^e See ch. x. 1, 2.

of the tent of the congregation. And
 the priest shall make one of them a sin-offering and one a burnt-offering; and the priest shall make atonement for her before Jehovah for the issue of her ^b uncleanness. And ye shall keep the children of Isral separate from their uncleanness; that they die not in their uncleanness when they ^c defile my tabernacle which is among them. This is the law for him who hath a running humour, and for him whose seed shall fall from him to be defiled by it, and for her who is sick with her purgation, and for him that hath a running humour, whether man or woman, and for the man that lieth with her that is ^d unclean.

AND Jehovah spake to Moses ^e after the death of the two sons of Aerun^f, when they came near before Jehovah and died. And Jehovah said to Moses, speak to Aerun thy brother that he come not at all times into the holy place, within the vail, before the propitiatory, which is upon the ark; that he die not; for ^g I will appear in the cloud upon the propitiatory. Thus shall Aerun come into the holy place; with a bull-calf for a sin-offering, and a ram for a burnt-offering: he shall put on the holy ^h linen coat, and the linen breeches shall be on his

^f Who were a picture of him who was to die for approaching the presence of Jehovah as priest, or as united to Jehovah: and at the time of their death, God appoints the *typical atonement* by a young bull, ram, scape-goat, &c. which pointing Aerun out as the figure only of the great High Priest, should on that account protect him from present, and so from future death.

^g To join with Aerun, as the representative of his mortal part, in the cloud of incense, and to give efficacy to his work. See Deut. xxxiii. 11. Rev. viii. 4. Heb. ix. 7.

^h See Rev. xv. 6. Ezek. xlv. 17. *Pure linen* the dress of glory, clean and immortal; not, as Mr. Clark says, *mean and mourning garments*, but such as the king of peace and righteousness wears in heaven. 1 Tim. vi. 14.—16. "For the *white linen* garments were, no doubt, intended to represent the glory of Christ's risen body, with which (Heb. ix. 24) *he entered not into the holy of holies* (*αγια*, comp. ver. 25.) *made with hand*

his flesh, and he shall be girded with the linen girdle, and he shall put on the linen mitre; they are the holy garments; and he shall wash his flesh with water and put them on. And he shall take from the congregation of the children of Israel two he-goats for a sin-offering, and a ram for a burnt-offering. And Aeron shall offer the bull for the sin-offering, and make atonement for himself and for his house. And he shall take the two he-goats, and set them before Jehovah at the door of the tent of the congregation. And Aeron shall cast lots upon the two he-goats, one lot for Jehovah, and one lot for the scape-goat. And Aeron shall bring the goat on which Jehovah's lot came up, and make it a sin-offering: and the goat on which the lot came up to be the scape-goat shall stand alive before Jehovah, to make atonement with him, to send him away as a scape-goat into the wilderness. And Aeron shall bring the bull for the sin-offering which is for him-

hands, which was the figure of the true, but into heaven itself, to appear in the presence of God for us. Of this glorification of our Lord the three disciples had a foresight, when his raiment became shining exceeding white as snow, so as no fuller on earth could whiten it. Mark ix. 3. Comp. Mat. xvii. 2. Editor.

ⁱ Christ was to be represented in every respect or relation he stood in to his church, as their priest, as their sacrifice or bondsman, as making satisfaction for them, bearing their sin in his own person, and dying for them; see 2 Cor. v. 21. This sin-offering which Aeron offered for himself, and for his house, shewed that neither he nor any of his house were the true sin-offering. See Heb vii. 27.

^k Prov. xvi. 33. "To note that the sufferings of Christ were ordered by the providence of God. Act. iv. 28." *Clark.*

^l 1 Pet. iii. 18. One part of the compound person in Christ could die, but both parts were necessary for his making atonement, Heb. viii. 3. where read, not *this man*, but *this High Priest* must have somewhat also to offer, viz. his humanity; and in this great transaction the God and man supported each other, as in their emblem, the lion and man stood back to back, backing each other. The God could not die, nor the man have been of weight and dignity enough to have made atonement without the divinity in him.

self, and make atonements for himself and for his house; and kill the bull for the sin-offering which is for himself; and he shall take a censer full of burning coals from the altar from before Jehovah, and his hands full of the spice-incense beaten small, and bring them within the vail: and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the propitiatory which is upon the testimony, that he die not; and he shall take of the blood of the bull, and sprinkle with his finger on the face of the propitiatory eastward, and before the propitiatory shall he sprinkle the blood seven times with his finger.

And he shall kill the goat for the sin-offering for the people and bring his blood in within the vail, and do with his blood as he did with the blood of the bull, and sprinkle it upon the propitiatory and before the propitiatory, and make atonement for the holy place, because of

^m Heb. vii. 25. and compare ch. xiv. 4.—7. This goat was to carry off their sins, that they might not be seen by God or man, as being gone into a wilderness and lost, and so he is called the *scape-goat* or *go-away-goat*, not as having escaped death, but as having gone away with their sins, ver. 21, 22.

ⁿ "To shew that no mercy is to be expected, but through the satisfaction and intercession of Christ." *Clark.* Jehovah, who was in Christ, stood here in person to assist the High Priest, or join with him in making the atonement, and so Aeron was to own under the penalty of death, that all the grateful odour he could make was by typical incense; and see Exod. xxx. 7, 8, that he was to burn incense every morning and evening when he trimmed the lamps.

^o Christ is our Propitiatory, *ἱλαστήριον*, Rom. iii. 25. and here he is exhibited as sprinkled with sacrificial blood to the eyes of the Cherubim (see Exod. xxv. 23.), that they, i. e. their great Antitypes, might see and regard him in this character. *Editor.*

^{oo} "Eastward, respecting Christ as the Sun of Righteousness — before the propitiatory; for "GOD WAS IN CHRIST, reconciling the world unto HIMSELF, 2 Cor. v. 19." *Editor.* — Seven times, "ch. iv. 6. to note our perfect reconciliation by the blood of Christ." *Clark.*

- the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tent of the congregation which dwelleth with them in the midst of their uncleanness.
- 17 And there shall be no man in the tent of the congregation when he goeth in to make atonement in the holy place, till he cometh out, and he hath made atonement for himself, and for his house, and for all the congregation of Israel.
- 18 And he shall come out to the altar which is before Jehovah, and make atonement for it; and he shall take of the blood of the bull and of the blood of the he-goat, and put it upon the horns of the altar round about, and sprinkle the blood upon it seven times with his finger, and cleanse it, and sanctify it from the uncleanness of the children of Israel.
- 20 When he hath done atoning for the sanctuary, and the tent of the congregation, and the altar, then he shall bring near the live goat. And Aeron shall lay both his hands upon the head of the live goat, and shall confess over him all the iniquities of the children of Israel, and all their transgressions, with all their sins, and put them upon the head of the goat, and send him away by the hand of one who comes opportunely into the

wilderness; and the goat shall carry away upon him all their iniquities into the earth apart; and he shall send away the goat into the wilderness. And Aeron shall come into the tent of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there. And he shall wash his flesh with water in the holy place, and put on his cloaths, and go out, and make his own burnt-offering, and the burnt-offering for the people, and make atonement for himself and for the people. And he shall make the fat of the sin-offering to smoke on the altar. And he that lets go the goat for the scape-goat shall wash his cloaths, and bathe his flesh in water, and after that he shall come into the camp. And the bull for the sin-offering, and the goat for the sin-offering whose blood was carried in to make atonement in the holy place shall be carried forth without the camp; and they shall burn with fire their skin, and their flesh, and their inwards. And he that burneth them shall wash his cloaths, and bathe his flesh in water, and after that he shall come into the camp.

And it shall be to you a statute forever; on the seventh month, on the tenth of the month ye shall afflict your souls,

^p All which was to be answered for by him whose body the tabernacle was, and for which he accordingly atoned by the sacrifice of himself.

^q "To note that Christ was alone in the work. Isa. liii. 6. 1 Pet. ii. 24. Heb. i. 3. Col. i. 20. Luke i. 10." Clark.

^r The holy of holies (see ver. 16.), the type of heaven; for he is now in heaven, and it is in heaven this part of the scene lies.

^s The altar of incense. See ch. iv. 7, 18. Exod. xxx. 10.

^t Substituting the goat in their stead, and laying their sins upon his head.

^u Or accidentally: such was Simon the Cyrenian, Mat. xxvii. 32. who carried the cross on which our sins were atoned for. See Col. ii. 14. Eph. ii. 16. and the cross stands for Christ crucified, Gal. vi. 14, & al.

and so carrying the goat with their sins upon it into the wilderness, denoted carrying them away by the death of Christ, or blotting them out with the blood of the cross: and the scape-goat was not to be led away by any set officer, such as the High Priest or &c, but by one who accidentally came along, as Christ also himself was hurried along by the rabble or any body that was forwardest.

^w *i. e.* Any where apart; — into the earth, into some part or other of it.

^x Ezek. xlv. 19. For the linen garments denoted the office appropriated to Christ, or what was to be done in and by him, and him only. Editor.

^y Which he ordinarily wore. See Exod. xxviii. 2.

^z The goat was then under sin, and whatever touched it must be so too.

^a Heb. xiii. 13. as malefactors were executed.

shall

and ye shall not do any work, the home-born and the stranger that sojourns among you; for on this day^b an atonement shall be made for you, to cleanse you from all your sins, ye^c shall be clean before Jehovah; it shall be^d a day of rest to you, and ye shall afflict your souls by a statute for ever. And the priest shall make atonement, he who hath been anointed and who hath been consecrated to minister in his father's stead, and hath put on the linen garments, the holy garments; and he shall make atonement for the holy sanctuary and for the tent of the congregation; and he shall make atonement for the altar, and for the priests, and for all the people of the congregation he shall make atonement. And this shall be a statute to you for ever to make atonement for the children of Israel for all their sins^e once a year; and he did as Jehovah commanded Moses.

XVII. AND Jehovah spake to Moses, saying, speak to Aaron, and to his sons, and to all the children of Israel, and say unto them; this is the thing which Jehovah commandeth, saying, any man of the house of Israel that shall^f kill bullock, or sheep, or goat in the camp, or who shall kill them without the camp, and

bringeth them not to the door of the tent of the congregation to offer as an offering to Jehovah before the tabernacle of Jehovah; blood shall be imputed to that man; he hath shed blood; and that man shall be cut off from his^g people; to the end that the children of Israel may bring their sacrifices which they sacrifice upon the face of the^h ground, even that they may bring them to Jehovah to the door of the tent of the congregation, unto the priest, and may sacrifice them peace-offerings to Jehovah. And the priest shall spread the blood upon the altar of Jehovah, at the door of the tent of the congregation, and make the fat to smoke for an appeasing odour toⁱ Jehovah. And they shall no more offer their sacrifices to^k goats, whom they have gone a whoring after. This shall be a statute to you for ever through your generations.

And thou shalt say unto them, every man of the house of Israel, and of the stranger that shall sojourn amongst you, who shall offer any burnt-offering or sacrifice, and doth not bring it to offer it to Jehovah, even that man shall be cut off from his^l people.

And every man of the house of Israel, and of the stranger that sojourneth among

ciliation-offerings, in virtue of their being brought to the door of the tent of the congregation; of such consequence and important meaning was this ceremony.

ⁱ See Eph. v. 2.

^k That they might never forget that their sacrifices were confined to one place and one house, and so to one person, who was the substance of all the shadows; and of whom their goatish idols, or idols of the hairy rougher kinds of creatures would soon give them false notions; but as for Devils, mentioned in the translations, they worshipped none; they hoped, indeed, for a scape-goat, and worshipped goats, God himself having exhibited their Redeemer as carrying away their sins, under that form; though forbidding them to make to themselves any image. All imaginations, even that of Natural Religion, pretend to some foundation in revelation:

^l And would not the people enquire, why this was so strictly enjoined, and be told by the priests?

^b Or one shall make.

^c i. e. God will look upon and accept you as clean.

^d Heb. the resting of a rest.

^e At the end of the year of grace, when the vintage was come, and God sent his only son that he might receive of the fruit of the vineyard. See Mark xii. 1. This, therefore, marks out the fulness of Christ's atonement for all their sins, not the time of year at which he was to come, as the passover did.

^f "Vis. for sacrifice, ver. 4, 5, 8. Deut. xii. 5, 15, 21." Clark.

^g See Isa. lxvi. 3. where the prophet is speaking of the final corruption of the Jews and their destruction.

To bring the sacrifice to the door of the tabernacle was to own it as a figure of him through whom they were to enter; this they had lost the knowledge of when Christ came.

^h i. e. All their sacrifices, in what part soever of their field or country they are when they would offer them; that they may be accepted as peace— or recon-

you,

you, who shall eat any blood, I will set my face against that person who eateth blood, and cut him off from among his people; for the life of the flesh is in the blood; and I have appointed it to you upon the altar to make atonement for your lives; for the blood, it shall atone for the life: therefore I said to the children of Israel, no soul of you shall eat blood, and the stranger that sojourneth among you shall not eat blood. And every one of the children of Israel, and of the stranger that sojourneth among you, who hunteth any game, beast or bird, that is eaten, he shall even shed it's blood and cover it with dust; for the life of all flesh is it's blood, it is for it's life: therefore I said to the children of Israel, ye shall not eat the blood of any flesh, for the life of all flesh is it's blood; all that eat it shall be cut off. And every person that shall eat a carcase, or what is torn, whether he be home-born or a stranger, then he shall wash his cloaths, and bathe in water, and be unclean till the evening, and then he shall be clean. And if he doth not wash nor bathe his flesh, then he shall bear his iniquity.

XVIII. AND Jehovah spake to Moses, saying, speak to the children of Israel, I am Je-

^m Life being forfeited, a life should be required; and the Redeemer's blood should be violently shed, as that of the innocent creatures they killed on the altar was.

ⁿ To acknowledge that their lives were forfeited and should be redeemed with blood, 1 Pet. i. 19. There can be no plainer description than this, that in Adam they all died and should be made alive again in him whom they all looked for.

^o As the blood that did redeem was shed and covered with the dust it fell into; this ceremony betokening the violent death of the Lamb of God.

^p This is forbidden, Exod. xxii. 31. Does therefore the law in this text of Leviticus refer to doing it ignorantly? And may it further relate to cases of poverty or necessity?

^q i. e. I am endued with all power, which the miracles you have seen shew; I am also your Sworn Allies;

Jehovah your Aleim: after the doings of the land of Egypt in which ye dwelt shall ye not do; and after the doings of the land of Canon whither I am bringing you shall ye not do, nor walk in their statutes: ye shall do my judgements and observe my statutes to walk in them; I am Jehovah your Aleim. And ye shall keep my statutes and my judgements, which if a man do he shall live in them; I am Jehovah.

None of you shall come near to any part of his own flesh to uncover their nakedness, I am Jehovah. The nakedness of thy father and the nakedness of thy mother shalt thou not uncover; she is thy mother; thou shalt not uncover her nakedness: the nakedness of thy father's wife shalt thou not uncover; it is thy father's nakedness: the nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, that is born in the house or that is born abroad, thou shalt not uncover their nakedness: the nakedness of thy son's daughter or of thy daughter's daughter, thou shalt not uncover their nakedness; for their's is thy own nakedness: the nakedness of the daughter of thy father's wife begotten by thy father, she is thy sister, thou shalt not uncover her nakedness: the

I am under oath to defend you, to avenge myself on all who disobey me, and to destroy all your enemies, the last of whom is death.

^r i. e. As I am Jehovah, as I live, he shall live in them, "Rom. x. 5. Gal. iii. 12. be rewarded with life through the grace of God and merit of Christ." Clark. See Mark x. 17, &c. And in proof that the law spake of the resurrection of the body, and that Aleim implies it, see Luke xx. 37.

^s Heb. *reliques, remnant, or remaining part.*

^t His more immediate or nearly related flesh.

^u Man and wife being one flesh. And for transgressing this law perhaps, however for attempting it [no doubt with a design to expose Solomon to censure, for a contempt of the law] was Adonijeh put to death. See 1 King. ii. 21—25.

^w Of a foreigner.

naked-

nakedness of thy father's * sister thou shalt not uncover, she is the flesh of thy father: the nakedness of thy mother's sister shalt thou not uncover; for she is thy mother's flesh: the nakedness of thy father's brother shalt thou not uncover, thou shalt not come near to his wife; she is thy aunt: the nakedness of thy daughter in law shalt thou not uncover; she is thy son's wife; thou shalt not uncover her nakedness: the nakedness of thy brother's wife shalt thou not uncover; it is thy brother's nakedness: the nakedness of a woman and her daughter shalt thou not uncover: the daughter of her son and the daughter of her daughter shalt thou not take to uncover their nakedness; they are her flesh; it is wickedness^y: and thou shalt not take a woman with her sister^z to vex her, to uncover her nakedness with her during her life.

19 And thou shalt not approach unto a woman during the purgation of her uncleanness to uncover her nakedness: and thou shalt not lie carnally with thy neighbour's wife to defile her by it: and thou shalt not suffer any of thy seed to be^a set

* These rules had been broken in upon occasionally even by good men, as by Abrem and Amram; no doubt there were reasons for it, though not mentioned in the history, of necessity, or &c.

^y Not merely *with a design to vex her*, as if he might take two sisters when it would *not vex* the first married, but he shall not do it, since it may prove a cause of vexation to his first wife, as was the case with Leah.

^z See עבר used in the sense of setting apart, Exod. xiii. 12. And the devil instigated them not only to consecrate their children, but to burn them alive to Molech.

^a *Molech*, i. e. the king, was a brazen lion or bull in which they burnt their children with fire to the light or fire, and it was prophaning the name of their *Aleim* to call the solar fire or solar light by that title, as if they or any other creature were able to protect them. See Deut. xviii. 10. And some instances of this idolatrous barbarity in burning their children we have, 2 King. iii. 27. and xxiii. 10. comp. 2 King. xvi. 3. Jer. vii. 31, and xix. 5. where עבר is explained by אשר, and so *setting apart* their children for the fire, implies *burning some*, at least, of them.

apart to Molech, neither shalt thou prophane the name of thy Aleim, I am Jehovah. Thou shalt not lie with a man as with a woman, it is an^b abomination; and thou shalt not lie with any beast to be defiled by it; nor shall any woman stand before any beast to lie with her, it is^c confusion. Defile not yourselves with any of these things, for with all these things were the nations defiled whom I am casting out before thee; and the land is defiled, and I will visit it's iniquity upon it, and the land shall spew out it's inhabitants; ye therefore shall keep my statutes and my judgements, and do none of these abominations, the home-born or the stranger who sojourneth among you; for all these abominations have the men of this land done who were before you, and the land is defiled; that the land spew not you out when ye defile it, as it spewed out the nation that *was* before you; for whoever shall commit any of these abominations, the persons that do it shall be cut off from among their^d people: and ye shall keep my charge to do none of the abominations^e mentioned, which were done before you,

^b The most unnatural lusts were not only indulged but reckoned *holy*, as acceptable to their false Gods, and they had both their קרשים and קרשות *consecrated prostitutes*, both male and female, at their festivals. Comp. 1 King. xiv. 24. and see the punishment of these abominable lusts 1 Sam. v. 6, 9. Rom. i. 27.

^c History, as well as their statues, is a witness of this cursed degeneracy.

^d See Chap. xx. 14. And wherever the state permits or connives at such crimes, the destruction of that people will soon follow.

^e Or *marked out*, i. e. to you, as what the people before you were defiled with and destroyed for; as if God would have winked at their want of the true faith, had it not led them into that gulph of wickedness, in which the loss of the true faith will first or last always end; for the tree must die when it's root is gone. Our modern infidels in crying up heathen morality or Roman virtue in opposition to the christian faith, are sapping the foundation of virtue and betraying the nation into the hands of it's most-to-be-dreaded enemies,—a total depravity of manners and an avenging God.

Z

that

that ye be not defiled with them ; I *am* Jehovah your Aleim.

XIX. AND Jehovah spake to Moses, saying,
2 speak to all the congregation of the children of Isral, and say unto them, ¹ be ye holy ; for I Jehovah your Aleim *am* holy.

3 Ye shall reverence every one his mother and his father, and ye shall keep my sabbaths ; ⁵ I *am* Jehovah your Aleim.
4 Turn ye not to ^h things of no value, and make not for yourselves molten Aleim ; I *am* Jehovah your Aleim.

5 And when ye would sacrifice a sacrifice of ⁱ peace to Jehovah, that ye may
6 be accepted shall ye sacrifice it ; on the day ye sacrifice, it shall be eaten, and the next day, but what is left to the
7 third day shall be burnt with fire ^k ; and if any of it *is* eaten on the third day, it *is* abominable, it shall not be accepted ;
8 and they that eat it shall bear their sin, because they have prophaned what is holy to Jehovah, and that soul shall be cut off from his people.

9 ¹ And when ye reap the harvest of your land, thou shalt not reap every corner of thy field, nor shalt thou pick up the
10 gleaning of thy harvest ; and thou shalt not glean thy vineyard, nor shalt thou pick the ^m loose branches of thy vine-

¹ 1 Pet. i. 15, 16. Eph. i. 4. v. 27. separated from what is common in the world, without it's defilements, Tit. ii. 14.

⁵ As ye regard the power and oath of God.

^h מַלְאָכִים, *things of no value* and *molten Aleim* are applied to the objects of false worship ; the first, to the Gods themselves, viz. *the powers of the air*, which are in themselves of no value and power ; the second, to the idols or images.

ⁱ Of friends or people at peace, to eat and rejoice together.

^k See ch. vii. 16, 17.

¹ See Deut xxiv. 19, 20, 21.

^m Or loose straggling vines that stood in corners, and were kept as plants to supply what might die

ⁿ By common swearing.

^o *Thy sworn allies* against Satan, who took advantage of the natural defects of man to begin his

yard ; thou shalt leave them for the poor and for the stranger ; I *am* Jehovah your Aleim.

Ye shall not steal, neither shall ye lie, ¹¹ nor deal falsely one with another.

And ye shall not swear falsely by my ¹² name, nor ⁿ prophane the name of thy Aleim ; I *am* Jehovah.

Thou shalt not oppress thy neighbour, ¹³ neither shalt thou rob : the wages of him that is hired shall not abide with thee all night till the morning.

Thou shalt not curse the deaf, nor ¹⁴ shalt thou lay a stumbling block in the way of the blind, but shalt fear thy ^o Aleim ; I *am* Jehovah.

Ye shall do no injustice in judgement ; ¹⁵ ye shall not accept the person of the the poor, nor shall ye honour the person of the great ; in ^p justice shalt thou judge thy neighbour.

Thou shalt not go about a ^q trader ¹⁶ among thy people.

Thou shalt not stand against the blood of thy neighbour, I *am* Jehovah.

Thou shalt not hate thy brother in ¹⁷ thy heart ; thou shalt by all means rebuke thy neighbour and not suffer sin upon him ^r.

Thou shalt not ^s revenge nor ^t insidi- ¹⁸ ously watch the children of thy people ;

apostasy from God, and continues it by the same means. See Luke xvii. 1. Rom. xiv. 13.

^p Justice is impartial.

^q *Tale-bearing*, to which this hath been supposed to relate, is a very bad thing, but your unsettled traveling pedlars, such as the Jews, are worse enemies to a state than the tale-bearer to the peace of private families ; however, upon examination, *bearing of tales* does not appear to be meant by the Heb. רכב.

^r Mat. xviii. 15.

^s It is wonderful that they who read these commandments can talk of the *spirit of the law's* differing from that of the gospel, as if the spirit of God could differ from himself, and the same love were not required of the Jew as is of the Christian, when on the love of God and our neighbour hang all the law and the prophets according to both the Old and the New Testament.

^t Παράρησις. See how the Jews violated this command, Mark iii. 2. Luke vi. 7. xiv. 1. xx. 2. Editor.

and

and thou shalt love thy neighbour as thyself; I am Jehovah.

19 Ye shall keep my statutes. Thou shalt not let thy beast couple with different kinds; thou shalt not sow thy field with mingled seed; and a garment of mixed things, of linen and woolen, shall not come upon thee^u.

20 And every man who lieth carnally with a woman, and she is a ^wservant dishonoured by any man, and hath not been redeemed nor set at liberty; it shall be a scourging; they shall not die;

21 because she was not free. And he shall bring his guilt-offering to Jehovah to the door of the tent of the congregation,

22 a ram for the guilt. And the priest shall make atonement for him with the ^xram for the guilt before Jehovah, for his sin which he hath committed; and he shall be forgiven his sin which he hath committed.

23 And when ye come into the land and plant any tree that is eaten of, then ye shall cast away it's fruit as too forward; three years shall it be thus cast away, it

24 shall not be ^yeaten; and the fourth year

^u "Deut. xxii. 11, to teach them simplicity and to avoid mixture, 2 Cor. vi. 14." Clark.

^w This is not the case, Deut. xxii. 24, but that of a slave who has been abused (for so ^{וְאִתָּךְ} implies) and yet not married by her master nor divorced, [as on dislike she might be] but kept still in slavery, and so too much under the power of a master, but still, in some degree, guilty, as having a free will of her own.

^x The ram was a known figure of Christ.

^y But rejected as unclean, as all forward desires and thoughts are; the thoughts of man are vanity; his first thoughts are evil of course, being from the motions of the flesh: as a figure of this the first fruit of a young tree was to be plucked off and cast away; and it naturally hurts a young tree to let it grow upon it.

^z As the first fruits of every year were, and in the same view; loving God in the first place, and in Christ, the first fruits, consecrating all the rest, after they had put away from them all inordinate desires, or too forward fruit of the un sanctified man: but why unholy three years? Qu?

^a This ^{וְאִתָּךְ} or *divining* might be by fire or serpents.

^z all it's fruit shall be holy to the praise of Jehovah and the fifth ye shall eat 25 it's fruit; that it may yield you it's increase; I am Jehovah.

Ye shall not eat *any thing* with the 26 blood. Ye shall not ^adivine, nor shall ye consult the ^bclouds. Ye shall not ^cgo 27 over the quarters of your head; nor shalt thou destroy the quarters of thy ^cbeard: 28 ye shall not make any ^dcuttings in your flesh ^efor the dead, nor set any mark of distraction upon you; I am Jehovah.

Do not let thy daughter be common 29 by her committing fornication, that the land be not given to fornication and filled with wickedness^e.

Ye shall keep my sabbaths and reverence my ^fsanctuary; I am Jehovah. 30

Regard not them that have ^gfamiliar 31 spirits, nor seek unto cunning men to be polluted by them; I am Jehovah your Aleim.

Thou shalt rise up before the hoary 32 head, and honour the person of the ancient, and fear thy Aleim; I am Jehovah.

And when a stranger shall sojourn 33

^b The heavens were their God, and the clouds, of course, the looks of their God, whose intentions they were supposed to shew.

^c *i. e.* With the razor, as in great grief or deep mourning, see ch. xxi. 5 they were *not to grieve as men without hope*. The quarters of the head are used for the whole, as the quarters or borders of a country are for the country itself.

^d It was like madmen to tear off their hair and flesh in frantic rage, for the loss of their friends, and a folly unbecoming *the sons of God* to imitate such madness, as a mode of mourning.

^e Heb. *for the person, body, or human frame*, meaning as lost to them or dead.

^f Whether the temple of the body or that of canvass or stone.

^g See an instance, Act. xvi. 16. which puts the matter of fact out of doubt, that some people had the evil spirits familiar with them: the devil had greater power over *the children of disobedience*, while the Holy Spirit and miracles attended the church of God, it being their own faults if they followed delusions; but pride and interest always did and always will lead many into the snares of the old deceiver.

with thee in thy land ye shall not oppress
 34 him; as the home-born among you
 so shall the stranger, who sojourneth with
 you, be to you, and thou shalt love him as
 thyself; for ye were strangers in the land
 of Egypt; I *am* Jehovah your Aleim.

35 Ye shall do no injustice in judgement,
 36 in ^hmeasure, or in weight; just ⁱscales,
 just weights, a just aipheh, and a just
 hin shall ye have; I *am* Jehovah your
 Aleim who brought you out of the land
 37 of Egypt; and ye shall keep all my sta-
 tutes, and all my judgements, and ^kdo
 them; I *am* Jehovah.

XX. AND Jehovah spake to Moses, saying,
 2 and thou shalt say to the children of
 Isral, every man of the children of Isral,
 or of the stranger that sojourneth in Is-
 ral, who shall give of his seed to Mo-
 lech, shall surely be put to death; the
 people of the land shall stone him with
 3 stones; and I will set my face against
 that man, and I will cut him off from
 among his people, because he hath given
 of his seed to Molech, to defile my
^lsanctuary, and to prophane my holy
 4 name; and if the people of the land
 shall hide their eyes at all from that man,
 when he giveth of his seed to Molech,
 5 so as not to put him to death; then I
 will set my face against that man, and
 against his family, and will cut him off,
 and all that go a whoring after Molech,
 from among their people.

^h Measure of length or capacity. There are two
 distinct words in the Hebrew, but I know not of two in
 English that will distinctly answer them,

ⁱ The standard-weights and — measures were kept
 in the tabernacle. See Lev. xxvii. 25. 1 Chron. xxiii. 29.

^k These rules of charity and justice must secure the
 internal peace and happiness of any people; and their
 credit abroad; and none but those whose eyes are
 blinded with infidelity and the *ignis fatuus* of *imagi-*
nation would ever offer to talk of Roman virtue in op-
 position to the narrow spirit of the law.

^l See ch. xviii. 21. The body of man is the temple
 of God, and to give to Molech that body, either as
 priest or sacrifice, was defiling the temple of God. See

And the person who regardeth them 6
 that have familiar spirits, and cunning
 men, to go a whoring after them, I will
 also set my face against that person, and
 will cut him off from among his people.

Sanctify yourselves therefore, and be 7
 ye holy; for I *am* Jehovah your Aleim:
 and ye shall keep my statutes, and do 8
 them; I *am* Jehovah who sanctify ^myou.

If any one whosoever curseth his father 9
 or his mother, he shall surely be put to
 death; he cursed his father or his mo-
 ther; his blood *be* upon him.

And the man who committeth adul- 10
 tery with a man's wife, whosoever com-
 mitteth adultery with his neighbour's
 wife, the adulterer and the adulteress
 shall surely be put to death. And the 11
 man who lieth with his ⁿfather's wife,
 uncovereth his father's nakedness, they
 shall both of them be surely put to death;
^otheir blood *be* upon them. And the 12
 man who lieth with his daughter in law,
 they shall both be surely put to death;
 they have wrought confusion; their
 blood *be* upon them. And the man 13
 who lieth with a man as with a woman,
 they have committed an abomination
 both of them; they shall surely be put to
 death; their blood *be* upon them. And 14
 a man who shall take a woman and her
 mother, it *is* wickedness; they shall be
 burnt with fire, both he and they, that
 there be no such wickedness among you.

1 Cor. vi. 15. and x. 21. But the *holy name* was to
 dwell in man, *all the fulness of the Godhead's bodily dwell-*
ing in flesh; and the evil seems to have had a higher
 aim, by human sacrifice to defeat, if possible, that de-
 sign, or at least to depreciate the value of that inesti-
 mable sacrifice of Christ by the frequency and numbers
 of human sacrifices; to say nothing of the abominable
 lusts at the sacrifices which so much lessened the propa-
 gation of mankind, as well as greatly dishonoured hu-
 man nature.

^m See Rom. xv. 16. Act. xxvi. 18. Heb. ii. 11.

ⁿ *i. e.* Even after his father's death.

^o Let them suffer for it.

15 And a man who lieth with a beast shall
 16 surely be put to death, and ye shall kill
 the beast. And a woman that shall ap-
 17 proach any beast to lie down to it, thou
 shalt kill the woman and the beast, they
 shall surely be put to death, their blood
 18 be upon them. And a man that shall
 take his sister, the daughter of his father
 or the daughter of his mother, and see
 her nakedness, and she see his naked-
 ness; it is horrible; and they shall be cut
 off before the eyes of the children of
 their people; he uncovered his sister's
 nakedness; he shall bear his iniquity.
 19 And a man who shall lie with a woman
 in her sickness, and uncover her naked-
 ness, he hath made bare her fountain,
 and she hath uncovered the fountain of
 her blood; and they shall be cut off both
 20 of them from among their people. And
 thou shalt not uncover the nakedness of
 thy mother's sister, or of thy father's sister,
 for it is uncovering their own flesh, they
 21 shall bear their iniquity. And a man who
 shall lie with his aunt, he hath uncovered
 his uncle's nakedness; they shall bear their
 22 sin; they shall die ^p miserable. And the
 man who shall take his brother's ^q wife,
 it is abominable, he uncovereth his bro-
 ther's nakedness; they shall be miserable.
 23 And ye shall keep all my statutes and
 all my judgements, and do them, that
 the land, which I am bringing you in to
 24 inhabit, spew you not out: and ye shall
 not walk in the statutes of the nation
 which I am casting out before you; for
 they did all these things, and I abhorred
 them, and said to you, ye shall inherit

their land, and I will give it to you to
 possess it, a land flowing with milk and
 honey; I am Jehovah your Aleim who
 have separated you from the nations.
 And ye shall make a difference between 25
 the clean beast and the unclean, and
 between the unclean fowl and the clean;
 and ye shall not make yourselves abo-
 minable with beast or bird, or with any
 thing that creepeth on the ground, which
 I have separated from you as unclean;
 and ye shall be holy unto me, for I Je- 26
 hovah am holy, and I have separated you
 from the nations to be mine.

And a man or woman in whom is a 27
 familiar spirit, or who is a wizard, shall
 surely be put to death, ye shall stone
 them with stones, their blood be upon
 them.

AND Jehovah spake to Moses, saying, XXI.
 speak to the priests the sons of Aeron,
 and say to them, they shall not be ^s de-
 filed for the dead among their people;
 except ^s for their own flesh which is near 2
 to them, for their mother, and for their
 father, and for their son, and for their
 daughter, and for their brother, and 3
 for their sister that is a virgin with them,
 who hath no husband, for her they may
 be defiled; as a husband he shall not be 4
 defiled among his people to prophane
 himself; ^t they shall make no baldness 5
 on their head, and the corners of their
 beard shall they not shave, nor shall
 they tear their flesh; they shall be holy to 6
 their Aleim, and they shall not prophane
 the name of their Aleim, for they offer the
 offerings of Jehovah made by fire, the bread

^p Or destitute of honour, &c.

^q Upon divorce, or in his life-time.

^r Not arbitrarily, but as being holier or continuing
 holier than the heathen, whom they were to avoid, as
 they did the unclean creatures, for their uncleanness,
 or ill qualities, and wicked doings.

^s By mourning or touching of them.

^t But the priests that were anointed, as the High

Priests or their assistants in that capacity, were forbid-
 den even this, see ver. 10, 11. "and so Nadab and
 Abieva were carried out by the sons of Aeron's uncle,
 ch. x. 4." Editor.

^u i. e. For his wife: what is the spiritual lesson here?
 Is it that the church, the wife of the true priest, should
 never die? Editor.

^v See on ch. xix. 27, 28.

of their Aleim, and they shall be ^w holy.

7 A woman that is a whore or hath been deflowered shall they not take, and a woman that is divorced from her husband shall they not take, for ^x he is holy to his Aleim; and thou shalt keep him holy, for he offereth the bread of thy Aleim, he shall be holy unto you; for I Jehovah, who sanctify you, *am* holy.

8 And the daughter of a man, who is a priest, that shall be prophaned by playing the harlot, she hath prophaned her father; she shall be burnt with ^y fire.

9 And the high priest over his brethren, on whose head the anointing oil hath been poured, and who hath been consecrated to put on the garments, he shall not dishevel his head, nor shall he rend his garments, nor shall he come to any dead body, he shall not be defiled for his father or his mother, nor shall he go out of the sanctuary, that he defile not the ^z sanctuary of his Aleim; for the consecration of the anointing oil of his Aleim is upon him; *I am* Jehovah. He shall

10 take a woman in her virginity^a; a widow, or ^b one divorced, or who hath been de-

flowered, a harlot, all these shall he not take, but a virgin of his own people shall he take for a wife; and he shall not prophan his ^c seed among his people; for I am Jehovah who sanctify him.

15 And Jehovah spake unto Moses, saying, speak to Aerun, saying, any man of thy seed through their generations, who hath a ^d blemish upon him, he shall not come near to offer the bread of his Aleim; for every one who hath a blemish shall not come near, the man that is blind, or lame, or hath any part deficient, or too much ^e extended, or one who hath his foot, or hand broken, or is crook-backed, or consumptive, or that hath a blemish in the eye, or the scurvy or running scab, or is ^g overspread with a tetter; no one of the seed of Aerun the priest, who hath a blemish, shall come near to offer the offerings to Jehovah made by fire; he hath a blemish, ^h he shall not come near to offer the bread of his Aleim; he shall eat the bread of his Aleim, of the most holy and of the holy ⁱ things; but he shall not ^k come to the vail, nor shall he

^w And thus loving God alone, or so much above every thing else, as to have little or no care or concern for other persons or things.

^x *i. e.* Every priest.

^y See Gen. xxxviii. 24.

^z He was the more immediate figure of the *anointed one* or *Messiah*, and of the sanctuary or tabernacle of flesh in which Jehovah dwelt among us. See John i. 14.

^a See 2 Cor. xi. 2. Eph. v. 27.

^b See Mat. xix. 3-6, &c. Marriage is a figure of the union of Christ with his church by taking flesh, and he is not to marry any but a pure virgin, or any who hath any other love, *i. e.* He will not admit into everlasting union with himself, any but the pure and holy, nor take again the divorced wife or *ceremonial-church*, or any who build upon outward holiness

^c Who must be children of the truth, the real seed of faithful Abrem.

^d "Because they were types of Christ who was holy, and to teach all Christians, especially ministers, what purity and perfection of heart and life they should labour after, and that notorious blemishes in the mind or conversation render a man unfit for the ministry of the gospel." *Clark*. But the kingdom of heaven is a

kingdom of priests, and this denotes not only the absolute perfection of Christ as priest on earth, and the purity required of those who act in his name, but the perfection also which *the priests of the kingdom* above shall enjoy.

^e The priests of God must be just such as their commission directs, neither blind to the sense of sacred scripture, nor unwilling to walk accordingly, nor exceeding, nor coming short of the rule or standard, neither adding to nor taking from the word of God, neither *wise above* nor *wise without* what is written.

^g Qu? What? כורקו may be from כורקו *wind*, as Jer. xxii. 14. or from כורקו, Isa. xxxviii. 21, *to plaster over*, if from the first, it is *windy* or *swelled in the scrotum*, provided כורקו be the *scrotum*, and not some distemper, as the *shingles*, a *tetter*, or the like. See *Critica Hebraea* in כורקו.

^h Had not Christ been entirely without sin, he could not have atoned for others.

ⁱ Men that have blemishes shall live by *the bread of God*, *i. e.* the bread of life, but he that was that bread had no blemish at all.

^k Be *the way* to heaven, or *it's door*, or qualified to *sanctify the people with his own blood*, Heb. xiii. 10, not being innocent himself.

come

come near to the altar, for there is a blemish on him, and he shall not profane my sanctuary; for I *am* Jehovah who sanctify them. And Moses spake to Aeron, and to his sons, and to all the children of Isral.

XXI. AND Jehovah spake to Moses, saying, speak to Aeron and to his sons that they abstain from the holy things of the children of Isral, which they sanctify to me, and that they profane not my holy name; I *am* Jehovah: say unto them, every one through your generations, of any of your seed, who shall come near to the holy things which the children of Isral shall sanctify to me, with his uncleanness upon him, that person shall be cut off from my presence; I *am* Jehovah. Every one of the seed of Aeron that is leprous or hath a running humour, he shall not eat of the holy things till he is clean; and he that toucheth any thing unclean *by* the dead, or he whose seed falls from him, or whosoever toucheth any creeping thing which is unclean to him, or a man who is ^m unclean to him in all his uncleanness; the person that toucheth any such shall be unclean till the ⁿ evening, and shall not eat of the holy things unless he wash his flesh with water; and when the sun *is* gone off, he shall be clean, and afterwards he shall eat of the holy things, for it *is* his bread: a dead carcase and what is torn shall he not eat to be defiled with it; I

am Jehovah; and they shall keep my charge, and not bring sin upon themselves, and die in it when they profane it; I *am* Jehovah who sanctify them. And no stranger shall eat of what is holy; he that sojourneth with the priest and the ^o hired servant shall not eat what is holy; but when the priest maketh the purchase of a person with his money, he shall eat of it, and he that is ^p born in his house, they shall eat of his bread. And if the priest's daughter be married to a stranger, she shall not eat of the holy offerings; but if the priest's daughter be a widow or divorced, and she have no seed, and dwell in her father's house as *in* her ^q youth, she shall eat of her father's bread; but no stranger shall eat of it.

And if any person shall eat of what is holy unawares, then he shall add a fifth part thereof unto it, and give the holy thing to the priest. And they shall not profane the holy things of the children of Isral, whatsoever things they offer to Jehovah, and bring on them the punishment of guilt when they eat their holy things; for I *am* Jehovah who sanctify them.

And Jehovah spake to Moses, saying, speak to Aeron and his sons, and to all the children of Isral, and say unto them, every one of the house of Isral and of the sojourner in Isral who offereth his offering with all their vows, and with all their free-

¹ Does God take care for oxen? Does he take care about bodily blemishes? No, doubtless; and all these blemishes and imperfections relate to the spiritual man; the faithful High Priest being without sin, that he who ministered might minister in hope of being made partaker of Christ, who was without spot. See Heb. vii. 26.—28.

^m Ch. xv. 2. &c.

ⁿ When the new, ecclesiastical or holy day began; the natural or civil day beginning at sun-rise, the holy day at sun-set, when nature is involved in the shadow of death; They whose bodies are washed with the pure

water, Heb. x. 22. will then partake of the altar and live by it, and so the passover was eaten in the night at the beginning of it.

^o No aliens are citizens.

^p *i. e.* Of a servant.

^q See Luke xv. 11. &c. Repentance restores to favour.

^r Use them as common things and so deny or forget the moral lessons contained in their appropriation.

^s The secret wrath of God expressed elsewhere by bearing their iniquity.

will-offerings, which they shall offer to
 19 Jehovah for a burnt-sacrifice, ^ato be ac-
 cepted for you; it *shall be* a male that is
 perfect, of the bullocks, of the sheep,
 20 or of the goats; ^uany thing that has a
 blemish in it ye shall not offer, for it
 21 shall not be accepted for you. And if
 any person offer a sacrifice of peace to
 Jehovah, to perform a vow, or for a
 free-will-offering, of the herd or of the
 flock; it shall be a perfect one in order
 to be accepted, there shall be no blemish
 22 in it; the blind, or broken, or maimed,
 or that hath a wen, or the scurvy or
 running scab, ye shall not offer these to
 Jehovah, and ye shall not make an of-
 fering by fire of them upon the altar to
 23 Jehovah ^w; and a bullock or sheep that
 has any thing too much extended or too
 much contracted, thou mayst make it a
 free-will-offering, but it shall not be ac-
 24 cepted for a ^xvow; and ye shall not of-
 fer to Jehovah that which hath been
 crushed, or bruised, or disjointed, or
 cut, nor shall ye sacrifice *them* in your
 25 land; nor from the hand of the stranger
 shall ye offer the bread of your Aleim
 of any of these, for their corruption *is* in
 them, a blemish *is* on them, they shall
 not be accepted for ^yyou.
 26 And Jehovah spake to Moses, saying,
 27 a bullock, or sheep, or goat, when it is
 brought forth, then it shall be seven days
 under its dam; and from the ^beighth day
 and thenceforth it shall be accepted for

an offering by fire to ^zJehovah: and a ^a28
 cow or sheep, ye shall not kill it and its
 young the same day ^a. And when ye sa- ²⁹
 crifice the sacrifice of confession to Je-
 hovah, ye shall sacrifice it to be accepted
 for you ^b; on that same day it shall be ³⁰
 eaten, ye shall not leave of it till the morn-
 ing; I *am* Jehovah ^c. And ye shall keep ³¹
 my commandments and do them; I *am* Je-
 hovah. And ye shall not prophane my ³²
 holy name, and I will be sanctified
 among the children of Israel; I *am* Je-
 hovah who sanctify you ^d, who brought ³³
 you out of the land of Egypt, to be
^eAleim to you; I *am* Jehovah.

AND Jehovah spake to Moses, saying, ^{XXIII.}
 speak to the children of Israel, and say ²
 to them, the feasts of Jehovah which ye
 shall proclaim for holy assemblies, *are*
 these my feasts.

Six days shall work be done, but on ³
 the seventh day shall be a rest, a holy con-
 vocation, ye shall do no work; it *shall be*
 a rest to Jehovah in all your habitations.

These *are* the feasts of Jehovah, the ⁴
 holy convocations, which ye shall
 proclaim at their appointed times. In ⁵
 the first month, on the fourteenth day
 of the month, in the twilight, is the
 halt-sacrifice to Jehovah; and on the ⁶
^ffifteenth day of this month *is* the feast
 of unleavened bread to Jehovah; seven
 days shall ye eat unleavened bread; on ⁷
 the first day shall ye have a holy convo-
 cation, ye shall do no servile work; and ⁸

^a Heb. *for acceptance*; what it represented would not, nay could not have been accepted had there been any defect in it.

^u See Mal. i. 8. Deut. xvii. 1.

^w Comp. ch. xxi. 81, &c.

^x A man may give the best he has, and a merciful God will accept it, though naturally imperfect; but the vow was a figure of the vow Christ was under. See Psal. xxii. 25. xl. 6, 7.

^y These were not such *natural* blemishes as in ver. 23. not such as were born with them, but acquired.

^z See 1 Sam. vii. 9.

^a See Deut. xxii. 6.

^b See ch. vii. 12.

^c See ch. vii. 15. &c.

^d See 1 Pet. iii. 15. and ch. x. 3.

^e See Luke xx. 37.

^f The ecclesiastical day began with the evening or twilight of the civil day, so that the fourteenth day on which the lamb was killed at sunset, included the first half of the ecclesiastical day, and they began to eat unleavened bread at the paschal supper.

ye shall offer an offering by fire to Jehovah seven days, on the seventh day shall be an holy convocation, ye shall do no servile work.

9 And Jehovah spake to Moses, saying,
10 speak to the children of Isral, and say to them, when ye come into the land which I have given to you, and shall reap it's corn, then ye shall bring a ^s sheaf of the first fruits of your reaping to the
11 priest; and he shall present the sheaf before Jehovah to be accepted for you; on the morrow after the ^h sabbath shall
12 the priest present it; and ye shall offer on the day ye present the sheaf an he-lamb that is perfect, in it's first year,
13 for a burnt-offering to Jehovah; and it's bread offering, two tenths of fine flower mingled with oil, an offering by fire to Jehovah, an appeasing odour; and it's drink-offering of wine, the
14 fourth of a hin; and ye shall eat neither bread, nor parched corn, nor corn in the ear, till this very ⁱ day, till ye have brought the offering of your Aleim, by a statute for ever through your generations, in all your habitations.

15 And ye shall count to you from the morrow after the sabbath, from the day that ye bring the sheaf that is presented;
16 there shall be seven compleat sabbaths; ye shall count unto the morrow after the seventh sabbath ^k fifty days, and bring a
17 new bread-offering to Jehovah; ye shall bring from your habitations two loaves

^s They went out in great parade with a great number of people to fetch in this sheaf, which they bought with the public money, and the High Priest kept it till the Sunday after the paschal day, which was the day of the week our Lord rose on, and then presented it.

^h What sabbath? "The sabbath of the passover," says Mr. Clark. But why so? The first and seventh day were each days of rest. See ver. 7, 8. It must mean the weekly sabbath day that came next after the fourteenth of the first month, so that the presenting or lifting up this sheaf of the first fruits of the corn, fell always on the very day of the week on which Christ rose. See 1 Cor. xv. 2c, 23.

of bread to be presented; they shall be of two tenths of fine flower; they shall be baked with leaven for ^l first-fruits to Jehovah; and ye shall offer with the
18 bread seven he-lambs that are perfect, in their first year, and one young bullock, and two rams; they shall be a burnt-offering to Jehovah, and their bread-offerings, and their drink-offerings, an offering by fire, an appeasing odour to Jehovah; and ye shall offer one he-goat for a sin-
19 offering, and two he-lambs in their first year for a sacrifice of peace; and the
20 priest shall present them with the bread of the first-fruits for a present before Jehovah with the two lambs; they shall be holy to Jehovah for the priest ^m; and ye
21 shall meet on this same day, an holy convocation shall it be to you; ye shall do no servile work by a statute for ever in all your habitations, through your generations.

And when ye reap the harvest of your
22 land, thou shalt not finish the corners of thy field when thou reapest, and thou shalt not pick up the pickings of thy harvest; thou shalt leave them for the poor and for the stranger; I am Jehovah your Aleim.

And Jehovah spake to Moses, saying,
23 speak to the children of Isral, saying,
24 in the seventh month, on the first day of the month shall ye have a ⁿ sabbath, a memorial, a blowing of the ^m trumpet, a holy convocation; ye shall do no servile
25

ⁱ Till all was sanctified by Christ's resurrection. See Rom. xi. 16.

^k Thence called *Pentecost*, Act. ii. 1. 1 Cor. xvi. 8.

^l Rom. viii. 23, "first-fruits of the spirit."

^m The feast of Pentecost was the sanctification of the new or christian church, and earnest of the whole mystical body of Christ being filled with the spirit and divine glory.

ⁿ See Num. x. 10.

ⁿⁿ To denote the last trumpet at finishing the ingathering of all the fruits of the earth.

work, and ye shall bring an offering by fire to Jehovah.

26 And Jehovah spake to Moses, saying,
 27 also on the tenth day of this seventh month, which is the day of atonement, shall ye have a holy convocation, and shall afflict your ° souls, and bring an
 28 offering by fire to Jehovah; and ye shall do no work on this same day; for it is the day of atonement, to make atonement for P you before Jehovah your Aleim;
 29 for every person that is not afflicted on this day, he shall be cut off from his
 30 people; and every person that doth any work on this day, I will destroy that
 31 soul from among his people; ye shall do no 9 work by a statute for ever through your generations in all your ha-
 32 bitations; it shall be a day of rest to you, and ye shall afflict your souls on the ninth 7 day of the month in the evening, from evening to evening shall ye keep your sabbath.

33 And Jehovah spake to Moses, saying,
 34 speak to the children of Israel, saying, on the fifteenth day of this 8 seventh month is the feast of the tabernacles
 35 seven days to Jehovah 4; on the first day shall be a holy convocation; ye shall do
 36 no servile work; seven days shall ye offer an offering by fire to Jehovah; on the eighth day shall ye have a holy u convo-

° Meaning the *animal soul*, which is afflicted by fasting. See ch. xvi. 30. Num. xxix. 7. Isa. lviii. 5, 6.

P A figure of the last day as to the atonement pleaded by Christ for those that are his.

9 Is it not because at the last day *all work ceases* and the eternal rest begins?

7 Beginning the fast then.

8 See ver. 40.

4 Deut. xvi. 13. 2 Cor. v. 2, 3. This feast succeeds the cessation from all labour, immediately. Jacob kept this festival on his entering into Canon, Gen. xxxiii. 17.

u Qu? Would not *assembly* or *meeting* be a better word for מוקרא than *convocation*?

v i. e. Done gathering in.

x Such as the cedar, pine, olive, or other valued and useful trees, to represent that glory and beauty with which the body is to be clothed; the palm-tree,

and ye shall offer an offering by fire to Jehovah; it is a solemn assembly, ye shall do no servile work. These are 37 the feasts of Jehovah which ye shall proclaim for holy convocations, to offer by fire to Jehovah, burnt-offering, and bread-offering, and sacrifice, and drink-offerings, every day it's due; besides the 38 sabbaths of Jehovah, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye may give to Jehovah. Also on the 39 fifteenth day of the seventh month, when ye have w gathered in the produce of the land, ye shall keep the feast of Jehovah seven days; on the first day shall be a sabbath, and on the eighth day a sabbath; and ye shall take to you on the 40 first day the fruit of the beautiful x trees, branches of palm-trees, and boughs of the thick trees, and of the willows of the brook, and rejoice before Jehovah your Aleim seven days; and ye shall 41 keep it an annual feast to Jehovah seven days in the year by a statute for ever through your generations; in the seventh month shall ye keep it; ye shall dwell 42 in booths seven days, every one that is in Israel shall dwell in booths, that 43 your generations may y know that I made the children of Israel to dwell in booths when I brought them out of

victory; the thick shady trees, such as the oak or beech, shelter and protection; the willow, the thriving condition of the happy, Isa. xlv. 4; the olive, peace, and so on, see Neh. viii. 15. all of the oil-trees were used at this feast. They gave this glory to Christ, Mat xxi. 8; and John xii. 13, on his raising Lazarus from the dead, which was to prove himself to be the resurrection and the life, and the people acknowledged it by the boughs of the trees.

y That I promised them glory, honour, and immortality, when I should deliver them out of the hand of death, and him that has the power of death, i. e. from the world, the flesh, and the devil, from spiritual slavery; "1. To shew their thankfulness for the fruits now reaped," Clark; rather now promised. "2. To figure out Christ's coming into the world about this time;" rather our going out of it. See Clark on ver. 34.

the

the land of Egypt; I *am* Jehovah your Aleim. Thus Moses declared to the children of Israel the ² feasts of Jehovah.

XXIV. AND Jehovah spake to Moses, saying, command the children of Israel that they bring the pure olive-oil bruised for the candlestick to keep a lamp burning continually; without the veil of the testimony, in the tent of the congregation, Aarun shall order it from evening to the morning before Jehovah continually, by a statute for ever through your generations^a; he shall order the lamps on the pure candlestick before Jehovah continually.

And thou shalt take fine flower and bake it in twelve cakes, two tenths shall one cake be^b; and thou shalt place them in^c two rows, six in a row, on the pure table before Jehovah; and thou shalt put upon the rows pure frankincense, and it shall be for a^d memorial to be offered by fire to Jehovah; on every sabbath day shall he set it in order before Jehovah continually, from the children of Israel; it is an^e everlasting purification; and it shall be Aarun's and his sons, and they shall eat^f it in the holy place; for it is most holy to him from the offerings by fire to Jehovah, by a statute for ever.

And the son of an Israelitish woman and of an Egyptian man went out among the children of Israel, and the son of the Israelitish woman and an Israelite quarrelled in the camp. And the son of the Israelitish woman blasphemed the^g name

² Heb. *Appointed or set times*; called also *חגים*, as *returning annually*.

^a See John i. 4. Exod. xxviii.

^b Exod. xxv. 30.

^c As the bread of life for the twelve tribes, sitting at the table of their heavenly father in rows over against each other.

^d The frankincense was burnt as a memorial or quitrent. See ch. ii. 2. & seq.

^e *i. e.* Sign or token of it. Comp. Gen. xvii. 10, 11.

and cursed it; and they brought him to Moses; and the name of his mother was Selemith the daughter of Dibri of the tribe of Dan. And they put him in prison till he should inform them from the mouth of Jehovah. And Jehovah spake to Moses, saying, bring forth him that cursed without the camp, and let them that heard *it*, lay their hands upon his head, and let all the congregation stone him. And thou shalt speak to the children of Israel, saying, every one that curseth his Aleim shall bear his sin, and he that blasphemeth the name of Jehovah shall surely be put to death; all the congregation shall stone him, as well the stranger as the home-born, when he blasphemeth the^g name, shall be put to death.

And he that woundeth any man^h mortally shall surely be put to death. And he that striketh any beast mortally shall make it good, body for body. And if a man shall make a blemish in his neighbour, as he hath done so shall it be done to him; breach for breach, eye for eye, tooth for tooth, as he made a blemish in a manⁱ so shall it be made in him. And he that killeth a beast shall make it good, but he that killeth a man shall be put to death; ye shall have the same judgement; it shall be with the stranger as with the home-born; for I *am*^k Jehovah your Aleim.

And Moses spake to the children of Israel that they should bring forth him that had cursed without the camp, and stone him with stones; and the children

^f True Christians, the antitypical holy priesthood, (1 Pet. ii. 5.) and none but they can partake of the bread of life. *Editor*.

^g The name often stands for *Jehovah* both in the Old and New Testament. Comp. ver. 15.

^h Heb. *that smiteth any vital or animal frame* (שָׁחַת) of man. Comp. Gen. xxxvii. 21. in Heb. *Editor*.

ⁱ Not in private revenge but by the order of the magistrate.

^k *i. e.* No respecter of persons.

of Ifral did as Jehovah commanded Moses.

XXV. AND Jehovah spake to Moses in
 2 mount Sini, saying, speak to the children
 of Ifral, and say to them when ye come
 into the land which I give you, then shall
 3 the land keep a rest to Jehovah; six years
 shalt thou sow thy field, and six years
 shalt thou prune thy vineyard, and gather
 4 the produce of it; and in the seventh year
 there shall be a rest kept by the land, a
¹rest to Jehovah; thou shalt not sow thy
 field, nor shalt thou prune thy vineyard;
 5 that which springs from thy harvest
 shalt thou not reap, and the grapes of
 thy unpruned vines shalt thou not ga-
 ther; a year of rest it shall be to thy
 6 land; and the resting of your land shall
 be for food for you; for thee, and for thy
 servant, and for thy maid, and for thy
 hired servant, and for the strangers that
 7 sojourn with thee, and for thy beast,
 and for the wild ^mcreature which is in
 thy land, shall all the produce of it be
 for food.

8 And thou shalt count to thee seven
 sabbaths of years, seven times seven
 years, that the days of the seven sabbaths
 of years may be nine and forty years;
 9 and thou shalt cause the trumpet sound-
 ing an alarm to pass in the seventh
 month, on the tenth day of the month,
 on the day of atonement shall ye cause
 the trumpet to pass through all your
 10 land; and ye shall sanctify the fiftieth
 year, and proclaim liberty in the land to
 all the inhabitants of it; it is the ⁿcall
 of the ^mtrumpet to you; and ye shall re-

¹ Such a rest as Jehovah keeps, and his sons will, without labour.

^m Isa. lvi. 7, 8, 9. Hof. ii. 18. Act. x. 11.

ⁿ See Exod. xix. 13. where כּוּל is used for a trumpet,

^m A memorial of the last great trumpet. See on ch. xxiii. 28.

^o *i. e.* Jubilee year, or year of the blowing of the trumpet, when the dead shall be raised and the people of God return to their inheritance and live upon what

turn every man to his possession, and ye
 shall return every man to his family; the ¹¹
 fiftieth year shall be the jubilee to you; ye
 shall not sow, nor shall ye reap that
 which springs of itself in it, nor shall ye
 gather it's unpruned vines; for it is the ¹²
^ojubilee; it shall be holy to you; from
 the field shall ye eat the produce of it;
 in this year of the jubilee ye shall return ¹³
 every one to his possession. And when ¹⁴
 thou sellest to thy neighbour, or buyest
 from the hand of thy neighbour, op-
 press not one another; according to the ¹⁵
 number of years since the jubilee shalt
 thou buy of thy neighbour, according
 to the number of the years of profit
 shall he sell to you; as the years are ¹⁶
 more thou shalt increase his purchase-
 money, and as the years are fewer thou
 shalt lessen his purchase-money, for he
 selleth thee the number of crops; and ¹⁷
 ye shall not oppress one another, but
 thou shalt fear thy Aleim; for I *am* Je-
 hovah your Aleim.

And ye shall do my statutes, and keep ¹⁸
 my judgements, and do them, that ye
 may dwell ^psecurely in the land, and ¹⁹
 the land may yield you it's fruit, and ye
 eat your fill, and dwell securely in it.
 And if ye say, what shall we eat in the ²⁰
 seventh year? behold, we may not sow
 nor gather in it's produce; I will com- ²¹
 mand my blessing upon you in the sixth
 year, and it shall yield the crop of three
 years; and ye shall sow the eighth year, ²²
 and eat of the old crop till the ninth
 year, till it's crop come in ye shall eat of
 the old.

the field produces without any labour of theirs: here the forty-ninth and fiftieth years were both years of rest, in the first of which the poor and the beast of the field were to live upon the spontaneous produce of the land, or as it is explained, the heathen world were to feed in God's vineyard, and when this *acceptable year of the Lord* was over, all the people of God were to come to their own again in the holy land.

^p 1 Tim. iv. 8.

And

23 And the land shall not be sold finally ;
 24 for the land is mine ; for ye are ^a strangers
 and sojourners with me ; and through
 all the ^r land of your possession ye
 shall allow the redemption of the land.
 25 If thy brother become poor and sell
 his possession, then let his redeemer
 that is near of ^e kin to him, come and
 and redeem what his brother hath sold.
 26 And if a man have no redeemer, and
 his own hand become able and sufficient
 27 for his redemption ; then he shall com-
 pute the years of his sale, and return the
 overplus to the person whom he sold
 28 it to, and return to his possession ; and
 if his hand be not sufficient to make the
 return, then his sale shall be in the hand
 of him that bought it till the year of the
 jubilee, and it shall ^c go out at the jubi-
 lee, and he return to his possession.
 29 And if a man sell a dwelling house in a
 walled city, then he shall have the re-
 demption of it till the year of the sale of
 it be ended, a year shall his redemption
 30 be ^u ; and if he doth not redeem it till a
 full year be up, then the house which is
 in a city that hath ^w no wall shall be

established finally to him that bought it,
 through his generations, it shall not go
 out at the jubilee. And the houses of ³¹
 the villages which have no walls round
 about them shall be reckoned as the
 ground of the land, there shall be re-
 demption, it shall go out at the ^x jubilee.
 And as for the cities of the Levites, the ³²
 houses in the cities of their possession,
 the Levites shall have a perpetual re-
 demption. And ^y when any of the Le- ³³
 vites shall redeem, then the house which
 was sold, and the city of his possession
 shall go out at the jubilee, for the houses
 of the cities of the Levites is their pos-
 session among the children of Israel ;
 and the ground of the suburbs of their ³⁴
 cities shall not be sold, for it is an ^a ever-
 lasting possession to them.

And if thy brother be brought low ³⁵
 with thee, and his hand fail, then thou
 shalt ^b support him, the stranger and the
^c sojourner, that thy brother may live
 with thee ; thou shalt not take from ³⁶
 him ^d usury or increase, but shalt fear
 thy Aleim that thy brother may live
 with thee ; thou shalt not give him thy ³⁷

^a See this disproved at large by Bishop Warburton
 Div. Leg. but see Mat. xxii. 29-32. and Heb. xi.
 13, 14.

^r Canon being the land of promise, no true believer
 could be defeated of his title to it or share in it. Heb.
 xi. 9, 14. Eph. i. 14

^e "To typify our redemption by Christ, who was
 made near of kin to us by taking our flesh, that he
 might perform the work of redemption for us." Clark

^c "Out of the buyer's hand without any redemp-
 tion-money." Clark.

^u i. e. His right of redemption.

^w Any house in a city, whether the city be walled or
 not, shall have a year only to redeem in? Qu. why?
 The house for the people is an obvious and common figure,
 and what the year or time of recovery is, see Isa. lxi. 2.
 lxiii. 4. the accepted time, 2 Cor. vi. 2. and this pro-
 mises redemption to the whole city of God, if laid hold of
 in time, and shews also that there is a limited time, and
 no room for an after-game.

^x i. e. If not redeemed before, but not being sepa-
 rated as it were, by a wall from the land, it was to
 be deemed part of the land, or appurtenance of the
 ground.

^y i. e. When any of the Levites shall redeem the house
 or houses of other Levites, such houses shall return to
 the former owner at the jubilee. Editor

^z And to be looked on as land, and so not subject to
 the exceptions, ver. 29, 30. but might be redeemed at
 any time, 1 Pet. i. 4.

^a Shewing that the kingdom of priests shall for ever en-
 joy their possessions, Rev. i. 6. 1 Pet. ii. 5. The privi-
 leges of those priests in heaven are marked out in the
 office and privileges of these on earth, but have no
 apparent relation to the christian church, though
 pride and avarice have so construed them ; and some
 christian clergy have thought themselves typified by the
 Jewish, and our church by theirs, and instead of seeing
 the Messias, have seen themselves only in the grandeur
 and power of the High Priest.

^b Comp. Act. xx. 35.

^c Calling the stranger or refugee, such as Heber the
 Kenite, Jud. iv. 11. and numbers of others occasionally
 mentioned, a brother, and ordering him to be treated
 as a brother, Ezek. xvi. 49.

^d The first word seems to mean, but Qu? the lend-
 ing 95/. suppose, and taking security for 100l ; and the
 latter the interest when the time is up.

money.

38 money upon usury, nor lend him thy
victuals upon ^cincrease; I *am* Jehovah
your Aleim, who brought you out of the
land of Egypt, to give you the land of
Canon, that I may be ^fAleim to you.

39 And if thy brother be brought low
with thee, and be sold to thee, thou shalt not
40 ^emake him serve as a servant; as one that is
hired, as a sojourner shall he be with thee,
41 he shall serve thee till the year of jubilee;
and he shall go out from thee, he and
42 his children with him, and return to his
family, and to the possession of his fa-
43 thers shall he return; for they *are* my
servants, whom I brought out of the
land of Egypt; they shall not be sold as
44 servants are ^hsold; thou shalt not rule
over him with rigour but shalt fear thy
Aleim: and thy man-servant, and thy
45 woman-servant which thou shalt have,
shall be of the nations that are round about
thee; of them shalt thou buy the man-
46 servant and the woman-servant; and also
of the children of the sojourners that are
strangers with you, of them shalt ye buy,
and of their families which *shall be* with
you, which they shall beget in your land,
and they ⁱshall be a possession to you;
47 and ye shall leave them as an inheritance
to your children after you, for a pos-
session to be held for ever, of them shall
ye make servants; but over thy brethren
the children of Isral, over one another,
over him thou shalt not rule with rigour.

47 And when the hand of the stranger
and sojourner with thee prospereth, and

^c Speaking of the *poor*, not of the rich, who borrow
to use in trade or save mortgaging their land, which
they were allowed to mortgage to the jubilee.

^f To fulfil the import of *Sworn Allies* to you.

^e Heb. *put on him the service of a servant*.

^h As perpetual servants, but only for a limited time,
at the end of which they are brethren to the son of God.

ⁱ Psal. lxxii. 11. Isa. lx. 12.

^k Heb. *a stock or old stem which hath been cut down
and grown up again*.

^l Heb. *the remainder of his own flesh*.

^m He shall allow for the time to the jubilee so much
a day as a hired servant may be had at.

ⁿ He received the purchase-money, and was to re-

thy brother is brought low with him,
and he is sold to the stranger and so-
journer with thee, or to an ^kancient fa-
mily of sojourners; after he is sold he
48 shall have redemption, one of his bre-
thren may redeem him; either his uncle,
49 or his uncle's son may redeem him, or
^lany that is near of kin to him, or of his
own family may redeem him, or should
his own hand reach it, then he shall be
redeemed; and he shall reckon with
50 him that bought him from the year of
his being sold to him to the year of ju-
bilee, and the price of his sale shall be
according to the number of the years,
according to the days of an hired servant
shall he be with ^mhim; if *there be* yet
51 many of the years, according to them
he shall return his redemption out of
the money of his ⁿpurchase; and if
52 there remain but few years to the year
of jubilee, then reckoning with him ac-
cording to his years, he shall give again
the price of his redemption; as a hired
53 servant by the year shall he be with him;
he shall not rule over him with rigour
in thy sight; and if he be not redeemed
54 by ^othese, then he shall go out at the
jubilee, he and his children with him;
for the children of Isral *are* ^pservants to
55 me, they *are* my servants whom I
brought out of the land of Egypt; I *am*
Jehovah your Aleim.

YE shall not make for yourselves ^{xxvi.}

^qidols or graven image, nor shall ye set
you up a ^rpillar, nor shall ye make *any*

turn a just proportion back when redeemed before the
jubilee; we are not redeemed with silver and gold, but
a full and satisfactory price has been paid for us, pro-
portioned to our several debts.

^o *The persons* mentioned before, ver. 48, 49.

^p And though they should be brought into bondage,
as we are, of Satan and Death, yet he who *could*, should
be allowed to redeem them by paying an equitable
price for them, and where man could not, Jehovah
himself would at the jubilee.

^q *Worthless things*, spoken of the images of what
they called *Gods*.

^r Memorial-pillars, or obelisks.

^s *figured*

1 figured stone in your land to bow down
2 to; for I *am* Jehovah your Aleim. Ye
shall keep my sabbaths, and reverence
my sanctuary, I *am* Jehovah.

3 If ye will walk in my statutes, and
4 keep my commandments, and do them,
then I will send your rains in their sea-
5 son, and the earth shall yield it's in-
crease, and the trees of the field shall
6 yield their fruit; and the threshing shall
hold you on to the vintage, and the
7 vintage shall reach to the sowing time;
and ye shall eat your bread to the full,
8 and dwell securely in your land; and I
will give peace in the land, and ye shall
lie down, and there shall be none to
disturb you, and I will make the evil
9 beasts to cease from the land, and the
sword shall not come into your land; and
10 ye shall pursue your enemies, and they
shall fall before you by the sword; and
11 five of you shall pursue a hundred, and
a hundred of you shall pursue a thou-
12 sand, and your enemies shall fall before
you by the sword; and I will have re-
spect to you, and make you fruitful,
and multiply you, and establish my pu-
13 rification with you; and ye shall eat the
old store, and bring forth the old before
14 the new; and I will set my tabernacle
amongst you, and my soul shall not ab-
hor you^{*}; and I will walk among you,
and I will be your Aleim, and ye shall
be my people[†]; I *am* Jehovah your
Aleim; who brought you out of the land
of Egypt, from being servants to them,
and I brake the bands of your yoke, and
made you go upright.

14 But if ye will not hearken to me, and
will not do all these my commandments,

^{*} Perhaps מושבית from שך to pitch or stick down,
may be such stone as that of Stonehenge, near Salis-
bury, which were places for worship, as Ezek. viii. 12
as well as for defence and holding councils in.

[†] "Godliness hath the promise of life and of that
which is to come."

and if ye shall reject my statutes, and your
15 soul shall abhor my judgements, not to
do all my commandments, so that you
make void my purification; I will even
16 do this unto you, and visit you with
terror, with the scurvy and burning
fever, which shall² consume the eyes and
grieve the soul; and ye shall sow your
seed in vain, for your enemies shall eat
it; and I will set my face against you,
17 and ye shall be smitten before your ene-
mies, and they that hate you shall rule
over you, and ye shall flee when none
pursueth; and if for all this ye will not
18 hearken to me, then I will yet chastise
you fully for your sins; and I will break
19 the excellency of your strength, and I
will make your heavens like iron and
your land like brass; and your strength
20 shall be spent in vain, for your land shall
not yield it's increase, nor shall the trees
of the land yield their fruit.

And if ye walk^a contrary with me,
21 and will not hearken to me, then will I
smite you yet more fully according to
your sins; and I will send upon you the
22 wild beast of the field, and it shall de-
prive you of your children, and cut off
your cattle, and make you few in num-
ber, and your roads shall be desolate;
and if for all this ye will not receive my
23 correction, but walk contrary with me,
I also will walk contrary with you, and
24 will punish you fully for your sins; and
25 I will bring the sword upon you, to take
vengeance for my purification, and ye
shall be gathered into your cities; and I
will send the pestilence among you, and
ye shall be given into the hand of the
enemy: when I have broken the staff of
26

^a Luke i. 71.

^w See ch. xxv. 22.

^x Ezek. xxxvii. 26. John vi. 56. Rev. xxi. 3.

^y 1 Cor. iii. 16. and 2 Cor. vi. 16.

^z See 1 Sam. ii. 33.

² Or in opposition.

your

your bread, then shall ten women bake
 their bread in one oven, and return
 your bread by weight, and ye shall eat
 27 and not be satisfied: and if for all this
 ye will not hearken to me, but walk
 28 contrary with me, I also will walk con-
 trary with you, in wrath; and I, even I,
 29 will chastise you fully for your sins; and
 ye shall eat the flesh of your sons, and
 the flesh of your ^b daughters shall ye eat;
 30 and I will destroy your ^c high places,
 and cut down ^d your sacred fires, and
 cast your carcases upon the carcases of
 your idols, and my soul shall abhor you;
 31 and I will make your cities waste, and
 your sanctuaries a desolation, and I will
 32 not smell your appeasing odours; and I
 will make the land desolate, and your
 33 enemies who dwell in it shall be asto-
 nished at it; and you will I scatter
 among the heathen, and draw out the
 sword after you; and your land shall be
 desolate, and your cities shall be a waste;
 34 then shall the land enjoy its sabbaths,
 all the time it is desolate, and ye are in
 the land of your enemies; *even* then shall
 35 the land rest and enjoy its sabbaths; all
 the time it is desolate it shall rest; because
 it rested not on your sabbaths when ye
 36 dwelt in it: and upon them that are left
 of you I will bring a faintness of their
 heart in the lands of their enemies, and
 the sound of a leaf that stirs shall drive
 them, and they shall flee as fleeing from
 the sword, and shall fall when none pur-
 37 sueth; and they shall fall one against
 another, as it were before the sword,

^b Deut. xxviii. 53. Ezek. v. 10. 2 King. vi. 29.
 and so at the last siege of Jerusalem by the Romans.

^c The cloud of glory or chariot of the sun was called
 כבוד *a high place*, it resembling the top of a hill or a
 cupola.

^d *Vestas* or *perpetual fires*, to represent the solar fire,
 and the word includes the *stone* or what the fire was
 kept burning in.

^e This is remarkably fulfilled in the ten tribes of
 whom no certain traces can be found.

though none pursueth; and ye shall have
 no power to stand before your enemies;
 and ye shall perish among the heathen; 38
 and the land of your enemies shall eat
 you up^e; and they that are left of you 39
 shall pine away in their iniquity, in the
 lands of your enemies, and in the ini-
 quities of their fathers also shall they
 pine away: and they shall ^f acknowledge 40
 their iniquity and the iniquity of their
 fathers in their trespass which they
 have trespassed against me, and that they
 walked contrary with me, and *that* I also 41
 walked contrary with them, and brought
 them into the land of their enemies; for
 their uncircumcised heart shall then be
 humbled, and they shall accept their
 punishment; and I will remember my 42
 purification with Jacob, and my purifi-
 cation also with Isaac, and my purifica-
 tion with ^g Abrem also will I remember,
 and I will remember the ^h land; and 43
 the land shall be cleared of them, and
 shall ⁱ enjoy its sabbaths when it is de-
 solate without them, and they shall ⁱ ac-
 cept their punishment, because, even be-
 cause they had rejected my judgements,
 and their soul abhorred my statutes; 44
 and even for all this, when they are in
 the land of their enemies, I will not
 reject them, nor abhor them to destroy
 them utterly, to make void my purifi-
 cation with them, for I *am* Jehovah
 their Aleim; but I will remember for 45
 their benefit the purification with their
 ancestors whom I brought out of the
 land of Egypt, in the eyes of the nations,

^f Neh. i. 4. ix. 1, 2, 29. Dan ix. 3, 4.

^g Luke i. 72—5.

^h Exod. xv. 17, as the land of promise, the heavenly
 country, see Isa. lxii. 4.

ⁱ More literally perhaps — shall *run through* its
 sabbaths — shall *run through* their punishment, *i. e.* per-
 form its sabbaths, — and shall have undergone their pu-
 nishment.

46 to be their Aleim ; I *am* Jehovah. These
are the statutes and the judgements, and
the laws which Jehovah appointed be-
tween him and the children of Isral, in
mount Sini, by the hand of Moses.

XXVII. AND Jehovah spake to Moses, saying,
2 speak to the children of Isral, and say
unto them, when any man shall^k perform
a vow, according to an estimate of per-
3 sons, to Jehovah ; then the estimate shall
be of the male, from twenty years old
to sixty years old, the estimate shall
even be¹ fifty shekels of silver after the
4 shekel of the sanctuary ; and if *it be* a
female, the estimate shall be thirty she-
5 kels ; and if *it be* of one from five years
old to one of twenty years old, then the
estimate of a male shall be twenty she-
6 kels, and of the female ten shekels ; and
if *it be* of one from a month old to one
of five years old, then the estimate of
the male shall be five shekels of silver,
and the estimate of the female shall be
7 three shekels of silver ; and if *it be* of
one from sixty years old and upwards,
if *it be* a male, then the estimate shall
be fifteen shekels, and of a female ten
8 shekels : and if he be too poor for the
estimate, then they shall set him before
the priest, and the priest shall value him ;
according to what his ability, who is
under the vow, reacheth to, shall the
9 priest value him^m. And if it be a beast

of which they bring an offering to Je-
hovah, whatever he giveth to Jehovah
of them shall be holy ; he shall notⁿ ex- 10
change nor change it, a good for a bad
one, or a bad for a good one ; and if he
change one beast for another, then it
and what it was changed for shall be
holy ; and if *it be* any unclean beast of 11
which they do not bring an offering to
Jehovah, then he shall set the beast be-
fore the priest, and the priest shall value 12
it between good and^o bad ;^p according to
the estimate of the priest, so shall it be ;
and if he will needs redeem it, then he 13
shall add a fifth part to the estimate^q.

And when a man shall sanctify his 14
house *to be* holy to Jehovah, then the
priest shall value it, between good and
bad ; as the priest shall value it, so shall
it stand ; and if he that sanctified it will 15
redeem his house, then he shall add a
fifth *part* to the money of the estimate,
and it shall be his. And if a man shall 16
sanctify to Jehovah some of the land of
his possession, then the estimate shall be
according to what is sown in it ; the
sowing of an homer of barley shall be
fifty^r shekels of silver : if he sanctify 17
his field from the year of jubilee, it
shall stand according to the estimate ; 18
and if he sanctify his field after the
jubilee, then the priest shall reckon to
him the money according to the rate of

^k See ch. xxii. 21.

¹ If a shekel were half a crown or half an ounce of silver, fifty shekels were 6l. 5s. of our money.

^m Vows were common on many occasions, as Jacob's, Gen. xxviii. 20, Jeptah's, Jud xi. 30, Hannah's, 1 Sam. i. 11, and that of Jabez, 1 Chron. iv. 10, to demolish the idol and set up the worship of Jehovah : but what is meant here ? Is it that if a person devoted himself, or a parent his child, and he could not be accepted on some account or other, that then the prices above shall be paid according to the estimate at different ages ? or when the Nazarite's vow could not be performed, (see Num. vi. 2.) then the persons should be redeemed at the stated prices ? " Or do not the ordinances in this chapter further imply that after a man or

woman had vowed either their own persons or those of their children to the peculiar service of God, they might redeem them afterwards *if they repented of their vow ?*" Editor.

ⁿ Either exchange the kind of beasts, or change one beast for another of the same kind. If the vow, Psal. xl. 7. could have been broken, or any thing substituted in the room of it, how could the sacred scripture have been fulfilled and the atonement made ? but Qu ? Editor.

^o According to it's condition.

^p By the usage of ערַכַךְ here, it seems that the final *Caph* is not a *servile* for *thy*, but the last *radical doubled*, as in many other words.

^q Ch. v. 16.

^r The value of a man, ver. 3.

years remaining to the year of jubilee, and ^a it shall be deducted from the estimate; and if he that sanctified it will needs redeem the field, then he shall add a fifth part of the money of the estimate to it, and it shall be confirmed to him; and if he will not redeem the field, and if the field be sold to another person, he shall not redeem at all; and the field when it goeth out at the jubilee shall be holy to Jehovah, as the devoted field it shall be the priest's for his possession. And if he shall sanctify to Jehovah a field which he hath purchased, which *is* not of the field of his possession, then the priest shall reckon to him the value of the estimate to the year of the jubilee, and he shall give the estimate that very day as holy to Jehovah; in the year of the jubilee the field shall return to him from whom it was bought, to him to whom the ^b possession of the land *belongs*; and every estimate shall be according to the shekel of the sanctuary, twenty gerahs shall the shekel be.

26 But the first-born of the beasts which *is* Jehovah's as first-born, no man shall sanctify it, whether *it be* bullock or

sheep, *it is* ^c Jehovah's; and if *it be* of the unclean beast, then he shall redeem it according to the estimate, and shall add a fifth of it to it, and if he will not redeem it, then it shall be sold at the estimate. But no devoted thing which any man shall devote to Jehovah of all that he hath of man or beast, or of the field of his possession, shall be sold or redeemed, every devoted thing is most holy to Jehovah; no one that shall be ^d devoted from men shall be redeemed, he shall surely be put to death. And all the tythe of the land, of the seed of the land, of the fruit of the tree shall be Jehovah's, it shall be holy to ^e Jehovah; and if any man will needs redeem any of his tythe, he shall add a fifth of it to it; and all the tythe of the herd and the flock, every thing that passeth under the ^f staff, the tenth *one* shall be holy to Jehovah; he shall not chuse between good and bad, nor shall he change it, and if he will needs change it, then it and its change shall be holy, it shall not be redeemed. These *are* the commandments which Jehovah commanded Moses for the children of Israel in mount Sinai^g.

^a *i. e.* A deduction shall be made from the estimate in proportion to the *time past* from the jubilee. *Editor.*

^b The land not being to be sold for ever. See ch. xxv. 23, 28.

^c *i. e.* Already.

^d Whether God or the magistrate had laid him under the curse he should not be pardoned afterwards. See Exod. xxii. 19, Josh. vi. 17, Saul's case with regard to Agag, 1 Sam. xv, Ahab's, 1 King, xx. 42; the persons being too guilty to live, as all those whom God hath cursed in his word are, unless they repent: public justice, however, must not wink at them when their sins are known and proved; if it does, that will come upon this or any other nation which did upon the two kingdoms of Israel: some have dreamed of human sacrifices here, as commanded by God, and have blasphemed his mercy; but this is spoken not of *sacrifice*, but of *justice*, which is required from those who had a right to *curse* and take revenge in God's name, as in the cases of blasphemy, idolatry, murder, and such other crimes as were death by the law.

^e Gen. xxviii. 22. Mal. iii. 8, 10.

^f Which the herdsman or shepherd carried in his hand, and kept his cattle in order with, Jer. xxxiii. 13.

^g The money that arose from these holy vows went into the treasury of the tabernacle towards its repairs, sacrifices, flower, spices, oil, and vessels; and they who thus gave to God themselves, their children, their land, or any other part of their property with a power of redemption, not only acknowledged, and more particularly represented the great mercy of redemption, but thought by so doing to *redeem* what was left to them of their time or property, and secure a blessing upon their labours; in this sense we are bid to *redeem the time*, Col. v. 16. make a better use of it, and labour more abundantly for the time to come. See 2 King. xii. 4. And so the money paid by those who dedicated themselves and what they had to the service of religion was laid out in the performance of those ceremonies and shadows of which Christ was the body or substance; and hence appears their piety and the ground of the blessing they expected.

The FOURTH BOOK of MOSES

C A L L E D

N U M B E R S.

The men of war

CHAP. I.

mustered.

1. **A**ND Jehovah spake to Moses in the wilderness of Sini, in the tent of the congregation, on the first day of the second month in the ^asecond year after their coming out of the land of Egypt, saying, take ye the sum of all the congregation of the children of Isral by their ^bfamilies, by the house of their fathers, with the number of the names of every male by their poll, from twenty years old and upward, all that go out to war in Isral; ye shall ^cmuster them by their armies, thou and Aerun; and with you there shall be a man for each tribe, every one a head of the house of his fathers.

5 And these *are* the names of the men who shall stand with you: of Reuben, 6 Alijur the son of Sadiaur; of Simeon, 7 Solomial the son of Jurisadi; of Jeudeh, 8 Nasun the son of Ominadab; of Isfacher, Nethanal the son of Juor; of 10 Zebulun, Aliab the son of Helen; of the children of Joseph, of Ephrim, Alifemo the son of Omieud; of Me- 11 nasseh, Gemalial the son of Padejur; of Benjamin, Abiden the son of Gedoni; 12 of Dan, Ahiozer the son of Omisadi;

of Asher, Pegoial the son of Ocren; of 13,14 Gad, Alishap the son of Doual; of Nep- 15 thali, Ahiro the son of Oinen: these 16 *were* the ^dcalled men of the congregation, princes of the tribes of their fathers, heads of the ^ethousands of Isral.

And Moses and Aerun took these 17 men which were ^fmarked out by *their* 18 names. And they assembled all the congregation together on the first of the second month, and they were reckoned by their pedigrees, after their families, according to the house of their fathers, by the number of the names, from twenty years and upwards by the poll; as Jehovah 19 commanded Moses, so he ^gmustered them in the wilderness of Sini. And the children 20 of Reuben, Isral's first-born, *by* their generations, by the house of their fathers, after their families, according to the number of the names, by their polls, every male from twenty years old and upward, every one that went out to war, 21 those that were mustered of them, *even* 22 of the tribe of Reuben *were* forty and six thousand and five hundred.

Of the children of Simeon, by their

which character and state they were to support at the hazard and expence of their lives, and so paid an acknowledgment or quit-rent for themselves, at that time, and at every other solemn muster or lustrum, when they not only *redeemed* their souls but *atoned* by sacrifice. See Exod. xxx. 12.

^d Comp. ch. xvi. 2. xxvi. 9.

^e Judg. vi. 15. Mich. v. 2.

^f *i. e.* By Jehovah, ver. 5. &c.

^g Comp. Exod. xxx. 12, &c.

B b 2

generations

^a A. M. 2494.

^b Comp. ch. xxvi. 5. with Exod. vi. 14. The four sons of Reuben gave names to the four head families, and are called *the heads* of the house of their father Reuben, the first of which four would have born the name of *Isral*, if that honour had not been forfeited and given to Joseph, and from him to Ephrim.

^c We find, Exod. xxxviii. 25. that this had been done on the building of the tabernacle, and their becoming in a special manner the church and people of God;

generations, after their families, by the house of their fathers, those that were mustered of them, according to the number of the names, by their polls, every male from twenty years old and upward, every one that went out to war, those that were mustered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, those that were mustered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 Of the children of Jeudeh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, those that were mustered of them, *even* of the tribe of Jeudeh, *were* threescore and fourteen thousand and six hundred.

28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, those that were mustered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, those that were mustered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, those that were mustered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

Of the children of Menasch, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, those that were mustered of them, *even* of the tribe of Menasch, *were* thirty and two thousand and two hundred.

Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, those that were mustered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, those that were mustered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, every one that went out to war, those that were mustered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

Of

42 Of the children of Nephtali, through-
out their generations, after their fami-
lies, by the house of their fathers, ac-
cording to the number of the names,
from twenty years old and upward, every
43 one that went out to war, those that
were mustered of them, *even* of the tribe
of Nephtali, were fifty and three thou-
44 sand and four hundred. These *are* those
that were mustered, which Moses and
Aerun mustered, and the princes of Is-
ral, *being* twelve men, each one was for
45 the house of his fathers: so were all
those that were mustered of the children
of Isral, by the house of their fathers,
from twenty years old and upward,
46 every one that went out to war in Isral,
even all they that were mustered, were
six hundred thousand and three thou-
sand and five hundred and fifty.

47 But the Levites, after the tribe of their
fathers, were not ^h mustered among them;
48 for Jehovah spake to Moses, saying, only
49 thou shalt not muster the tribe of Levi,
nor take the sum of them among the
50 children of Isral; but thou shalt ap-
point the Levites over the tabernacle of
ⁱ testimony, and over all its utensils, and
over all that *belongs* to it, *even* they shall
^k carry the tabernacle, and all its uten-
sils, and they shall attend upon it, and
shall encamp round about the taberna-
51 cle; and when the tabernacle is to set
forward, the Levites shall take it down,
and when the tabernacle is to be pitched,
the Levites shall set it up, and the ^l stran-

^h "Because they were not to be [usually] employed in military affairs, (which was the occasion of this mustering, ver. 3.) but only about the service of the tabernacle." *Clark*.

ⁱ See on Exod. xxxviii. 21.

^k Ch. iv. 25, 31, 36.

^l "Any one who is not of the tribe of Levi." *Clark*.
Comp. ch. xvi. 40.

ⁿ To meddle with it. See 2 Sam. vi. 7.

ger that ^m approacheth shall be put to
death. And the children of Isral shall 52
pitch their tents, each man at his own
camp, and each by his own standard,
throughout their armies. And the Le- 53
vites shall pitch round about the taber-
nacle of testimony, that there be not
wrath on the congregation of the chil-
dren of Isral, and the Levites shall keep
the charge of the tabernacle of testimo-
nies. And the children of Isral did ac- 54
cording to all that Jehovah commanded
Moses, so did they.

AND Jehovah spake to Moses and to II.
Aerun, saying, every man of the chil- 2
dren of Isral shall pitch by his own
ⁿ standard, at the ensigns of the house of
their fathers; at a distance, round about
the tent of the congregation shall they
pitch.

And let the standard of the camp of 3
Jeudeh pitch eastward, to the sun rising,
with their armies, and the chief of the
children of Jeudeh *shall be* Nafun the son
of Ominadab; and his army, and those 4
that were mustered of them, *were* seventy-
four thousand and six hundred. And they 5
that pitch by him, the tribe of Issachar,
and the chief of the children of Issachar
shall be Nathanal the son of Juor; and 6
his army, and those that were mustered of
them, *were* fifty-four thousand and four
hundred. The tribe of Zebulun, and the 7
chief of the children of Zebulun *shall be*
Aliab the son of Halen; and his army, 8
and those that were mustered of them,

ⁿ What this *standard* was, doth not appear, and what the *sign* or *ensign* peculiar to each house or tribe is no where, that I know of, explained. The *standard* was perhaps a pole, with a light at top when they marched in the night, as in hot countries is usual, and so each pole was known by the stove, or what held the fire or light, differing in size or shape. See *Observations on divers Passages of Scripture, &c.* pag. 225, &c.

The order NUMBERS. of the tribes encamping.

9 were fifty-seven thousand and four hundred. All that were mustered of the camp of Jeudeh were an hundred and eighty-six thousand and four hundred; ° they shall march ¶ first by their armies.

10 The standard of the camp of Reuben shall be on the south side, according to their armies, and the chief of the children of Reuben shall be Alijur the son of Shediaur; and his army, and those that were mustered of them were forty-six thousand and five hundred. And those that encamp by him shall be the tribe of Simeon, and the chief of the children of Simeon shall be Solomial the son of Jurifadi; and his army, and those that were mustered of them were fifty-nine thousand and three hundred. And the tribe of Gad, and the chief of the children of Gad shall be Alisep the son of Roual; and his army, and those were mustered of them were forty-five thousand and three hundred and eighty. All that were mustered of the camp of Reuben were an hundred and fifty-one thousand and four hundred and eighty, according to their armies; and they shall march second.

17 And the tent of the congregation shall go forward, the camp of the Levites being in the midst of the camps; as they encamped so shall they march, every man on his own side, by their standards.

18 The standard of the camp of Ephrim, according to their armies, shall be on the west side, and the chief of the sons of Ephrim shall be Alisemo the son of Omieud; and his army, and those that were mustered of them, were forty thousand and five hundred. And by him

shall be the tribe of Menaseh, and the chief of the children of Menaseh shall be Gemalial the son of Padejur; and his army, and those that were mustered of them were twenty-two thousand and two hundred. And the tribe of Benjamin, and the chief of the children of Benjamin shall be Abiden the son of Gedoni; and his army, and those that were mustered of them, were thirty-five thousand and four hundred. All that were mustered of the camp of Ephrim were a hundred and eight thousand and one hundred; and they shall march the third.

The standard of the camp of Dan shall be on the north side, according to their armies, and the chief of the children of Dan shall be Ahiozer the son of Omifadi; and his army, and those that were mustered of them were sixty-two thousand and seven hundred. And they that encamp by him shall be the tribe of Aser, and the chief of the children of Aser shall be Pagoial the son of Ocren; and his army, and those that were mustered of them were forty-one thousand and five hundred. And the tribe of Nepthali, and the chief of the children of Nepthali shall be Ahiro the son of Oinen; and his army, and those that were mustered of them were fifty-three thousand and four hundred. All that were mustered of the camp of Dan were an hundred and fifty-seven thousand and six hundred; they shall march last by their standards.

These are those that were mustered of the children of Isral, by the house of their fathers; all that were mustered of the camps, by their armies, were six hundred and three thousand and five

* See ch. x. 14.
 ¶ Jeudeh was chief ruler, Christ was to come of him; Issacher and Zebulun march with him, as being

next in descent after Simeon and Levi, who were degraded for their wickedness at Sechem, Gen. xlix. 5.

33 hundred and ⁹ fifty. And the Levites
were not mustered among the children
of Isral, as Jehovah commanded Moses.

34 And the children of Isral did all that Je-
hovah commanded Moses, so they en-
camped by their standards, and so they
marched every one according to their
families, with the house of their fathers.

III. THIS is the genealogy of Aerun and
Moses, when Jehovah spake to Moses in
2 mount Sini; and these are the names of
the sons of Aerun, the first-born, Na-
dab, and Abieva, Alozer and Aitemer;
3 these are the names of the sons of Aerun
who were anointed priests, who were
4 consecrated for the ¹ ministry; but Na-
dab and Abieva died before Jehovah,
when they brought strange fire before
Jehovah, in the wilderness of Sini, and
they had no sons; and Alozer and Ai-
temer ministered before Aerun their fa-
ther.

5 And Jehovah spake to Moses, say-
6 ing, bring the tribe of Levi, and set
them before Aerun the priest, that they
7 may attend upon him, and keep his
charge, and the charge of all the con-
gregation before the tent of the congre-
8 gation, to do the service of the taberna-
cle; and they shall keep all the utensils
of the tent of the congregation, and
the ⁵ charge of the children of Isral, to
9 do the service of the tabernacle; and
thou shalt give the Levites to Aerun
and to his sons; they are given to him
10 out of the children of Isral; and thou
shalt constitute Aerun and his sons, and
they shall keep the priesthood, and the
¹ stranger that cometh near shall die.

⁵ The twelve Patriarchs were *their fathers*, and the
house of Isral their house.

¹ Heb. *whose hand was filled to minister*.

⁵ *i. e.* Keep up the form of divine worship which
was given them in charge.

¹ "To execute any part of the priest's office," *Clark*.

And Jehovah spake to Moses, saying, 11
and behold, I take the Levites from 12
among the children of Isral, instead of
all the first-born that open the womb of
the children of Isral; and the Levites
shall be mine, for all the first-born are 13
mine; when I smote all the first-born in
the land of Egypt, I set apart for myself
all the ⁴ first-born in Isral, of man and
beast; I am Jehovah,

And Jehovah spake to Moses in the 14
wilderness of Sini, saying, muster the 15
sons of Levi by the house of their fa-
thers, by their families; every male
^v from a month old and upward ^x shalt
thou muster them. And Moses mus- 16
tered them according to the word of Je-
hovah, as he commanded. And these 17
were the sons of Levi by their names,
Gersun, and Ket, and Merari; and 18
these are the names of the sons of Ger-
sun by their families, Libni and Simoi;
and the sons of Ket, by their families, 19
were Omram and Ijer, Hebrun and
Ozial; and the sons of Merari, by their 20
families, were Mehali and Musi: these
are the families of Levi by the house of
their fathers.

Of Gersun was the family of the 21
Libnites, and the family of the Si-
moites; these are the families of the
Gersunites; those that were mustered of
them, according to the number of all the
males, from a month old and upward,
those that were mustered of them were 22
seven thousand and five hundred: the 23
families of the Gersunites shall encamp
behind the tabernacle ^v west-ward; and 24
the chief of the house of a father of the

therefore they must know that the priest, after the or-
der of Melchisedek, was to die, Gen. xiv. 18. Heb. vii.

^v See Psal. lxxxix. 27. Rom. viii. 29. Rev. xii. 2, 3.

^w See ch xviii. 16.

^x Of such is the kingdom of heaven.

^y The Entrance was from the East.

25 Gersunites shall be Alishap the son of Lal; and the charge of the sons of Gersun in the tent of the congregation shall be the tabernacle, and the tent, its covering, and the hanging at the door of the tent of the congregation, and the hangings of the court, and the hanging at the door of the court, which is by the tabernacle, and by the altar round about, and its cords, for all its service.

27 And of Ket was the family of the Omramites, and the family of the Ijerites, and the family of the Hebrunites, and the family of the Ozialites; these 28 are the families of the Ketites; all the males, in number, from a month old and upward, were eight thousand and six hundred, who had the charge of the 29 holy place; the family of the sons of Ket shall encamp on the side of the tabernacle southward; and the chief of the house of a father of the family of the Ketites shall be Aljepan the son of 31 Ozial; and their charge shall be the ark, and the table, and the candlestick, and the altars, and the utensils of the sanctuary which they minister with, and 32 the vail, and all its service. And Alover the son of Aerun shall be the chief of the chiefs of Levi, having the oversight of them who have the charge of the sanctuary.

33 Of Merari was the family of the Mehalites, and the family of the Musites; 34 these are the families of Merari; and those that were mustered of all the males, from a year old and upwards, in number were six thousand and two hundred; and the chief of the house of a 35 father of the families of Merari shall be Jurial the son of Abihil; they shall encamp on the side of the tabernacle north- 36 ward; and the oversight of the charge

of the sons of Merari shall be the boards of the tabernacle, and its bars, and its pillars, and its sockets, and all its utensils, and all its service, and the pillars of the court round about, and their sockets, and their pins, and their cords.

And they that encamp before the tabernacle eastward, before the tent of the congregation, to the sun rising, shall be Moses, and Aerun, and his sons, who have the charge of the sanctuary for the charge of the children of Isral, and the stranger that cometh near shall die. All that were mustered of the Levites, whom Moses and Aerun mustered, according to the word of Jehovah, by their families, all the males from a month old and upward were twenty and two thousand.

And Jehovah said to Moses, muster all the first-born of the children of Isral that are males, from a month old and upward, and take the number of their names; and thou shalt take the Levites for me, I am Jehovah, instead of all the first-born among the children of Isral, and the beasts that belong to the Levites, instead of all the first-born among the beasts that are the children of Isral's: And Moses mustered, as Jehovah commanded him, all the first-born among the children of Isral; and all the first-born males, by the number of names, from a month old and upward, of those that were mustered were twenty-two thousand and two hundred and seventy-three.

And Jehovah spake to Moses, saying, take the Levites instead of all the first-born among the children of Isral, and the beasts that belong to the Levites instead of their beasts, that the Levites may be mine; I am Jehovah: and for those that are to be redeemed of the

two hundred and seventy-three of the first-born of the children of Isral, that
 47 are more than the ^b Levites, thou shalt take five shekels a head, by the shekel of the sanctuary shalt thou take *them*,
 48 at twenty gerahs to the shekel; and thou shalt give the money, with which they are redeemed, who are too many among them, to Aerun and to his sons.
 49 And Moses took the redemption-money of those that were more in number than those that were redeemed by the Le-
 50 vites; of the first-born of the children of Isral did he take the money, one thousand three hundred and sixty-five *shekels*, by the shekel of the sanctuary.
 51 And Moses gave the money of those that were redeemed to Aerun and to his sons, according to the word of Jehovah, as Jehovah commanded ^c Moses.

IV. AND Jehovah spake to Moses and to
 2 Aerun, saying, take the sum of the sons of Ket from among the sons of Levi, by their families, by the house of their fa-
 3 thers, from thirty years old and upward even to fifty years old, all that go upon ^d duty to do the work in the tent of the congregation.

4 This *shall be* the service of the sons of Ket in the tent of the congregation, the holy of holies. And Aerun
 5 and his sons shall come when the

camp moves, and take down the vail of the covering, and cover the ark of the testimony with it; and they 6 shall put on it a covering of ermines, and spread a blue cloth wholly over it, and put *it on* its ^e poles; and upon the 7 table of the presence *bread* shall they spread a blue cloth, and put on it the dishes, and the spoons, and the bowls, and the plates to pour into, and the daily bread shall be upon it; and they 8 shall spread a scarlet cloth over them, and cover it with a covering of ^f ermines, and put it on its poles; and they shall 9 take a cloth of blue, and cover the ^h candlestick, the ⁱ luminary, and its lamps, and its tongs, and its snuffers, and all the vessels of oil with which they minister to it; and they shall put it and all its 10 vessels in a covering of ermines, and put *it* upon a pole; and upon the golden al- 11 tar shall they spread a cloth of blue, and cover it with a covering of ermines, and put it upon its poles; and they shall 12 take all the utensils of ministry, with which they minister in the sanctuary, and put them into a cloth of blue, and cover them with a covering of ermines, and put *them* upon a pole; and they 13 shall take away the ashes of the altar, and spread a cloth of purple over it, and 14 put upon it all its utensils with which

^b The Levites are reckoned at ver. 39. to be 22000; but, as *Ainsworth* remarks in his note on that verse, "this accordeth not with the former particulars; for there were of *Gershon* 7500, of *Kohath* (or *Ket*) 8600, of *Misrari* 6200, which make in all 22300. But *Aaron* and the Priests, as also the first-born of the Levites, were the Lord's after a peculiar manner, Exod. xiii. 2, and therefore deducted from the rest, which were all taken instead of the first-born of Israel," who, after that deduction made, exceeded the Levites by 273, and were consequently ordered to be redeemed at five shekels a head. *Editor.*

^c By this the children of Isral became entitled to the privileges of, or were considered as, *priests* of God, as to the real benefit of having access to God, and dwelling in his temple with him; they were priests in Aerun who had them, or an equivalent for them in himself

and his sons, who, in whatever they *did* or *received*, acted in the name and on the account of the whole body of the people, Rev. xx. 6.

^d The Hebrew word means *any stated* or *set task*, for which many meet together at set times and places.

^e See Exod. xxv. 15. and compare Note (1) on ver. 15.

^f The ermines represented the starry sphere or highest heavens, as the cloth of blue the sky; and the scarlet or purple cloth on the table, and the shew-bread was proper, as He who was the bread of life was also the royal priest, and wore the purple robe at his condemnation, when the fire of God's wrath was making him bread for us.

^h *i. e.* The shaft or body of the candlestick itself.

ⁱ The main lamp in the middle.

they minister at it, ^k the censers, the forks, the shovels, and the basons, all the utensils of the altar; and they shall spread over it a covering of ermines, and put
 15 it on it's poles; and Aerun and his sons shall make an end of covering the sanctuary, and all the utensils of the sanctuary when the camp marcheth: and after that the sons of Ket shall come to carry it, and they shall not touch what
 is holy and ^l die. These are what the sons of Ket are to carry, in the tent of the congregation.

16 And the charge of Alozer the son of Aerun the priest is the oil for the light, and the spice-incense, and the daily bread offering, and the anointing oil, even the charge of the whole tabernacle, and whatever is in it, over the sanctuary and over it's ^m utensils.

17 And Jehovah spake to Moses and to
 18 Aerun, saying, cut not off the tribe of the families of the Ketites from among
 19 the Levites; and this do ye for them that they may live and not die when they come near to the holy of holies. Aerun and his sons shall come and set
 20 them each one to his service, and to his burthen; and they shall not ⁿ come to look on when the sanctuary is pulled down, and die.

21 And Jehovah spake to Moses, saying,
 22 take the sum of the sons of Gersun also by the house of their fathers, by their
 23 families; from thirty years old and upwards to fifty years old shalt thou muster them, all that go in to do duty, to perform service in the tent of the congregation. This is the service of the families
 24 of the Gersunites in serving and carry-

ing; and they shall carry the curtains of
 the tabernacle, and of the tent of the congregation, it's covering, and the covering of ermines which is upon it above, and the hanging at the door of the tent of the congregation, and the
 26 hangings of the court, and the hanging at the door of the gate of the court which is by the tabernacle, and by the altar round about, and their cords, and all the utensils of their service, ^o and every thing which is done to them; and it shall be their service. According to the word of
 27 Aerun and of his sons shall be all the service of the sons of the Gersunites as to all their burthens, and as to all their service, and their charge upon them for the observance of all their burthen. This
 28 is the service of the families of the sons of the Gersunites in the tent of the congregation, and their charge under the hand of Aitemer the son of Aerun the priest.

The sons of Merari, them shalt thou
 29 muster by their families, by the house of their fathers, from thirty years old and
 30 upwards, and to fifty years shalt thou muster them, every one that goeth on duty to do the service of the tent of the congregation; and this is the charge of
 31 their burthen with all their service in the tent of the congregation, the boards of the tabernacle, and it's bars, and it's pillars, and it's sockets, and the pillars
 32 of the court round it, and their sockets, and their pins, and their cords, with all their utensils, and with all the service that belongs to them, and thou shalt take account by name of all the utensils of the charge of their burthen. This is
 33

^k Exod. xxvii. 3—7.

^l All was so covered that they touched no part when they took it up; and so the poles too were covered, as I have construed it.

^m See ch. iii. 32. not to carry them himself, but to superintend, as chief over all the Levites.

ⁿ To look on is to approve of; and there seems to be a mystery here which relates to the taking down of the sanctuary or temple of the body of Christ, which the High Priest and Rulers were principally concerned in.

^o i. e. Making, repairing the hangings, taking them down, &c.

the service of the families of the sons of Merari, through all their service in the tent of the congregation, by the hand of Aitemer the son of Aerun the priest.

34 And Moses, and Aerun, and the chiefs of the congregation mustered the sons of the Ketites by their families and
35 by the house of their fathers, from thirty years old and upwards, and to fifty years old, every one that went on duty to the service in the tent of the congregation;
36 and those that were mustered of them, by their families, *were* two thousand
37 seven hundred and fifty. These are those that were mustered of the families of the Ketites, every one that served in the tent of the congregation, whom Moses and Aerun mustered at the command of Jehovah, by the hand of Moses.

38 And those that were mustered of the sons of Gersun, throughout their families, and by the house of their fathers,
39 from thirty years old and upward even unto fifty years old, every one that goeth on duty for the service in the
40 tabernacle of the congregation, even those that were mustered of them, throughout their families, by the houses of their fathers, were two thousand and
41 six hundred and thirty. These *are* they that were mustered of the families of the sons of Gersun, every one that served in the tabernacle of the congregation, whom Moses and Aerun did muster according to the commandment of Jehovah.

42 And those that were mustered of the families of the sons of Merari, throughout their families, by the house of their
43 fathers, from thirty years old and upward, even unto fifty years old, every one that goeth on duty for the ser-

vice in the tabernacle of the congregation, even those that were mustered of 44 them, after their families, were three thousand and two hundred. These be those that 45 were mustered of the families of the sons of Merari, whom Moses and Aerun mustered according to the word of Jehovah by the hand of Moses. All those that 46 were mustered of the Levites, whom Moses, and Aerun, and the chiefs of Isral mustered, after their families, and after the house of their fathers, from 47 thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burthen in the tabernacle of the congregation, even those that 48 were mustered of them, were eight thousand five hundred and eighty; according 49 to the commandment of Jehovah, they were mustered by the hand of Moses, every one according to his service, and according to his burthen; thus *were they* mustered by him, as Jehovah commanded Moses.

AND Jehovah spake to Moses, saying, V. command the children of Isral that they 2 put out of the ^pcamp every leper, and every one that hath a running humour, and every one that is defiled by a *dead* body; both male and female shall ye 3 put out, without the camp shall ye put them, that they defile not their ^qtents, among which I dwell. And the chil- 4 dren of Isral did so; and they put them out of the camp, as Jehovah spake to Moses, so did the children of Isral.

And Jehovah spake to Moses, saying, 5 say to the children of Isral, when a man 6 or woman shall do any of the sins of men, to commit a trespass against Jehovah, and that person is found ^rguilty; then 7

^p Isa lii. 1. Jam. i. 21. Rev. xxi. 27.
^q 1 Cor. vi. 19.

^r Either by the hand of God against him, or by lot or discovery

they shall confess their sin which they have committed, and restore what they have been ^s guilty in to it's full value, and shall add a fifth of it to it, and give it to him to whom the ^s damage belongs; and if there be no ^s relation of the man's to return the damage to, the damage shall be brought to Jehovah for the priest, besides the ^u ram of atonement to make atonement for him. And every offering of all the holy things which they bring to the priest shall be his; every man's ^{uu} holy thing shall be his, what any man shall give to the priest shall be his.

11 And Jehovah spake to Moses, saying, 12 speak to the children of Israel, and say to them, if any man's wife go astray, and 13 commit a trespass against him, and a man lie carnally with her, and it be hid from the eyes of her husband, and be concealed, and she be defiled, and there be no witness against her, and she were 14 not caught; and a ^w spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if a spirit of jealousy come upon him and she be not 15 defiled; then the man shall bring his wife to the priest, and bring her offering for her, the tenth of an ephah of barley meal; he shall not pour oil upon it, neither shall he put frankincense upon it, for it is an offering of jealousy, it is an offering for a memorial to bring iniquity

to ^s remembrance; and the priest shall 16 bring her and set her before Jehovah; and the priest shall take holy water in an 17 earthen vessel, and of the dust which is on the floor of the tabernacle shall the priest take, and put it into the water; and the priest shall set the woman be- 18 fore Jehovah, and dishevel the woman's head, and put into her hands the offering for the memorial, the offering of jealousy, and in the hand of the priest shall be the bitter water that causeth the curse; and the priest shall adjure 19 her, and say to the woman, if no man hath lain with thee, and if thou hast not gone astray from thy husband to be defiled, be thou free from this bitter water that causeth the curse; but if 20 thou hast gone astray from thy husband, and art defiled, and if any man hath lain with thee besides thy husband, (and 21 the priest shall adjure the woman with the adjuration of a curse, and the priest shall say to the woman) Jehovah make thee a curse and an ^y adjuration among thy people, by Jehovah's making thy thigh to fall and thy belly to swell; and 22 let this water that causeth a curse go into thy bowels, that thy belly may swell and thy thigh ^z may fall; and the woman shall say, Amen, amen. And 23 the priest shall write these curses on a ^a tablet, and blot them out with the

^s Heb. *guilt or penalty.*

^t Heb. *Redeemer*, or one near enough in blood to be his heir.

^u Lev. vi. 6.

^{uu} "Such as were devoted to God, yet could not be offered in sacrifices, as a house or the like." *Clark. Comp. Ezek. xliv. 29. Editor.*

^w Or as we say, a *fit* of jealousy, for *וַיִּזְעַק* here seems to denote the *affection* or *disposition* of the man's *own* mind. See Prov. xvi. 2. *Editor.*

^x God is the husband and the church is the wife, and God is said to be jealous with regard to idolatry, which robs him of the love and honour due to him, Exod. xx. 5. xxxiv. 14.

^y So as to leave her name for a curse; and her misery as an example to instance in when another was adjured.

^z The *thigh* probably here stands for the *womb* and *neighbouring parts*, that wherein the woman had sinned she might be punished (see *Clark's* note); and the whole disorder appears to be a miraculous infliction, such as the *Jewish* church was punished by, when they listened to every false Messiah and rejected the true one, John v. 43: they had not the true son, they had gone astray and corrupted the faith; as the Arians and Natural-Religionists do now; they had believed a *lyc*, a strong delusion was upon them, and will soon be upon any who corrupt the faith or morality of the gospel in *creeds* or *practice*.

^a It is plain it must be a slate, or stone, or table, and not paper, because the water was to wash off and so imbibe the curses.

24 bitter water; and he shall make the woman drink the bitter water that ^b bears the curse, and the water ^b bearing the curse shall come into her, causing bitterness; and the priest shall take out of the hand of the woman the offering of jealousy, and present it before Jehovah, and offer it at the altar; and the priest shall take a handful of the offering for its ^c memorial, and make it smoke upon the altar, and after that he shall make the woman drink the water: and when he hath made her drink the water, then shall it be, if she be defiled, and hath committed a trespass against her husband, that the water that bears the curse shall come into her, causing bitterness, and her belly shall swell and her thigh shall fall, and the woman shall be a curse among her people: and if the woman be not defiled but be clean, then shall she be clear and bear seed. This is the law of jealousy when a woman goeth astray from her husband and is defiled, or when a man shall have a spirit of jealousy come upon him, and shall be jealous of his wife, and shall set the woman before Jehovah, and the priest shall do this law to her; and the man shall be clear from the iniquity, and the

woman shall bear the wrong done her ^d.

AND Jehovah spake to Moses, saying, VI. speak to the children of Israel, and say to ² them, when a man or woman shall make the uncommon vow of the Nazarite to be separated to Jehovah, he shall ³ abstain from wine and strong drink, he shall drink nothing four that is made of wine, nor any thing four that is made of strong drink, neither shall he drink any preparation of grapes, nor shall he eat grapes fresh or ^e dried; all the days of ⁴ his separation he shall eat nothing which is made from the ^f grape-vine, from the grape stones even to the husks; all the ⁵ days of the vow of his separation a razor shall not come upon his head; until the days are fulfilled for which he separated himself to Jehovah, he shall be holy; letting the hair of his head grow ^g loose; all the *days* of his separating himself to ⁶ Jehovah, he shall not go to a dead body; for his father or for his mother, for his ⁷ brother or for his sister, for them he shall ^h not be defiled when they die, for the separation to his Aleim is upon his head; all the days of his ⁱ separation ⁸ he shall be ^k holy to Jehovah; and if any ⁹ one die very suddenly near him, and de-

^b The words of the curse were in the water. See ver. 23.

^c Lev. ii. 2.

^d Bear the suspicion or wrong patiently, since it proceeded from love; so נִיּוּץ is understood, 2 Sam. xvi. 12. *wrong done to me*. St. Paul speaks of a *godly jealousy*, 2 Cor. xi. 2, which had a very good effect in stirring up their zeal and care.

^e See Jud. xiii. 4. Luke i. 15. not that the vow always lasted for life, see Act. xxi. 24. And though typically wine, and what could serve to raise the spirits naturally, was to be wholly abstained from, yet the meaning was, that the person of whom the legal Nazarite was a figure, and whose *coming* and *holiness* he foretold or preached to the world, should be free from sin, (not from wine) acting from, and supported solely by the love of God, Heb. vii. 26. The devils knew him to be the *Nazarite* or *holy one* of God by his *separation* from sin and sinners, Mark i. 24.

^f Heb. *wine—wine*.

^g See Jud. xvi. 19. Sampson had his hair in seven locks, on which his strength as a Nazarite depended: the sun hath seven horns, which are its glory and strength. See *Montfaucon, Of the Syrian Gods*, pl. 174. Fig. 5. The hair of *Apollo*, *Janus*, and *Bacchus* hangs in locks pointed like horns on the head and beard. See *Montfaucon*, Vol. I. II. and *Horace*, Epod. XV. lin. 9. *Dum intonsos agitare Apollinis aura capillos*.

Note. *Id est quavidiu radii a sole non poterunt avelli, ex Macrob. Saturn. Lib. I. c. 17.* Hence *Apollo* is called *Intonsus*; and *Horace*, Lib. III. Ode iv. lin. 62. ascribes *Crines solutos* to *Apollo*. The Nazarite was doubtless a figure of Christ the true light, as hair is of the perpetual vigour and glory of the sun.

^h Though the priest might. Lev. xxi. 1, 2. *Editor*.

ⁱ *i. e.* The loose hair in seven locks, the sign of light or perpetual vigour and life.

^k Distinguished as the devoted servant and type of him who is the life and light of the world, and was therefore to keep himself free from all pollution.

file the head of his separation, then he shall shave his head on the day of his purification, on the seventh day shall he shave it; and on the eighth day he shall bring two turtle-doves or two young pigeons to the priest, to the door of the tent of the congregation; and the priest shall make one a *fin-offering*, and the other a *burnt-offering*, and make atonement for him for his sin by the *dead* body, and ^m consecrate his head that day; and he shall set apart to Jehovah the days of his ⁿ separation, and bring a lamb for the guilt-offering; and the former days shall be lost, because he defiled his separation.

13 And this is the law of the Nazarite, when the days of his separation are over, he shall bring with him to the door of the tent of the congregation, and offer to Jehovah his offering; a he-lamb in it's first year, that is perfect, for a *burnt-offering*, and an ewe-lamb in it's first year, that is perfect, for a *fin-offering*, and a ram for a *peace-offering*, and a basket of unleavened bread, cakes of fine flower mixed with oil, and wafers unleavened anointed with oil, and their *bread-offering*, and their *drink-offerings*; and the priest shall bring *them* before ^o Jehovah, and make his *fin-offering*, and *burnt-offering*; and he shall offer the ram for a ^p sacrifice of peace to Je-

hovah, with the basket of unleavened bread, and the priest shall make it's bread-offering and it's drink-offering. And the Nazarite shall shave at the door of the tent of the congregation the head of his separation, and shall take the hair of the head of his separation, and put it upon the fire which is under the sacrifice of peace. And the priest shall take the shoulder from the ram when it is done, and one cake of unleavened bread from the basket, and one unleavened wafer, and put *them* into the hands of the Nazarite, after he has shaven off his separation; and the priest shall present *them* for a present before Jehovah; this is holy for the priest, with the breast that is presented, and the shoulder that is lifted up; and afterwards the Nazarite shall drink wine. This is the law of the Nazarite who is under a vow for his offering to Jehovah for his separation, besides what his ability may reach to; according to his vow which he vowed, so shall he do, after the law of his separation.

And Jehovah spake to Moses, saying, speak to Aeron and his sons, saying, after this manner shall ye bless the children of Israel, saying to them, Jehovah bless thee and keep thee; Jehovah make his face to shine upon thee, and be merciful to thee; Jehovah lift up

¹ He must have been purified if he had not been under the vow; but this pollution, though accidental, put an end to his holiness, and his vow must begin over again, there not being the least sin in the true or spiritual Nazarite. But as this legal pollution did not release the Nazarite from his vow, so neither did our sins laid on Christ, and the spitting upon him, &c. though pollutions in the eye of the law, disqualify him as our sacrifice.

^m *i. e.* Renew his vow.

ⁿ Renew his vow for the same number of days it was for at first, the least sin, or real pollution, would have utterly broken the vow of the *real Nazarite*, Psa. cxix, 106.

^o By this referring all the virtue of his vow, and all holiness to that one offering, Heb. x. 14.

^p Eph. ii. 13, 14.

^q The honour of his head, and all the virtue of his vow, being sanctified by that fire or wrath on the sacrifice, by which our peace is made with God.

^r Heb. *drest*, or *roasted enough*.

^s *i. e.* His hair, the sign of that separation.

^t See Mat. xxvi. 29.

^u Besides any free will-offerings which he may be able and think proper to offer. *Editor*.

^w Psa. cxxi. 7. 2 Thes. iii. 3.

^x Psa. iv. 6. Isa. ix. 2. and lx. 19, 20.

his countenance upon thee and give thee
 27 peace⁷: and they shall put my² name
 upon the children of Israel, and I will
^a bless them.

VII. IT was on the day that Moses made
 an end of setting up the tabernacle, and
 had anointed it, and sanctified it, and
 all it's utensils, and the altar, and all
 it's utensils, and had sanctified them,
 2 that the chiefs of Israel, the heads of
 a house of their fathers, the chief men
 of the tribes, who were appointed over
 them that were mustered, made an
 3 offering; and they brought their of-
 fering before Jehovah, six tilted car-
 riages and twelve oxen, a carriage for
 two of the chiefs, and a bullock for
 each one; and they brought them before
 4 the tabernacle. And Jehovah spake to
 5 Moses, saying, take *them* of them, and
 let them be to do the service of the tent
 of the congregation, and thou shalt give
 them to the Levites, to every one in
 6 proportion to his service. And Moses
 took the carriages, and the oxen, and
 7 gave them to the Levites; two carriages
 and four oxen he gave to the sons of
 Gersun, in proportion to their service;
 8 and four carriages and eight oxen he
 gave to the sons of Merari, in proportion
 to their service, under the hand of Ai-
 9 temer the son of Aerun the priest; but
 he gave none to the sons of Ket, be-
 cause the service of the sanctuary was
 upon them, *which* they were to carry on
 the shoulder.

10 And the chiefs made an offering for
 the dedication of the altar, on the day
 it was anointed, and the chiefs brought
 11 their offering before the altar. And
 Jehovah said to Moses, they shall bring
 their offering, every one of the chiefs

on his day, for the dedication of the
 altar.

And Nasun the son of Ominadab, of 12
 the tribe of Jeudeh, brought his offering
 the first day; and his offering was one 13
 silver dish, it's weight an hundred and
 thirty *shekels*, one silver bowl of seventy
shekels, by the shekel of the sanctuary,
 both of them full of fine flower mixed
 with oil for a bread-offering; one 14
 spoon of ten *shekels* of gold, full of frank-
 incense; one young bullock, one ram, 15
 one he-lamb of the first year for a burnt-
 offering; one kid for a sin-offering; 16
 and for a sacrifice of peace, two oxen, 17
 five rams, five he-goats, five he-lambs
 of the first year. This *was* the offering
 of Nasun the son of Ominadab.

On the second day Nathanal the son 18
 of Juor, the chief of Issachar, did of-
 fer; he brought his offering, one silver 19
 dish, it's weight *was* an hundred and
 thirty *shekels*, one silver bowl of seventy
shekels after the shekel of the sanctuary,
 both of them full of fine flower mixed
 with oil, for a meat-offering; one spoon 20
 of gold of ten *shekels* full of incense; one 21
 young bullock, one ram, one he-lamb
 of the first year for a burnt-offering; one 22
 kid of the goats for a sin-offering; and 23
 for a sacrifice of peace, two oxen, five
 rams, five he-goats, five he-lambs of
 the first year. This *was* the offering of
 Nathanal the son of Juor.

On the third day Aliab the son of 24
 Halen, prince of the children of Ze-
 bulun, *did offer*; his offering was one 25
 silver dish, it's weight *was* an hun-
 dred and thirty *shekels*, one silver bowl
 of seventy *shekels* after the shekel of
 the sanctuary, both of them full of
 fine flower mixed with oil, for a bread-

⁷ Phil. iv. 7.

² Promise the blessing in the name of Christ.

^a Isa. xlv. 5.

- 26 offering; one golden spoon of ten *shekels* | *shekels*, a silver bowl of seventy shekels
 27 full of incense; one young bullock, one | after the shekel of the sanctuary, both
 ram, one he-lamb of the first year for a | of them full of fine flower mixed with
 28 burnt-offering; one kid of the goats for | oil for a bread-offering; one golden spoon 44
 29 a sin-offering; and for a sacrifice of | of ten *shekels* full of incense; one young 45
 peace, two oxen, five rams, five he- | bullock, one ram, one he-lamb of the
 goats, five he-lambs of the first year. | first year for a burnt-offering; one kid 46
 This *was* the offering of Aliab the son | of the goats for a sin-offering; and for 47
 of Halen. | sacrifice of peace, two oxen, five rams,
 30 On the fourth day Alijur the son of | five he-goats, five he-lambs of the first
 Sadiaur, prince of the children of Reu- | year. This *was* the offering of Alisep
 31 ben, *did offer*; his offering *was* one silver | the son of Roual.
 dish of an hundred and thirty *shekels*, | On the seventh day Alifemo the son 48
 one silver bowl of seventy shekels after | of Omieud, prince of the children of
 the shekel of the sanctuary, both of | Ephrim, *offered*; his offering *was* one 49
 them full of fine flower mixed with oil | silver dish, it's weight *was* an hundred
 32 for a bread-offering; one golden spoon | and thirty *shekels*, one silver bowl of
 33 of ten *shekels* full of incense; one young | seventy shekels after the shekel of the
 bullock, one ram, one he-lamb of the | anctuary, both of them full of fine
 34 first year for a burnt-offering; one kid of | flower mixed with oil for a bread-
 35 the goats for a sin-offering; and for a | offering; one golden spoon of ten *shekels* 50
 sacrifice of peace, two oxen, five rams, | full of incense; one young bullock, one 51
 five he-goats, five he-lambs of the first | ram, one he-lamb of the first year for a
 year. This *was* the offering of Alijur | burnt-offering; one kid of the goats for 52
 the son of Sadiaur. | a sin-offering; and for a sacrifice of peace, 53
 36 On the fifth day Solomial the son of | two oxen, five rams, five he-goats, five
 Jurisadi, prince of the children of Si- | he-lambs of the first year. This *was*
 37 meon, *did offer*; his offering *was* one silver | the offering of Alifemo the son of Omi-
 dish, it's weight *was* an hundred and | eud.
 thirty *shekels*, one silver bowl of seventy | On the eighth day *offered* Gemalial the 54
 shekels after the shekel of the sanctuary, | son of Padejur, prince of the children
 both of them full of fine flower mixed | of Menaseh; his offering *was* one silver 55
 38 with oil for a bread offering; one golden | dish, it's weight an hundred and thirty
 39 spoon of ten *shekels* full of incense; one | *shekels*, one silver bowl of seventy shekels
 young bullock, one ram, one he-lamb | after the shekel of the sanctuary, both
 40 of the first year for a burnt-offering, one | of them full of fine flower mixed with
 41 kid of the goats for a sin-offering; and | oil for a bread-offering, one golden spoon 56
 for a sacrifice of peace, two oxen, five | of ten *shekels* full of incense; one young 57
 rams, five he-goats, five he-lambs of | bullock, one ram, one he-lamb of the
 the first year. This *was* the offering of | first year for a burnt-offering; one kid 58
 Solomial the son of Jurisadi. | of the goats for a sin-offering; and for 59
 42 On the sixth day Alisep the son of | a sacrifice of peace two oxen, five rams,
 Roual, prince of the children of Gad, | five he-goats, five he lambs of the first
 43 *offered*; his offering *was* one silver dish, | year. This *was* the offering of Gema-
 it's weight an hundred and thirty | lial the son of Padejur.

60 On the ninth day Abiden the son of
 61 Gedoni, prince of the children of Ben-
 jamin, *offered*; his offering *was* one sil-
 ver dish, it's weight *was* an hundred
 and thirty *shekels*, one silver bowl of
 seventy shekels after the shekel of the
 sanctuary, both of them full of fine
 flower mixed with oil for a bread-of-
 62 fering; one golden spoon of ten *shekels*
 63 full of incense; one young bullock, one
 ram, one he-lamb of the first year for a
 64 burnt-offering; one kid of the goats for
 65 a fin-offering; and for a sacrifice of
 peace, two oxen, five rams, five he-
 goats, five he-lambs of the first year.
 This *was* the offering of Abiden the son
 of Gedoni.

66 On the tenth day Ahiozer the son of
 Omisadi, prince of the children of Dan,
 67 *offered*; his offering *was* one silver dish,
 it's weight *was* an hundred and thirty
shekels, one silver bowl of seventy shekels
 after the shekel of the sanctuary, both of
 them full of fine flower mixed with oil
 68 for a bread-offering; one golden spoon
 69 of ten *shekels* full of incense; one young
 bullock, one ram, one he-lamb of the
 70 first year for a burnt-offering; one kid
 71 of the goats for a fin-offering; and for a
 sacrifice of peace, two oxen, five rams,
 five he-goats, five he-lambs of the first
 year. This *was* the offering of Ahiozer
 the son of Omisadi.

72 On the eleventh day Pagoial the son
 of Ocren, prince of the children of
 73 Aser, *offered*; his offering *was* one silver
 dish, it's weight *was* an hundred and
 thirty *shekels*, one silver bowl of seventy
 shekels after the shekel of the sanctuary,
 both of them full of fine flower mix-
 74 ed with oil for a bread-offering; one
 golden spoon of ten *shekels* full of in-
 75 cense; one young bullock, one ram,
 one he-lamb of the first year for a
 76 burnt offering; one kid of the goats for

a fin-offering; and for a sacrifice of 77
 peace, two oxen, five rams, five he-
 goats, five he-lambs of the first year.
 This *was* the offering of Pagoial the son
 of Ocren.

On the twelfth day Ahiro the son of 78
 Oinen, prince of the children of Nep-
 thali, *offered*; his offering *was* one silver 79
 dish, it's weight *was* an hundred and
 thirty *shekels*, one silver bowl of seventy
 shekels after the shekel of the sanctuary,
 both of them full of fine flower mix-
 ed with oil for a bread-offering, one 80
 golden spoon of ten *shekels* full of in-
 cense; one young bullock, one ram, 81
 one he-lamb of the first year for a
 burnt-offering; one kid of the goats for 82
 a fin-offering; and for a sacrifice of 83
 peace, two oxen, five rams, five he-
 goats, five he-lambs of the first year.
 This *was* the offering of Ahiro the
 son of Oinen. This *was* the dedication 84
 of the altar (in the day when it was an-
 ointed) by the princes of Ifral; twelve
 dishes of silver, twelve silver bowls,
 twelve spoons of gold; each dish of silver 85
weighing an hundred and thirty *shekels*,
 each bowl seventy; all the silver of
 these vessels *was* two thousand and four
 hundred *shekels* after the shekel of the
 sanctuary; the golden spoons *were* twelve, 86
 full of incense, *weighing* ten *shekels* apiece
 after the shekel of the sanctuary; all the
 gold of the spoons *was* an hundred and
 twenty *shekels*; all the oxen for the burnt- 87
 offering *were* twelve bullocks, the rams
 twelve, the he-lambs of the first year
 twelve, with their bread-offering; and
 the kids of the goats for the fin-offering
 twelve; and all the oxen for the sacrifice 88
 of the peace-offerings *were* twenty and
 four bullocks, the rams sixty, the he-
 goats sixty, the he-lambs of the first
 year sixty. This *was* the dedication of
 the altar after that it was anointed.

89 And Moses was gone into the tent of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubs; and he spake unto him.

VIII. AND Jehovah spake to Moses, saying, 2 speak to Aeron, and say to him, when thou lightest the lamps, the seven lamps shall give light upon the ^blevel of the 3 top of the candlestick. And Aeron did so; he lighted its lamps upon the level of the top of the candlestick, as Jehovah 4 commanded Moses. And this *is* the make of the candlestick; it *is* of ^csheet gold; its shaft, its flowers *are* of beaten work, according to the pattern which Jehovah shewed Moses, so made he the candlestick.

5 And Jehovah spake to Moses, saying, 6 take the Levites from among the children of Israel, and cleanse them. And 7 thus shalt thou do to them to cleanse them; sprinkle the sin-water upon them, and let them run the razor over all their ^dflesh, and wash their garments, and 8 they shall be clean; and let them take a young bullock, and its bread-offering of fine flower mixed with oil, and thou shalt take another young bullock for a 9 sin-offering; and thou shalt bring the Levites before the tent of the congregation, and gather together all the congregation of the children of Israel; and thou 10 shalt bring the Levites before Jehovah, and the children of Israel shall lay their

hands on the ^eLevites; and Aeron shall 11 present the Levites before Jehovah, *as* a present from the children of Israel, and they shall be to do the service of Jehovah; and 12 the Levites shall lay their hands upon the head of the bullocks; and thou ^fshalt make one a sin-offering and the other a burnt-offering to Jehovah, to make atonement for the Levites; and thou shalt set the 13 Levites before Aeron and before his sons, and present them *as* a present to Jehovah; and thou shalt separate the Levites 14 from among the children of Israel, and the Levites shall be mine; and after 15 this shall the Levites come to serve the tent of the congregation; and thou shalt cleanse them, and present them *for* a 16 present, for they are given *as* a gift to me from among the children of Israel; instead of what openeth every womb, 17 *even* of the first-born of all the children of Israel, I have taken them for myself; for all the first-born among the children of Israel, of man and beast, are 18 mine; on the day I smote all the first-born in the land of Egypt, I consecrated them for myself; and I have taken the 19 Levites instead of the first-born among the children of Israel; and I have given the Levites *for* a ^hgift to Aeron and to his sons, from ⁱamong the children of Israel, to do the service of the children of Israel in the tent of the congregation, and to make atonement for the children of Israel, that there be not a plague among the children of Israel, when the children of Israel come near to the sanctuary. And 20

^b Expressed, Exod xxv. 37. על עבר פניה *on the line of its face or top; i. e.* so as to stand in a horizontal line.

^c Beaten or hammered out into a sheet.

^d Put off all the excrescence of the old man, and make them clean or new hearts.

^e As their substitutes.

^f Moses offered the sacrifices that purified Aeron, Lev. viii. 14, &c. as he does here for the Levites; thus Christ washed and cleansed the disciples.

^h Or gift-persons.

ⁱ None, but as types or figures of the great first-born, after they had been ceremonially marked out as such, could approach the presence of God, all having sinned and come short of glory; nor can any now approach in their own righteousness, but through Him; and though the Levites did not *atone*, they assisted the priest in many parts of the service, such as killing, stripping the sacrifice, &c.

Moses, and Aaron, and all the congregation of Israel did to the Levites, according to all that Jehovah commanded Moses concerning the Levites, so did the children of Israel unto them. And the Levites^k purified themselves, and washed their cloaths; and Aaron presented them for a present before Jehovah, and Aaron made^l atonement for them to cleanse them; and after this the Levites came to do their service in the tent of the congregation before Aaron and before his sons; as Jehovah commanded Moses concerning the Levites, so did they unto them.

And Jehovah spake to Moses, saying, this is what is for the Levites; from twenty-five years old and upwards they shall come to do duty in the service of the tent of the congregation; and at^m fifty years old they shall cease from the duty of the service, and serve no more, but they shall minister to their brethren in the tent of the congregation, to keep theⁿ charge, and shall do no service. Thus shalt thou do with the Levites as to their charge.

IX. AND Jehovah spake to Moses in the wilderness of Sini, in the second year of their coming out of the land of Egypt, in the first month, saying, and the children of Israel shall keep the^o halt-sacrifice at its appointed time; on the fourteenth day of this month, at the twilight shall ye keep it, ^pat its appointed time, according to all its ordinances,

and according to all its customs shall ye keep it. And Moses spake to the children of Israel to keep the halt sacrifice; and they kept the halt in the first month, on the fourteenth day of the month, at the twilight, in the wilderness of Sini, according to all that Jehovah commanded Moses, so did the children of Israel.

And there were some men who were^q defiled by the dead body of a man, and could not keep the halt on that day, and they came before Moses and before Aaron that day; and those men said to him, we are defiled by the body of a man, why should we be restrained from bringing the offering of Jehovah at its appointed time among the children of Israel? And Moses said to them, stay, and I will tell what Jehovah commandeth concerning you.

And Jehovah spake to Moses, saying, speak to the children of Israel, saying, if any one shall be defiled by a body, or be in a long journey, of you or of your posterity, and would keep the halt-sacrifice to Jehovah; they shall keep it in the second month, on the fourteenth day, at the twilight, with unleavened bread and bitters shall they eat it; they shall leave none of it till the morning, nor shall they break a bone of it, ^raccording to all the ordinances of the halt-sacrifice shall they keep it; and the person who is clean, and is not on a journey, that forbearth to keep the halt-sacrifice, that person shall be cut

of the law was, on the mercy of their deliverance out of Egypt; and that it was annual, or had its ^{נוערך}, is said here, and so this seems only the general public notice that was given of the time's being come.

^q This was the case of the heathen world, and by the second-month pascha is promised pardon and the knowledge of Christ the true pascha to those who then were afar off.

^r It had the same meaning, and promised the same blessings to those who repented and came in, as to those who were within the pale of the church at its first regular season.

^k Heb. *sinned*, i. e. *did away sin from themselves*.

^l In the name, necessarily, of him whom he acted for, and so referred *all* to his atonement.

^m See ch. iv. 3.

ⁿ To see every thing done in order, as to the whole of the service. They came to ^{צבא} *the station* at the age of twenty-five, to see what work was to be done, at thirty they were to do it, and at fifty to see that others did it.

^o See Exod. xii. 13.

^p The pascha must be as old as the law, which was as old as the fall, though it was enforced as all the rest

off from his people; because he brought not the offering of Jehovah at its appointed time, that person shall bear his
 14 sin. When a stranger sojourneth with thee, and would keep the halt-sacrifice to Jehovah, according to the ordinances of the halt-sacrifice, and according to its customs so shall he keep it; there shall be but one law for you, both for the stranger and for him that is born in the land^a.

15 And on the day the tabernacle was raised up, the^c cloud covered the tabernacle of the tent of the testimonies, and in the evening there was on the tabernacle as it were the appearance of fire^u till the
 16 morning: so was it continually; the cloud covered it; and there was the ap-
 17 pearance of fire by night^w. And when the cloud went up from off the tent, after that the children of Israel marched; and in the place where the cloud settled, there the children of Israel encamped;
 18 at the commandment of Jehovah the children of Israel marched, and at the commandment of Jehovah they pitched their tents; all the time the cloud abode
 19 on the tabernacle they encamped: and when the cloud continued long on the tabernacle, *even* many days, then the children of Israel kept the charge of Je-
 20 hovah and did not march: and were it that the cloud was a few days on the tabernacle, ^xat the commandment of Je-
 21 hovah they encamped, and at the com-
 mandment of Jehovah they marched; and

were it that the cloud continued from the evening to the morning, and that the cloud went off in the morning, then they marched; whether it was by day or by night that the cloud went off, then they marched: or *were it a few days*, or ²² a month, or a year, that the cloud continued to rest upon the tabernacle, the children of Israel remained encamped, and did not march; and when it went off they marched; at the command of ^y Jehovah ²³ they pitched their tents, and at the command of Jehovah they marched; they kept the charge of Jehovah, from the mouth of Jehovah, by the hand of Moses.

AND Jehovah spake to Moses, say- X.
 ing, make thee two trumpets; thou ²
 shalt make them of beaten silver; and they shall be to thee for the assembling of the congregation, and for the moving of the camp; and ³ they
 shall blow with them, and all the congregation shall be gathered to thee, to the door of the tent of the congregation; and if they blow with one, then the ⁴
 chief men, the heads of the thousands of Israel shall assemble to thee; and ye shall ⁵
 blow an alarm, and the tents of those that are encamped to the east shall move; and ye shall blow an alarm a se- ⁶
 cond time, and the tents of those that are encamped to the south shall move; they shall blow an alarm for their marching: and for assembling the con- ⁷
 gregation ye shall blow, but not sound an alarm; and the ^a sons of Aeron, the ⁸

^a See Exod. xii. 48, 49.

^c See Exod. xl. 34. xxxiii. 10.

^u The glory was in the cloud, and covered, filling at the same time, the tabernacle, as it did Solomon's temple at its being raised up with glory, as an earnest that the Messiah should be glorified, Col. ii. 9.

^w John viii. 29.

^x Was not this saying that God would raise up that prophet who was to declare the will of God, John xvii. 25, 26.

^y All their motions were directed by the glory on and in the tabernacle, *i.e.* the divine essence in the humanity.

^z *i.e.* The proper officers.

^a They used the trumpet among other musical instruments, in concert, see 2 Chron. v. 12. where an hundred and twenty are mentioned; but these two were for different uses, and, as it were, the voice of God; see Exod. xix. 16. Lev. xxiii. 24. When they marched, then the *alarm* or blast of triumph was to be sounded; and when they were to meet, only a continued sound or proclamation was made for all to hear, see Zeph. i. 15, 16. Zech. ix. 14. and the trumpet is called the voice of the archangel, 1 Thes. iv. 16. which is to assemble all nations before God, of which Exod. xix. 16-19. was a figure.

priests, shall blow the trumpets, and ye shall have them by a statute for ever through your generations. And when ye go to war in your land, against an enemy that distresses you, ye shall blow an alarm with the trumpets, and ye shall be remembered before Jehovah your Aleim, and be saved from your ^b enemies. And on the day of your ^c rejoicing, and at your feasts, and at the beginning of your months, then ye shall blow an alarm with the trumpets over your burnt-offerings, and over your sacrifices of peace, and they shall be to you for a memorial before your Aleim; I am Jehovah your Aleim.

11 And it was in the second year, in the second month, on the twentieth day of the month, that the cloud went off from the tabernacle of the testimony. And the children of Isral set forward on their marches out of the wilderness of Sini; and the cloud rested in the wilderness of Paran; and they marched for the first time, according to the command of Jehovah, by the hand of Moses.

14 And the standard of the camp of the children of Jeudeh went first by their armies; and Nasun the son of Ominadab was over his army. And over the army of the tribe of the children of Issachar was Nathanal the son of Juor. And over the army of the tribe of the children of Zebulun, was Aliab the son of Halen.

17 And the tabernacle was taken down, and the sons of Gersun, and the sons of Merari, set forward, bearing the tabernacle.

^b The enemies of God as well as of their salvation; see Luke i. 74. and God promises here that they should triumph in his name, or through him, when they fought his battles; Christ, as *priest*, was captain in this war, overcoming the enemy by his sufferings and death; and Christ is to call all men together, as judge, because he has bought them with the price of his own blood; and so the priests were to blow the trumpet when they met God, or when they went against the enemy.

And the standard of the camp of Reuben moved by their armies; and over his armies was Alijur the son of She-diaur. And over the army of the tribe of the children of Simeon was Solomial the son of Jurisadi. And over the army of the tribe of the children of Gad was Alisep the son of Roual. And the Ketites set forward, ^d bearing the sanctuary; and ^e they set up the tabernacle against they came.

And the standard of the camp of the children of Ephrim moved with their armies; and over his army was Alifemo the son of Omieud. And over the army of the tribe of the children of Menaseh was Gemalial the son of Padejur. And over the army of the tribe of the children of Benjamin was Abiden the son of Gedoni.

And the standard of the camp of the children of Dan moved, bringing up the rear of the whole camp with their armies; and over his army was Ahiozer the son of Omisadi. And over the army of the tribe of the children of Asher was Pagoial the son of Ocren. And over the army of the tribe of the children of Nepthali was Ahiro the son of Oinen. This was the marching of the children of Isral by their armies, when they marched.

And Moses said to Hobab the son of Roual the Midinite, the father-in-law of Moses, we are marching to the place which Jehovah hath said, I will give it to you; go thou with us, and we will

^c As at the dedication of the temple and bringing up the ark of God, 1 Chron. xv. 24.

^d See ch. iv.

^e *i. e.* The Gersunites, &c. ver. 17, whose care was the outside of the tabernacle, ch. iv. 25, 26.

^f Compare Exod. ii. 18. and Exod. iii. 1. where, as well as here, *Roual* might be the grandfather of Moses's wife; and he might now be dead.

be good to thee, for Jehovah hath
 30 spoken good concerning Isral. And he
 said, I will not go, but I will go to my
 31 own country, and to my kindred. And
 he said, leave us not, I pray thee, be-
 cause thou knowest the places for us to
 encamp, in the ^s wilderness, and wilt
 32 be for eyes to us; and if thou wilt go
 with us, the good which God shall do
 to us will we do to ^h thee.
 33 And they marched from the mount
 of Jehovah three days' journey; and the
 ark of the purification of Jehovah went
 before them the three days' journey, to
 34 search them out a resting place; and
 the ^k cloud of Jehovah was over them by
 day, when they marched out of the camp.
 35 And when the ark moved, Moses said,
 arise, Jehovah, and let thine enemies
 be scattered, and let them that hate
 36 thee flee before thee^l: and when it
 rested, he said, bring again, Jehovah,
 the ten thousand thousands of Isral^m.

XI. AND the people being ⁿ ready to
 complain, it was grievous in the ears
 of Jehovah, and Jehovah heard *it*, and his
 anger was kindled, and the fire of Je-

^s Where, in particular, water and wood were to be had, as well as other conveniences, which God, though he pointed out the general places, left to their own eyes to find.

^h By Jud. i. 16. he consented, comp. Jud. iv. 11. 1 Sam. xv. 6.

ⁱ "So Christ guides his people." See Deut. i. 33. *Clark.*

^k See Psal. cv. 39. the heat is extreme by day in these burning sands.

^l Psal. lxxviii. 1. God was now leading them against the wicked nations, whose place they were to fill; and this is praying for God's aid in this war heaven-ward, it is saying—"thy kingdom come."—

^m All the lost sheep of the Isral of God, whom Christ gathered to himself, when he, the ark of God, and the purification of mankind by his own blood, was settled in peace for ever, having entered into his rest; the resurrection also will bring back from the land of the enemy all that are true Isralites. Isa. x. 21. xxxv. 10. li. 9, 10. Jer xxxi. 16.

ⁿ Heb. *as it were complainers*, *i. e.* murmuring and ready to break out. See Psal. lxxviii. 21. This disturbance was begun by those who came up with the Isralites, and had probably been brought as captives into

Jehovah burnt among them, and con-
 sumed *them* in the outermost parts of the
 camp. And the people cried to Moses, ²
 and Moses prayed to Jehovah, and the
 fire ^o went out. And he called the name ³
 of the place ^p Taboréh, because the fire
 of ^q Jehovah burnt among them.

And the mixt multitude that *was* ⁴
 among ^r them fell a lusting; and the
 children of Isral also wept again; and
 they said, who shall give us flesh to eat?
 we remember the fish which we did eat ⁵
 in Egypt for nought, the cucumbers,
 and the melons, and the ^s herbs, and
 the leeks, and the onions, and now our ⁶
 body is dried up, we ^t can see nothing
 but this manna; and ^u the manna was like ⁷
 coriander-seed, and it's look like the look
 of bdellium; the people went about, ⁸
 and gathered *it*, and ground *it* in ^w mills,
 or beat *it* in a ^w mortar, and drest *it* in
 pans, and made it into cakes; and the
 taste of it was like the taste of fresh oil;
 and when the ^x dew fell on the camp by ⁹
 night, the manna fell with it.

And Moses heard the people weeping ¹⁰
 with their families, every one at the
 Egypt. By Exod. xvi. 1, 15, the manna was given soon
 after they came out of Egypt, and quails at the same
 time, ver 13. But this murmuring in the Text was in
 the second year. See ver. 11.

^o Heb. *funk*.

^p The burning. See Mal. iv. 1.

^q Job. i. 16.

^r Heb. *lusted a lust*, or eagerly longed; the fire
 from heaven had not cured them of their discontent.

^s Such as lettuce, endive, &c, which grow wild in
 the meadows in great plenty. "Onions are, at this
 day, in *Egypt*, remarkably good, and used in great
 quantities; the *Turks* there make a dish of them with
 some bits of roasted meat, with which they are so de-
 lighted, that I have heard them wish, says my Author,
 that they might enjoy it in paradise. See *Hasselquist's*
Voyages, p. 290." *Editor.* And *Juvenal* says, the
 Egyptians worshipped *porrum et cepe*, leeks and onions.
 Sat. XV. lin. 9.—11.

^t Or our eye is on nothing but, &c.

^u See Exod. xvi. 14—31.

^w *i. e.* They used it as their corn for bread, being an
 earnest and a specimen, as it were, of the bread from
 heaven.

^x It came with the dew of God's blessing or grace.
 door

door of his tent; and the anger of Jehovah was greatly kindled; and it was
 11 grievous in the eyes of Moses. And Moses said to Jehovah, why dost thou
 do evil to thy servant; and wherefore cannot I extort favour in thy sight, that
 thou shouldst lay the burthen of all this
 12 people upon me? did I conceive all this people? did I bring them forth, that thou
 shouldst say to me, carry them in thy bosom, as a foster-father carries the
 sucking child, unto the land which thou
 13 swarest to their fathers? whence should I have flesh to give to all this people,
 when they cry to me, saying, give us
 14 flesh to eat? I am not able to bear all this people alone, for *it is* too heavy for
 15 me; and if I must be thus treated, kill me, I pray thee, at once, if I have
 found favour in thy sight; and let me not look on my misery.

16 And Jehovah said to Moses, gather to me seventy men of the elders of Israel,
 whom thou knowest to be ^v elders of the people, and rulers over them, and bring
 them to the tent of the congregation,
 17 and let them stand there with thee; and I will come down, and speak with thee
 there, and will take of the spirit which *is* upon thee, and put *it* on them; and
 they shall bear the burthen of the people with thee, and ^z thou shalt not bear it
 18 alone; and say to the people, sanctify yourselves against to-morrow, and ye
 shall eat flesh, for ye have wept in the ears of Jehovah, saying, who shall give
 us flesh to eat? for *it was* better with us in Egypt; and Jehovah will give you

^v All the old men were not *elders* or *rulers*, it being a title of honour annexed to their office of governing, because *usually* they were elders in age.

^z So our Lord appointed seventy. And see Exod. xviii. 25, 26. which speaks of inferior judges.

^a They had various ways of preserving flesh, birds, and fish, even for a year, by drying and potting them.

^b Large periodical flights of quails are usual in Egypt (say Dr. Sharw, and the Author of *Observations*

flesh, and ye shall eat: ye shall eat it, not 19
 one day, nor two days, nor five days, nor
 ten days, nor twenty days, *but* for a full 20
 month, till it come out at your nose, and
 be nauseous to you, because ye have re-
 jected Jehovah who *is* among you, and
 have wept before him, saying, why did
 we come out of Egypt? And Moses 21
 said, the people amongst whom I *am*,
 are six hundred thousand, and thou
 sayst, I will give them ^a flesh that they may
 eat it a month. Shall the flocks and the 22
 herds be killed for them, that there may
 be enough for them? or shall all the fish
 of the sea be gathered together for them,
 that there may be enough for ^b them?
 And Jehovah said to Moses, ^c is the hand 23
 of Jehovah shortened? now thou shalt
 see whether my word shall come to pass
 to thee or not.

And Moses went out, and spake the 24
 words of Jehovah to the people, and
 gathered together seventy men of the
 elders of Israel, and set them about the
 tent. And Jehovah came down in the 25
 cloud, and spake with him, and took of
 the spirit which *was* upon him, and put
 it upon the seventy elders; and when
 the spirit rested upon them, they pro-
 phesied and ceased not. And there re- 26
 mained two *of the* men in the camp,
 the name of the one *was* Aldad, and the
 name of the other Midad, and the spirit
 rested upon them, and they *were* of those
 that were written down, but had not
 gone out to the tent, and they prophe-
 sied in the camp. And there ran a 27
^d young man, and told Moses, and said,

on divers Passages of Scripture, &c.); it was the less wonderful, therefore, that a flight of them should fall on the camp of Israel in the wilderness, sufficient to sustain them. *Editor.*

^c Isa. l. 2. lix. 1. Mich. ii. 7.

^d A *Saul*, perhaps, who, like the servant of Moses, thought the spirit ought to be on none but the mere legal man.

Aldad.

28 Aldad and Midad are prophesying in the camp. And Joshua the son of Nun, the attendant on Moses, one of his chosen ones, answered and said, my
 29 Lord °Moses forbid them. And Moses said to him, art thou jealous for my sake? would to God all the people of Jehovah were prophets, that Jehovah
 30 would put his spirit upon ^fthem. And Moses withdrew to the camp, he and the elders of Isral.
 31 And there went forth a wind from Jehovah, and fetched the quails from the ^ssea, and dropt *them* by the camp, about a day's journey on this side and that side, about the camp, and about two cubits *distant*, on the face of the earth.
 32 And the people arose all that day, and all the night, and all the next day, and ^hgathered the quails; he that got least gathered ten omers, and they spread ⁱthem abroad for themselves round about the
 33 camp: the flesh *was* yet between their teeth, *and* before it was bit asunder the anger of Jehovah was kindled against the people; and Jehovah smote the
 34 people with a very great slaughter. And

^s The Jews pleaded Moses against the gospel; but the law itself, or Moses, condemned them.

^f The zeal of the Jews for the law carried them at last far beyond the meaning and promise of the law, that God would pour out of his spirit upon all flesh.

^s They are birds of passage, and come in great numbers, and lodge in the reeds and rushy places near the sea and the Nile, its canals and streams; and they do not settle, like the locust, one upon another, but at small distances.

^h They are remarkably *dull* and *indolent* at first falling, and thence perhaps both their *Hebrew* and *English* name.

ⁱ They dry them in the sand to preserve them. Psal. lxxviii. 27, &c. Pf cvi. 14, 15, they tempted God, or distrusted his power and goodness to give what he promised, and loathed, at the same time, the bread from heaven; in other words, they forgot God their saviour, and preferred their present appetite to their future hopes, as at last, a temporal prince to a spiritual one.

^k *i. e.* The graves of lust, so called as a memorial of the effects and consequences of intemperate desires and

he called the name of the place ^kKebrut Etaveh, because there they buried the people that lusted. From Kebrut Etaveh the people marched to Hajerut. 35

AND Miriam and Aerun spake against XII. Moses on account of the Cushite woman whom he had taken, for he had taken a ^lCushite *to wife*. And they said, hath Jehovah spoken only by Moses? hath he not spoken by us also? and Jehovah heard it. Now Moses *was* a very meek man, ^mabove all the men which *were* upon the face of the earth. And Jehovah spake ⁿimmediately to Moses, and to Aerun, and to Miriam, come out ye three to the tent of the congregation; and those three went out. And Jehovah came ^odown in the pillar of the cloud, and stood at the door of the tent of the congregation, and called Aerun and Miriam, and both of them came out. And he ^psaid, hear ye now my words, if there was a prophet of Jehovah among you, I made myself known to him by a vision, I spake to him in a ^qdream; *it is not so* ^rwith my servant Moses, who *is* ⁿfaithful over all my house, I have spoken to him 8

carnal appetites, which are to be mortified and put out of sight.

^l Not an Ethiopian, but by Exod. ii. 16, a Midianite, and called a Cushite, as the Midianites lived in *Arabia* which belonged to Cush, whose posterity inhabited both sides of the Red sea. Why is this recorded? unless it be as an allegory of the hatred which the Jewish at last bore to the heathen church, when it became the spouse of Christ. And is it not also allegorical of any mere *party-zeal*, and *personal* ill will to any set of people? Self-defence, however, is necessary and lawful, and that the gates of the garrison should be kept shut against the enemy. It was plainly *national pride* that inflamed Miriam against the *Cushite* woman, for it was her being a *Cushite* that made Miriam speak against Moses, who had taken her to wife; and so God set a mark of infamy on Miriam, as predictive of the sin and punishment of that church, or of those persons who valued themselves merely as children of Abrem, and would exclude others from the faith.

^m By a vision in a dream.

ⁿ Heb. iii. 2—; This is an allegory too, referring to Christ.

mouth

mouth to mouth, and *in* vision, and not
 in allegories, and he saw the similitude of
 Jehovah: and why then were ye not
 afraid to speak against my servant, against
 9 ° Moses? And the anger of Jehovah was
 kindled against them; and he went away.
 10 And the cloud departed from the tent
 of the tabernacle, and behold, Miriam
 was leprous like snow, and Aerun turned
 to Miriam, and behold, she was ^p le-
 11 prous. And Aerun said to Moses, alas!
 my lord, lay not the sin upon us which
 12 we have foolishly committed; let her
 not be as one dead, half of whose flesh
 is wasted at his coming forth from his
 13 mother's womb. And Moses cried to
 Jehovah, saying, heal her, I beseech
 thee, O Lord.
 14 And Jehovah said to Moses, if but
 her father had spit in her face, would
 she not have been ^q ashamed seven days?
 let her be shut out of the camp seven
 days, and after that let her be taken
 15 in. And Miriam was shut out of the
 camp seven days; and the people moved
 not till ^r Miriam was taken in *again*;
 16 and afterwards the people marched from
 Hajerut and pitched in the wilderness of
 Paran.

XIII. AND Jehovah spake to Moses, saying,
 2 send thou men, and let them ^t search
 the land of Canon which I give to the
 children of Isral; of every tribe of their
 fathers shall ye send one, every chief

over them. And Moses sent them from 3
 the wilderness of Paran, according
 to the commandment of Jehovah, all
 of them were men that *were* heads of
 the children of Isral. And these *are* 4
 their names; of the tribe of Reuben,
 Semuo the son of Zacar; of the tribe of 5
 Simeon, Sapat the son of Huri; of the 6
 tribe of Jeudeh, Caleb the son of Ipeneh;
 of the tribe of Issachar, Igal the son of 7
 Joseph; of the tribe of Ephrim, Oseo 8
 the son of Nun; of the tribe of Benja- 9
 min, Pelti the son of Rapua; of the 10
 tribe of Zebulun, Gudial the son of
 Shudi; of the tribe of Joseph, *that is* of 11
 the tribe of Menaseh, Gadi the son of Shu-
 shi; of the tribe of Dan, Omial the son 12
 Gemali; of the tribe of Asher, Shatur 13
 the son of Mical; of the tribe of Nep- 14
 thali, Nahbi the son of Upeshi; of the 15
 tribe of Gad, Gaul the son of Mechi.
 These *are* the names of the men whom 16
 Moses sent to search the land. And
 Moses called Oseo the son of Nun ^w Je-
 hofua.

And Moses sent them to spy out the 17
 land of Canon, and he said to them, go
 ye up here by the south, and go up the
 mountain, and see the land, what it *is*; 18
 and the people that dwell in it, whether
 they *be* strong or weak, few or many;
 and what the land is they dwell in, whe- 19
 ther it *be* good or bad; and what the
 cities *are* which they dwell in, whether

them. This answered the end of providence in giving
 time for the Canonites to repent in, and for Isral to be
 thoroughly instructed and purged from the corruptions
 of Egypt.

^w "Which signifies a *saviour*, to note that he should
 save the people from their enemies, the Canonites, and
 bring them into the promised land, and therein be a
 notable type of Christ." Clark. *הושיע* *he saved*, and
יהושיע *the essence shall save*, or *יהוה* *he who is* [or *the ever-*
lasting] *will be saviour*; not giving that title to the son
 of Nun, but recording the hopes and belief of that son of
יהוה *affliction*, who by Josh. v. 14. is the captain of our sal-
 vation.

° John vi. 46.

^p Deut. xxiv. 9.

^q Isa. I. 6.

^r Moses and Aerun are often put together as leaders
 of the people, and Miriam is joined with them, Mich.
 vi. 4. though in the history there is no mention of her
 in this respect, but at Exod. xv. 20. where she is called
 a prophetess.

^s As ch. x. 12. in order to make some stop there.

^t By Deut. i. 22, it seems that the people were afraid
 to go on, or that their leaders had rather have gone
 back into Egypt, which being so much weakened at
 the Red sea, lay a seemingly easy and inviting prey to

20 in tents or in strong holds; and what the land is, whether it be fat or poor, whether there be wood in it or not: and be of good courage, and bring of the fruit of the land: now the time was the time of the first ripe grapes.

21 And they went up and searched the land from the wilderness of Jin to Rehob, unto the coming into Hamath.

22 And they went up by the south and came to Hebrun, and there were there Ahiman, Sefi, and Talmi, the sons of Onek: now Hebrun was built seven years before Joan

23 in Egypt. And they came to the valley of Ashcul, and cut down there a branch and one bunch of grapes, and carried it on a pole between two, with pome-

24 granates and figs. That place was called Ashcul because of the Bunch of grapes which the children of Isral cut down there. And they returned from searching the land at the end of forty days.

26 And they returned, and came to Moses, and to Aerun, and to all the congregation of the children of Isral, into the wilderness of Paran to Kades, and brought word to them, and to all the congregation, and shewed them the fruit

27 of the land. And they told him, and said, we came into the land thou sentest us to, and it indeed floweth with milk and honey, and this is some of it's fruit;

28 but the people that dwell in the land are strong, and the fortified cities are very great; and we saw also the sons of Onek

29 there. The Omelekites dwell in the land to the south; and the Hettites, and

the Jebusites, and the Amorites dwell on the mountain; and the Canonites dwell by the sea, and beside Jordan. And Caleb stilled the people before Mo-
ses, and said, let us by all means go up and take possession of it, for we shall surely prevail against it. And the ^x men
who went up with him said, we are not able to go up against this people, for they are too strong for us. And they brought up an evil report of the land, which they had searched, unto the children of Isral, saying, the land, which we have passed through to search it, is a land that ^y consumeth it's inhabitants, and all the people we saw in it are men ^z of great stature. And we saw there the ^a Ne-
pilim the sons of Onek, and we were in our own eyes but as ^b grasshoppers, and so we were in their eyes.

AND all the congregation arose, and lift up their voice, and the people wept that night. And the children of Isral murmured against Moses and Aerun, and said to them, O that we had died in the land of Egypt! or O that we had died in this wilderness! and why should Jehovah bring us into this land to fall by the sword, our wives and our children to become a prey? is it not better for us to return into Egypt? And they said one to another, let us appoint a leader and return into ^c Egypt. And Moses and Aerun fell upon their faces before all the assembly of the congregation of the children of Isral.

And Jehosua the son of Nun, and

^x Except Joshua.

^y "Ezek. xxxvi. 13. Destroys them with diseases by reason of the unwholsomeness of the air;" Clark. but Ezek. xxxvi. 13. refers to the judgements of God on them, for their sins, by civil wars, invasions, &c.

^z Heb. of measures, i. e. who measure high. See 2 Sam. xxi. 20.

^a i. e. Destroyers, as a name of terror they had assumed from tyrannising over their neighbours, for we can-

not suppose that peace and unanimity reigned among these wicked nations.

^b Comp. Isa xl. 22.

^c There were other reasons for this insurrection than merely returning into Egypt through fear, namely, that the heads of it might get the command, for which purpose they made use of the consternation the people were in, and most wickedly, for private ends, encouraged the distrust of God's power from which it proceeded.

Caleb the son of Ipeni, *who were* of them that searched the land, rent their
 7 ^d cloaths; and they spake to all the congregation of the children of Isral, saying, the land which we passed through to search it, *is* a land most exceedingly
 8 good; if Jehovah be pleased with us, then he will bring us into this land, and give it to us, a land which floweth with
 9 milk and honey; only rebel not against Jehovah, nor be ye afraid of the people of the land, for they *are* bread for us; he that overshadowed them is departed from them, and Jehovah is with us; fear them
 10 not. And all the congregation talked of stoning them; and the glory of Jehovah appeared in the tent of the congregation to all the children of Isral.

11 And Jehovah said to Moses, how long shall this people despise me? and how long shall they not believe in me for all
 12 the signs which I do among them? I will smite them with the pestilence and destroy them, and make a nation of thee greater and mightier than they.

13 And Moses said to Jehovah, then the Egyptians, from amongst whom thou
 14 broughtest up this people by thy strength, will hear it, and will tell *it* to the inhabitants of this land, *who* have heard that thou, Jehovah, *art* among this people, to whom thou, Jehovah, hast appeared
 15 ^e face to face, and thy cloud hath stood over them, and whom thou hast gone before in a pillar of a cloud by day, and in a pillar of fire by night; and shouldest

^d In abhorrence of the insurrection.

^e Heb. *eye to eye*.

^f The argument Moses uses is, that the natives would say, God *could not* bring his people into Canon, and therefore destroyed them, which made it necessary for God to shew his power by bringing them in, and consequently pardoning them; so God bears with the perverseness of mankind in general, lest the devils should triumph.

^g Isa. xl. 5. God swears by his life, and by that glory which the world will one day see manifested, as it began to be in Christ on earth, John ii. 11.

thou destroy this people as one man, then will the nations speak, who have heard of thy fame, saying, because Je- 16
 hovah could not bring this people into the land which he sware unto them, therefore he killed them in the wilder-
 17 nefs: and now let the power of my Lord be ^f magnified, according to what
 18 thou spakest, saying, Jehovah is long-suffering and of great mercy, bearing with iniquity and transgression, but will not wholly clear, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*: pardon, 19
 I beseech thee, the iniquity of this people, according to thy great mercy, and as thou hast born with this people from
 20 Egypt hitherto. And Jehovah said, I pardon *them* according to thy word; but 21
 22 *as* I live, and as the glory of Jehovah shall fill all the ^g earth, none of the men
 that have seen my glory, and my signs which I did in Egypt and in the wilder-
 23 nefs, and have tempted me these ten times, and have not obeyed my voice, shall see the land which I sware unto
 24 their fathers, for all who provoke me shall not see it; but my servant Caleb, because there was another spirit in him,
 25 and he hath followed me fully, I will bring him into the land whither he went, and his seed shall possess it: now the
 Omelekites and the Canonites dwell in the valley. To-morrow turn ye, and get you into the wilderness by the way of the
^h Red sea.

that those who believe not his miracles should not enter into the promised land. See Psal. xcv. 11. and Heb. iii. which give us the spiritual lesson intended here; and shew that this disobedience of the Isralites is a picture of that infidelity which rejected the miracles of Christ, or does still reject them, or thinks them insufficient evidence, presumptuously propping them up with *metaphysics*, and that such men shall not enter the kingdom of heaven.

^h And it was eight and thirty years before they came to Kades again, where they now were.

26 And Jehovah spake to Moses and
 27 to Aarun, saying, how long, as for
 this wicked congregation who murmur
 against me, shall I hear the murmurings
 of the children of Israel, who murmur
 28 against me? say unto them, as I live,
 saith Jehovah, according as ye have
 spoken in my ears, so will I do to you;
 29 in this wilderness shall your carcases fall;
 and none of you that were mustered of
 your whole number, from twenty years
 old and upwards, who murmured against
 30 me, shall come into the land which I
 lift up my hand that ye should dwell in,
 except Caleb the son of Iphenh, and Je-
 31 hoshua the son of Nun. And your little
 ones, which ye said would become a
 prey, I will even bring them in, and
 they shall know the land which ye have
 32 rejected; and your carcases, they shall
 33 fall in the wilderness; and your children
 shall be fed in the wilderness forty years,
 and ye shall bear your whoredoms till
 your carcases are all gone in the wilder-
 34 ness; according to the number of the
 days ye were searching the land, *even*
 forty days, a day for each year, shall ye
 bear your iniquities *even* forty years, and
 35 shall know my breach of promise. I, Je-
 hovah, have spoken it, I will surely do
 this to all this wicked congregation that
 were gathered together against me; in
 this wilderness they shall all be consumed,
 36 and here shall they die. And the men
 whom Moses sent to search the land, and
 who returned and made all the congrega-
 tion murmur against him, by raising an
 37 evil report of the land, even the men
 who raised an evil report of the land died
 38 by a plague before Jehovah; but Jehoshua
 the son of Nun, and Caleb the son of
 Iphenh lived, *who were* of the men that

went to search the land. And Moses 39
 spake these words to all the children of
 Israel, and the people mourned ⁱ greatly.

And they arose in the morning, and 40
 went up to the top of the mountain, say-
 ing, lo, we are here, we will go up to
 the place of which Jehovah spake, for
 we have sinned. And Moses said, why 41
 do ye transgress the commandment of
 Jehovah? and it shall not ^k prosper: go 42
 not up, for Jehovah is not among you,
 that ye be not smitten before your ene-
 mies; for the Omelekites and the Ca- 43
 nonites *are* there before you; and ye shall
 fall by the sword, because ye are turned
 away from after Jehovah, and Jehovah
 will not be with you. But they ascended 44
 to go up to the top of the mountain; but
 the ark of the purification of Jehovah,
 and Moses departed not out of the ^l camp.
 And the Omelekites and the Canonites, 45
 who dwelt in the mountain, came down,
 and smote them, and beat them as far as
 Hormeh ^m.

AND Jehovah spake to Moses, saying, XV.
 speak to the children of Israel, and say to 2-
 them, when ye come into the land of
 your habitations which I give to you,
 and ye make an offering by fire to Jeho- 3-
 vah, a burnt-offering or sacrifice to per-
 form a vow, or for a free will-offering,
 or at your feasts, to make an appeasing
 odour to Jehovah, from the herd or from
 the flock; then he that brings his offer- 4
 ing, shall offer to Jehovah a bread-offer-
 ing of a tenth of fine flower mixed with
 a fourth of a hin of oil; and a fourth of 5
 a hin of wine for a drink-offering shalt
 thou offer with the burnt-offering or sa-
 crifice, for one lamb; or for a ram, 6
 thou shalt prepare a bread-offering of two
 tenths of fine flower mixed with a third

ⁱ Heb. xii. 17.

^k Act. iv. 12. Rom. xi. 11. Salvation is only of
 God by obeying his commands.

^l The law did not teach them to trust in their own
 strength, or that they could save themselves.

^m Deut. i. 44.

7 of a hin of oilⁿ; and thou shalt bring
 for^o a drink-offering, a third of an hin of
 wine, for an appeasing odour to Je-
 8 hovah: and when thou offerest a calf for
 a burnt-offering, or for a sacrifice, to
 perform a vow, or for a peace-offering
 9 to Jehovah; then bring with the calf a
 bread offering of three tenths of fine
 10 flower mixed with half a hin of oil; and
 thou shalt bring half a hin of wine for a
 drink-offering by fire, for an appeasing
 11 odour to Jehovah: thus shall it be done
 for one bullock, or for one ram, or for a
 12 lamb, or a kid; according to the number
 which ye offer, so shall ye do to every
 13 one, according to their^p number: every
 native shall do these things, after this
 manner, in offering an offering by fire, for
 14 an appeasing odour to Jehovah; or when
 a stranger sojourneth with you, or who-
 ever is among you through your genera-
 tions, and will make an offering by fire
 for an appeasing odour to Jehovah, as ye
 15 do so shall he do; one ordinance shall be
 for the congregation, for you and for the
 stranger that^q sojourneth, an everlasting
 ordinance through your generations, that
 it shall be as with you, so with the
 16 stranger before Jehovah; ^r one law and
 custom shall there be for you and for the
 stranger that sojourneth with you.
 17 And Jehovah spake to Moses, saying,
 18 speak to the children of Isral, and say to
 them, when ye come into the land
 19 which I am bringing you into, and when

ye eat of the bread of the land, ye shall
 make an offering to Jehovah; a cake 20
 of the first of your dough shall ye take
 for an offering; as ye offer the offering
 of the^s floor, so shall ye offer it; of 21
 the first of your dough shall ye give an
 offering to Jehovah through your gene-
 rations.

And if ye shall err, and not do all 22
 these commandments which Jehovah
 hath spoken to Moses, whatsoever Je- 23
 hovah hath commanded you by the hand
 of Moses, from the day which Jehovah
 gave his commandments, or shall command
 hence-forward, through your generations;
 if any thing be done through mistake, 24
 out of the^t knowledge of the congrega-
 tion, then shall the whole congregation
 offer one young bull-calf for a burnt-of-
 fering, for an appeasing odour to Jehovah,
 and it's bread-offering and drink-offering
 according to the form, and a young he-
 goat for the sin-offering; and the^u priest 25
 shall make atonement for the whole con-
 gregation of the^w children of Isral, and
 it shall be forgiven them, because it was
 an error; and they shall bring their offer-
 ing by fire to Jehovah, and their sin-of-
 fering before Jehovah for their^x error;
 and all the congregation of the children 26
 of Isral shall be forgiven, and the stran-
 ger that sojourneth among you, for all
 the people were in an error.

And if one person sin through mistake, 27
 then he shall offer a she-goat under a

ⁿ See Lev. ii. and Exod. xxix. 38, &c.

^o Which the fire was to drink up, and to exhale into the air.

^p Qu? What is the reason of these proportions of bread and wine with each sacrifice?

^q Not for every stranger that is passing the country, but for every one that is settled in it.

^r See Rom. iii. 27. The uncharitable spirit imputed to the law, is almost as silly a charge as that of it's ignorance of a future state.

^s Prov. iii. 9, 10. the first or best of every thing; not only in reference to Christ, the first-fruits, but as God requires the first and choicest of our affections.

^t Heb. eyes.

^u The whole congregation had just sinned through infidelity, as their descendants did when Christ came; and perhaps that may be the reason of mentioning these rites at this time, applying the type to the antitype, as it were, by the extraordinary occasion that required the atonement, which was to be made in due time by the great offering for sin.

^w Christ prayed for them that crucified him because it was an error—"they know not what they do."

^x See Act. iii. 17, and 25. They were to plead the death of Christ to God, and God would pardon even their sin in that death.

28 year old for a sin-offering^y; and the priest shall make atonement for the person that hath erred, for him that hath sinned through mistake, before Jehovah, to make atonement for him, and it shall
 29 be forgiven him: for him that is in an error who is born of the children of Isral, and for the stranger that sojourneth among you, there shall be one law for^z you.
 30 And the person who acteth with a high hand, *whether* native or stranger, he desieth Jehovah, and that person shall
 31 be cut off from his people; because he despiseth the word of Jehovah, and breaketh his commandments, that person shall surely be cut off; his iniquity shall be upon him^a.
 32 And while the children of Isral were in the wilderness, they found a man gathering sticks on the sabbath day. And they who found him gathering sticks brought him to Moses; and to Aerun,
 33 and to all the congregation. And they put him in prison, ^bbecause it was not declared what should be done to him.
 34 And Jehovah said to Moses, the man shall surely be put to death; let all the congregation stone him with stones with-
 35 out the camp. And all the congrega-

^y Lev. iv. 27, &c.

^z Including both as one people in the word—you.

^a Heb. x. 28.

^b Then this did not come under Exod. xxxi. 14 nor ch. xxv. 2, as a breach of the sabbath; but perhaps under Exod. xvi. 23. the manna not being to be gathered or dressed on the sabbath day, for which last purpose the wood was probably picked up.

^c Called, Deut. xxii. 12. כִּי־לִפְתָּח which are such *conical flowers* as the palm-tree bears, and applied to them, 1 King vii. 17. And these hanging in a fringe from the bottom of their upper garment, were to remind them that the design of the law was to teach them that they were the children of *the light*, and particularly that they must fight under Christ as such, and conquer; see 1 John v. 4, 5, Rev. ii. 7. iii. 5, &c. Psal. xcii. 12. And did not the cord or twist of blue silk, that fastened the flowers to the hem of the garment, import at first hand the hold, *i. e.*, strength, or power of the expanse or heavens, and thence the spiritual strength communicated by the *divine light and spirit?*

tion brought him forth without the camp, and stoned him with stones that he died, as Jehovah commanded Moses.

And Jehovah spake to Moses, saying, ³⁷ speak to the children of Isral, and bid ³⁸ them make themselves a ^c fringe of flowers upon the borders of their garments, through their generations, and put a cord of blue upon the fringe on the border; and it shall be for a ^d glory to ³⁹ you, that ye may look upon it, and remember all the commandments of Jehovah, and do them, and not seek after your own heart, and after your own eyes, after which ye go a whoring; that ye ⁴⁰ may remember and do all my commandments, and be holy to your Aleim; I ⁴¹ *am* Jehovah your ^e Aleim who brought you out of the land of Egypt to be Aleim to you; I *am* Jehovah your Aleim.

AND Korah the son of Ijer, the son of XVI. Ket, the son of Levi, and Dathan and Abiram sons of Aliab, and Aven the son of Pelet, sons of Reuben, ^f conspired together. And they rose up before Moses, ² and two hundred and fifty men of the children of Isral, chief men in the congregation, who were ^g called to the as-

^d *A glory* or *irradiation*, as it were, of *flowers*, particularly such as those of the palm-tree, *all round them*, must naturally remind them to walk as *children of light*; and it was to be the sign or title of the law, *viz. light and conquest*; and to teach them that light and conquest depended on their keeping the law, and avoiding *imaginations*, now called *reasoning*, and recommended as necessary to “give light and confirmation to scripture itself, people not being willing to be determined by its *sole* authority in these inquisitive days”; to which I must say, *Get thee behind me Satan*.

^e I have sworn by myself to bless you, and not to forsake you in the grave. See Luke xx. 37, &c.

^f Or took measures together to restore the command to Reuben, and give the priesthood to Korah. See 1 Sam. vi. 7, and 2 Sam. xviii. 18, that קָהַל is used for undertaking or forming a scheme, and so it is not—*took men*—but *took advice*, or &c. and *conspired together* comes as near the intention here as can be. To this purpose the *French Translation*, *fit une entreprise*.

^g Or *convocation-men*.

assembly

3 ssembly, men of ^h name. And they gathered together against Moses and against Aeron, and said to them, *ye take much upon you, seeing all the congregation are holy, every one of them; wherefore then do ye lift up yourselves above the congregation of Jehovah?* And when
 4 Moses heard *it*, he fell upon his face; and
 5 he spake to Korah, and to all his company, saying, to-morrow Jehovah will shew who *is* his, and *who is* holy, and bring *him* near to him; even him whom he shall chuse will he ⁱbring near to
 6 him; this do ye, take your censers,
 7 Korah and all his company, and put fire in them, and lay incense upon them before Jehovah to morrow; and the man whom Jehovah chuseth, he *is* holy; *ye take much upon you, ye sons of Levi.*
 8 And Moses said to Korah, hear, I pray
 9 you, ye sons of Levi; is it a small thing with you, that the Aleim of Isral hath separated you from the congregation of
 10 Isral, to bring you near to himself, to do the service of the tabernacle of Jehovah, and to stand before the congregation to minister ^k for them? and hath brought thee near, and all thy brethren the sons of Levi with thee; and seek ye the
 11 priesthood also? Therefore thou and all thy company *are* gathered together against Jehovah; and as *for* Aeron, what is ^lhe, that ye should murmur against
 12 him? And Moses sent to call Dathan and Abiram the sons of Aliab, and they said,
 13 we will not come; *is it* a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must

make thyself altogether a prince over us? Verily ^mthou hast not brought us into a 14 land flowing with milk and honey, nor given us the inheritance of fields and vineyards; wilt thou put out the eyes of these men? we will not come. And 15 Moses was very angry, and said to Jehovah, respect not thou their offering; I have not taken one ass from them, neither have I hurt any one of them. And 16 Moses said to Korah, be thou and all thy company before Jehovah, thou, and they, and Aeron, to-morrow; and take 17 every man his censer, and put incense upon them, and come ye near before Jehovah, each man with his censer, two hundred and fifty censers; and thou and Aeron, each with his censer. And they 18 took each of them his censer, and put fire in them, and laid incense upon them, and stood at the door of the tent of the congregation with Moses and Aeron. And Korah gathered all the 19 congregation against them, to the door of the tent of the congregation, and the glory of Jehovah appeared to all the congregation. And Jehovah spake to Mo- 20 ses and to Aeron, saying, separate yourselves from among this congregation, and 21 I will consume them in a moment. And 22 they fell upon their faces, and said, O Lord, the Aleim of the ⁿspirits of all flesh, shall one man sin, and wilt thou be angry with all the congregation.

And Jehovah spake to Moses, saying, speak to the congregation, saying, get 23 you up from about the dwelling of Ko- 24 rah, Dathan, and Abiram. And Moses arose and went to Dathan and Abiram, 25

it to Moses, cloaking their own ambition with a zeal for the people.

ⁿ Ch xxvii. 16. Eccles. xii. 7. Isa vii. 16. and other places speak of the spirit, breath of God, or soul in man, as a distinct principle, and subject only to God, or as what man cannot hurt, since at death it returns to God.

and

^h i. e. power.

ⁱ Will let him come near.

^k To God for them.

^l But the instrument in the hand of God who appointed him?

^m Their own infidelity had occasioned the non-performance of that promise as yet, and now they impute

and the elders of Isral went after him.
 26 And he spake to the congregation, saying, depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their
 27 sins. And they got off from the dwellings of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out and stood at the door of their tents, and their wives, and their sons,
 28 and their little ones. And Moses said, by this ye shall know that Jehovah hath sent me to do all these things that have been done, that *they were* not of my own
 29 ° devising; if these men die the death of all men, and the judgement of all *other* men come upon them, Jehovah hath
 30 not sent me; but if Jehovah create a new thing, and the earth open her mouth, and swallow them up, and all that belongs to them, and they go down alive into the pit, then shall ye know that these men have provoked Jehovah.
 31 And as he had done speaking all these words, the ground that *was* under them
 32 clave asunder. And the earth opened her mouth and swallowed them up, and their families, and all the men that ^P belonged to Korah, and all their goods;
 23 and they, and all that belonged to them, went down alive into the pit, and the earth covered them over; and they perished from among the congregation.
 34 And all Isral that *were* round about them fled at their cry; for they said, lest the

° Heb. *heart*.

^P That were in league with him, and at whose tents it seems he now was, and not in his own, so that his own children escaped, ch. xxv. 11. and see ver. 25. of this chapter, that Moses went to Dathan and Abiram, whose tents were not near Levi's, though Korah was then dwelling with them. Comp. ch. xxvi. 10.

^q *i. e.* T^o God; they are his, as they had been sanctified to his service.

^r This was a public declaration, sealed with the blood of the defaulters, that there was but one person, of whom Aeron was the only appointed representative,

earth swallow us up. And a fire came out 35
 from Jehovah, and consumed the two hundred and fifty men who offered the incense.

And Jehovah spake to Moses, saying, 36
 speak to Arozer the son of Aeron the 37
 priest, that he take up the censers from the midst of the burning, and scatter the fire off, for they are holy, *even* the censers 38
 of these sinners, at the hazard of their lives; and make broad plates of them *for* a covering of the altar; for they brought them before Jehovah, and they are ^q holy; and they shall be a sign to the children of Isral. And Arozer the priest 39
 took the brazen censers which they who were burnt had offered; and they beat them out broad for a covering to the altar; *to be* a memorial to the children of 40
 Isral that no stranger, who is not of the seed of Aeron, come near to burn incense before Jehovah, that he be not as ^r Korah and his company; as Jehovah spake to him by the hand of Moses.

And on the morrow, all the congrega- 41
 tion of the children of Isral, ^s murmured against Moses and against Aeron, saying, ye have killed the people of Jehovah. And when the congregation was 42
 gathered together against Moses and against Aeron, they looked towards the tent of the congregation, and behold, the cloud covered it, and the glory of Jehovah ^t appeared. And Moses and 43
 Aeron came before the tent of the congregation.

that could atone, and that he, not being of the seed of Aeron, must die by the wrath of God. They all knew to a man, that the great High Priest was to be of the tribe of Jeudeh, and the contest between Moses and these rebels now was the same as between Christ and the congregation in his time, *i. e.* who was the true priest of God; which contest Christ ended at the expence of his life.

^s The discontent was from being debarred the immediate entrance into Canon, which, *in the letter*, was a kingdom of this world; so the Jews in our Lord's time wanted a temporal king and not a suffering priest.

^t So did it when Christ was *glorified*.

And

44 And Jehovah spake to Moses, saying,
45 get you up from among this congrega-
tion, and I will consume them in a mo-
ment; and they fell on their faces.

46 And Moses said to Aerun, take the
censer, and put fire into it from off the
altar, and put on incense, and go quickly
to the congregation, and make atone-
ment for them, for there is wrath gone
out from Jehovah, the plague is ^u begun.

47 And Aerun took as Moses commanded,
and ran into the midst of the congrega-
tion, and behold, the plague was begun
among the people, and he put on in-
cense, and ^w made atonement for the
48 people. And he stood between the
dead and the living; and the plague was
49 stopt. And they that died in the plague
were fourteen thousand and seven hun-
dred, besides those who died in Korah's
50 affair. And Aerun returned to Moses
to the door of the tent of the congrega-
tion, and the ^x plague was stopped.

XVII. AND Jehovah spake to Moses, saying,
2 speak to the children of Isral, and take
of them, a rod for each house of a ^y fa-
ther, of all the chief men in the house
of their fathers, twelve rods; thou shalt
3 write each man's name on his rod. And
thou shalt write Aerun's name on the

^u The contest was whether Aerun was the priest of God, and could atone for them; Moses or the law gave him his directions, and they who disobeyed the laws died for it. Aerun was only a representative, whom the spirit of pride rejected now, as the same spirit did the real Priest when he came in person; and that sin in them or in others is marked out here as worthy of death, and such as the incense of Christ only can atone for on repentance, and for such sinners Christ prayed at his death.

^w Which was remitting their sins through him who was appointed to atone.

^x When Christ had made the atonement, he returned to his father's house, and the wrath of God was pacified, and the plague in that church stopped, till they were thoroughly ripe for vengeance, in about forty years afterwards.

^y There were twelve *fathers*, viz. the twelve sons of Jacob.

rod of Levi; for there *shall be* one rod for the head of the house of their fathers: and thou shalt lay them in the tent of the congregation before the testi-
monies, ^z where I meet with you; and
the man whom I shall chuse, his rod
shall blossom; and I will make the mur-
muring of the children of Isral, which
they murmur against you, to cease from
me.

And Moses spake to the children of
Isral, and all their chief men gave him
a rod, a rod for each chief, for the
^a house of their fathers; and Aerun's rod
was among their rods. And Moses
laid the rods before Jehovah in the tent
of the congregation; and on the mor-
row, when Moses came into the tent of
the testimonies, behold, the rod of
Aerun for the house of Levi had blos-
somed, and born flowers, and yielded
^b almonds. And Moses brought ^c forth
all the rods from before Jehovah to all
the children of Isral, and they looked,
and took each man his rod.

And Jehovah said to Moses, put
Aerun's rod again before the testimo-
nies, to be ^d kept for a sign against the
sons of rebellion, that their murmuring
may cease against me, that they die not.

^z The tabernacle and ark in it were but figures of the same great person in whom Jehovah was to be essentially present; and of this his meeting his representatives, Moses and Aerun, here, was a sure promise and pledge: and as the dead rod or staff of Aerun coming to life again and bearing fruit, was the final determination and evidence given of Aerun's divine authority, so the coming to life of Christ, and the fruits of it in the conversion of Jews and Gentiles, is the decisive and last evidence in behalf of himself that God will give to mankind.

^a The house of Jacob was the house of their fathers, these being sons of Jacob. See Note y on ver. 2.

^b Their slaves or rods were all then of the almond, in reference to its *early bloom*.

^c Luke xxiv. 26, and 46.

^d Act. iii. 21.

11 And Moses did as Jehovah commanded
 12 him, so did he. And the children of
 13 Isral spake to Moses, saying, behold,
 we die, we perish, we all perish; every
 one that cometh near to the taber-
 nacle of Jehovah must die; shall we all
 perish by dying?
 XVIII. AND Jehovah said to Aeron, thou,
 and thy sons, and thy father's house
 shall bear the iniquity of the sanctuary,
 and thou and thy sons with thee shall
^f bear the iniquity of your priesthood;
 2 and thy brethren also, the tribe of Levi,
 the branch of thy father shalt thou
 bring near to thee, and they shall be
 joined to thee, and shall minister to thee;
 and thou and thy sons with thee shall be
 3 before the tent of the congregation; and
 they shall keep thy charge, and the
 charge of all the tent, but they shall not
 come near to the vessels of the sanctuary
 and to the altar, that they die not, both
 4 they and ^g ye; and they shall be joined
 to thee, and shall keep the charge of
 the tent of the congregation in all the
 service of the tent, and a stranger shall
 5 not come near to you; and ye shall keep
 the charge of the sanctuary, and the
 charge of the altar, that there may be
^h no more wrath upon the children of
 6 Isral; and, behold, I take your bre-

thren the Levites from among the chil-
 dren of Isral for a gift to you, given for
 Jehovah, to do the service of the tent
 of the congregation; and thou and thy
 sons with thee shall observe your mi-
 nistry in all things relating to the altar,
 and what is within the vail, and ye
 shall serve; as a service of gift I have
 given your ministry, and the ⁱ stranger
 that cometh near shall die.
 And Jehovah said to Aeron, and, ⁸
 behold, I give to thee the charge of the
^k offerings to me from all the holy things
 of the children of Isral, to thee I give
 them because of the ^l anointing, and to
 thy sons, by a statute for ever. This ⁹
 shall be thine from that which is most
 holy from the fire, all their offerings,
 with all their bread-offerings, and all
 their sin-offerings, and all their guilt-
 offerings, which they shall bring to me;
 what ^m is most holy shall be thine and
 thy sons; in the ⁿ most holy place shalt ¹⁰
 thou eat it; every male shall eat it; it
 shall be holy to ^o thee: and this is the ¹¹
 portion of their gifts that shall be thine,
 with all the presents of the children of
 Isral; to thee I give them, and to thy
 sons, and to thy daughters with thee,
 by a statute for ^p ever; every one that is
 clean in thine house shall eat it; all ¹²

* This, we may presume, was said on the death of Korah and the two hundred and fifty atonement-makers with him, by fire, and expresses at last their submission, or the justice of perishing for want of it: this seems to be the meaning by the next words of God to Aeron, that he should bear that *sin* or *iniquity* which they own they could not.

^f *i. e.* Bear typically that wrath which the real sanctuary and priest of God were in time to submit to.

^g Aeron and they having no other or higher privileges than any body else, except when acting in their representative capacity.

^h If this sanctuary and altar were but stages to represent the great Drama upon, of what Christ was to fulfil, then here is pardon of sins, and admission into the presence of God, in the name of Christ.

ⁱ Psal. lxxix. 8. Heb. vii. 13.

^k Properly a cess or tax levied on all things given to God.

^l The unction on the High Priest and his sons consecrated them in the name of the Messiah, the anointed one of God, and as such they took and ate those parts of the holy things which most eminently pointed out the chosen one of God. See ch. v. 9. Lev. vii. 31, &c. And they were to have these, only as being anointed; but every child knew that Aeron was not the Messiah.

^m Heb. *the holy of holies*, or *holy to the holy ones*.

ⁿ Certainly not in the holy of holies or most holy place of the tabernacle, but, as Clark says, in the most holy place "for eating, which was the court of the tabernacle." See Lev. vi. 16, 18, 26, 29. vii. 6. Editor.

* Not to be eaten by any other, as being what had represented Christ in one character or other, as of the bread of life, atoner, mediator, or &c. Num. v. 9. Lev. x. 13, 14.

^p And so will every son and daughter of our great High Priest, that is clean, eat of what it represented in the holy place above.

the

the ^a fat of the oil, and all the fat of the wine, and of the corn, their first-fruits which they shall give to Jehovah, I give them to thee; the first-fruits of every thing in thy land, which they shall bring to Jehovah shall be ^r thine; every one that is clean in thine house shall eat them; every thing that is ^s devoted in Israel shall be ^t thine; every thing that openeth the womb of all flesh, which they offer to Jehovah, of man and beast, shall be thine; but thou shalt surely redeem the first-born of man, and the first-born of the unclean beast shalt thou ^u redeem; and those that are to be redeemed of them, shalt thou redeem at a month old, at the price of ^w five shekels of silver by the shekel of the sanctuary, of twenty gerahs; but the firstling of the bullock, and the firstling of the sheep, and the firstling of the goat thou shalt not redeem; they ^{are} ^x holy; thou shalt scatter their blood on the altar, and their fat shalt thou fume on the altar *for* an offering by fire, for an appeasing odour to Jehovah; and their flesh shall be thine, as the breast that is presented, and as the right shoulder, shall it be thine; every portion of the holy things which the children of

Israel shall offer to Jehovah, I give to you, and to thy sons, and to thy daughters with thee, by a statute for ever; it is a purification with ^y salt before Jehovah, for thee and thy seed with thee.

And Jehovah said to Aeron, thou shalt have no inheritance in their land, neither shalt thou have a portion among them, I ^{am} ^z thy portion and thine inheritance among the children of ^z Israel. And to the sons of Levi, behold, I give ²¹ all the tythe in Israel for an inheritance, for their service which they perform in the service of the tent of the congregation. And the children of Israel shall no ²² more come near to the tent of the congregation to bear their sin ^a and die. And ^b Levi, he shall do the service of ²³ the tent of the congregation; and they shall bear ^c their iniquity by a statute for ever, through your generations; and they shall not have an inheritance among the children of Israel; for the tythe of ²⁴ the children of Israel, which they give to Jehovah for *his* portion, I give to the Levites for an inheritance; therefore I say to them, that they shall not have an inheritance among the children of Israel.

And Jehovah spake to Moses, saying, ²⁵ and thou shalt speak to the Levites, and ²⁶

^a —*Fat*—may not be thought the properest word, because not used for what we call the *bead juice* of the berry, grape, or apple: but it means here the pure unmixt or unlowered juice, which was what they were to offer God; and so of flower, the best and purest. Christ was the best and richest produce of the earth, and the sincerity of his affections and purity of desires, an example to others.

^r Uniting as many types of Christ in one as was possible, and promising the benefit of them to them that are holy.

^s Lev. xxvii. 28.

^t It being a figure of him that was devoted for us all, Gal. iii. 13. Ezek. iv. 29.

^u Man is redeemed, as being made in the image of God; and the unclean beast is the figure of him as under sin and uncleanness. See Exod. xiii.

^w Lev. xxvii. 6.

^x So was their antitype without sin, and needed no redeemer for himself.

^y From the ceremony of sprinkling with blood, so cleansing the parties at confirming at a solemn contract or promise, the whole sacrifice or covenanting ceremony was called *purification*: and by Lev. ii. 13. *Salt* was necessary in every oblation, and called the *salt of God's purification*, *i. e.* which he admits man to; "salt being the great symbol of friendship in all nations and ages." *Clark* on Lev. ii. 13. See also Mark. ix. 49. and Col. iv. 6.

^z Psal. xvi. 5—11. and lxxiii. 24—26. Heb. ix. 15. Is not God eternal?

^a Heb. *to die*. God is not to be approached but through a mediator, and that man will die for his sin, who attempts it.

^b *Levi* is the united or double person; such was and is the God-man; and the first part of the verse is worded as if he only was spoken of.

^c *i. e.* Of the people, typically and as proxies for another who is to be their inheritance, but not among men in this world.

say to them, when ye take the tythe from the children of Isral, which I have given you from them for your inheritance, then ye shall take from it a portion for Jehovah, a tythe of the tythe; 27 and this offering of your's shall be ^dreckoned unto you as the corn from the floor, and as the first run of the wine- 28 prefs; so shall ye also take Jehovah's portion out of all your tythe which ye take from the children of Isral, and ye shall give Jehovah's portion out of it to 29 Aerun the ^epriest; out of all your gifts ye shall take Jehovah's portion from the ^frichest part of them, which is to be 30 holy to him out of them: and thou shalt say to them, when ye take their richest part out of them, that it shall be reckoned to the Levites as the produce of the floor and as the produce of the 31 ^gwine-prefs; and ye shall eat it in ^hevery place, ye and your families, for it is your wages for your service in the tent 32 of the congregation; and ye shall not bear sin on the account of it when ye take the richest of it from it; and ye prophane not the holy things of the children of Isral, that ye die ⁱnot.

XIX. AND Jehovah spake to Moses and to 2 Aerun, saying, this *is* a statute of the

^d *i. e.* As what sanctified the rest to their use, since they acknowledged themselves by this cels or offering out of their tythe to be but *agents* under the *High Priest*.

^e And did the people know any thing in general of Melchisedek the priest of God? If they did, they must look beyond Aerun, who was paid here as *agent* only to Jehovah himself in his sacerdotal capacity.

^f Heb. *fat*.

^g The produce or first-fruits of which sanctified all the rest, as the Levites did all the rest of the people in Christ, their head or High Priest.

^h *i. e.* Where the Levites dwelt.

ⁱ The quit-rent to Jehovah from those holy things acknowledged the typical meaning or mystery of paying a body of men as mediating between God and the people, and so the *holy things* were not *prophaned*, made common, or their holy use lost.

^k *Red*, as an emblem of *sin*, (Isa. i. 18.) which Christ took on him; *a heifer*, as it is for the body of the people; *perfect* and *without blemish*, like it's great

law which Jehovah hath commanded, saying, speak to the children of Isral that they bring to thee a ^kred heifer which *is* perfect, which hath no blemish in it; and ye shall give it unto Alozer 3 the priest, and he shall bring it out 4 without the ^lcamp, and *one* shall kill it before him; and Alozer the priest shall take 4 of it's blood with his finger, and sprinkle it's blood towards the ^mfront of the tent: of the congregation seven times; and he 5 shall burn the heifer before their eyes; it's skin, and it's flesh, and it's blood, with it's inwards shall he ⁿburn; and 6 the priest shall take cedar wood, and hyssop, and scarlet, and throw them into the midst of the burning of the 7 ^oheifer; and the priest shall wash his cloaths, and bathe his flesh in water, and after that he shall come into the camp, and the priest shall be unclean 8 until the ^pevening; and he that 8 burneth it shall wash his cloaths, and bathe his flesh in water, and be unclean 9 till the evening; and one that is ^qclean 9 shall take up the ashes of the heifer, and lay them without the camp in a clean place, and they shall be for the children of Isral to keep, for the wa- 10 ter of purification from sin; and he 10

antitype; upon which no yoke ever came, even as Christ never submitted to the yoke of sin.

^l So Christ, thro' the instigation of the chief priests, suffered without the gate. See Heb. xiii. 12, 13. *Editor*.

^m It being the blood of the sacrifice for the congregation, which is the mystical body of Christ, as the temple or tabernacle also was, which was *seven times sprinkled* with it or *perfectly cleansed*, though sprinkled from without the camp.

ⁿ As a whole burnt-sacrifice.

^o Ascribing the cleansing quality of cedar and hyssop to this fire on the heifer, and burning up the *scarlet* of sin in it. See Exod. xii. 22. Lev. xiv. 4. Isa. i. 18.

^p When the scene of Christ's death and sufferings ended, and the fire and wrath of God were extinct.

^q Such was Joseph of Arimathæa, who took from the cross without the city what the fire of God's wrath had left, and laid in a new tomb, and so in a clean place, and it became afterwards the water of life, or the *pure water*, Heb. x. 22.

that

that taketh up the ashes of the heifer shall wash his cloaths and be unclean till the evening; and it shall be a statute for ever to the children of Isral, and to the stranger that sojourneth among them.

11 He that toucheth the dead body of any human creature shall be unclean
12 seven days; he shall purify himself with it on the third day, and on the seventh day he shall be clean; but if he do not purify himself with it on the third day, then he shall not be clean on
13 the seventh; every one that toucheth the dead, the body of a man that is dead, and doth not purify himself, he defileth the dwelling place of Jehovah; and that person shall be cut off from Isral; because he did not sprinkle the water of separation upon him; he is unclean; his uncleanness is yet upon him.
14 This is the law when a man dieth in the tent; every one that cometh into the tent, and every one in the tent shall be
15 unclean seven days; and every ornament that is engraved which hath not the bracelet ribband to it is unclean;
16 and whoever toucheth one who is mortally wounded with the sword in the open field, or who is dead, or the bone of a man, or the grave, shall be unclean

seven days; and they shall take for the unclean of the dust of the burning of the sin-offering, and put running water to it in a vessel; and one that is clean shall take hyssop, and dip it in the water, and sprinkle the tent, and all the vessels, and the persons which are there, and him who hath touched a bone, or one mortally wounded, or one dead, or a grave; and the clean person shall sprinkle the unclean on the third day, and on the seventh day, and purify him on the seventh day, and he shall wash his cloaths, and bathe in water, and be clean in the evening; and the man that shall be unclean, and will not purify himself, that person shall be cut off from among the congregation; because he hath defiled the dwelling place of Jehovah; he hath not sprinkled the water of separation upon him, he is unclean; and it shall be a perpetual statute unto them, that he who sprinkleth the water of separation shall wash his cloaths; and he that toucheth the water of separation shall be unclean till the evening; and whomsoever an unclean person shall touch, he shall be unclean; and the person that toucheth him shall be unclean till the evening.

AND the children of Isral, all the

^r To use this sin-water, and ascribe their purification, communicated to them by means of the water, to the virtue of the ashes, or of what remained when the fire had burnt all it could burn in the sacrifice. See Heb. ix. 13, 14.

^s They that are dead in sins and trespasses, or partake with those that are, are unclean or dead while they live, Luke viii. 14. 1 Tim. v. 6.

^t If he doth not acknowledge and apply to himself by faith the virtue which the ashes acquired on the third day, he shall not be clean on the seventh or last day. Act. iii. 26. The raising up of Jesus on the third day and remission of sins through that faith is the sum of the holy scriptures.

^u Such the body of man is, 1 Cor. iii. 16, 17.

^w 2 John ver. 11.

^x Such as the gold plates that hung by a ribband of blue from their turbands, and other memorials that

hung by the ribband from their hands, or were fastened by a twist of gold to their ears and noses; all such were not defiled by the death that happened in the tent, though every thing else was: they were signs of the person, and of the hopes in their redeemer, which still remain after sin to the penitent. See Exod. xxviii. 37. Prov. iii. 3. vi. 21. Deut. vi. 8.

^y ללל is not slain so much as sick and ready to die, as Ahab complains, 1 King. xxii. 34.

^z This was baptising them and washing away their sins, as Act. xxii. 16. by faith in the sacrifice, as now mixed with living water, or restored to life.

^a Qu? put without the camp, and so excommunicated.

^b He that preacheth to another must have the same faith and purity which he preacheth, he must wash his own cloaths and own himself under sin.

congregation, came into the wilderness of Jin, in the first ^c month; and the people abode in Kades; and Miriam ² died there, and was buried there. And there was no water for the congregation, and they gathered together against Moses and Aeron. And the people quarrelled with Moses, and spake, saying, O that we had died when our ^d brethren ⁴ died before Jehovah! and why have ye brought the congregation of Jehovah into this wilderness, that we and our cattle ⁵ should die in it? and why didst thou bring us up out of Egypt to bring us into this wretched place? it is not a place of feed, and fig-trees, and vines, and pomegranates, neither is there ⁶ any water to drink. And Moses and Aeron came from the presence of the assembly to the door of the tent of the congregation, and fell on their faces; and the glory of Jehovah appeared to them.

^c "Viz. of the fortieth year after they were come of Egypt, as appears by ver. 28. with ch. xxxiii. 38." *Clark*. And this was the second time of their murmuring for want of water, for that Exod. xvii. was before the end of the third month of their Exodus, at Repidim. They came to Alim, Exod. xv. 27. and thence on the fifteenth of the second month to the wilderness of Sin, Exod. xvi. 1. where they murmured for bread and flesh, and manna was given them; from Sin they came to Repidim, Exod. xvii. 1. and from Repidim they came in the third month of their Exodus to Sini, Exod. xix. 1. So Num. xxxiii. to Alim, ver. 9. to Sin. ver. 11. to Repidim, *where was no water for the people to drink* ver. 14. and to Sini, ver. 16. and *after many encampments* to Jin or Kades, ver. 36. So that this miracle, as well as that of the quails, was repeated; and the rock was smitten in the last year of their being in the wilderness, as well as in the first of their coming into it, and there is a mystery in one as well as in the other; *that rock was Christ*, says St. Paul, 1 Cor. x. 4.

^d Ch. xi. 35. and ch. xvi.

^e The law and the prophets foretold the smiting of the rock, and that the living water for Jew and Gentile would flow from it.

^f What staff or rod? *Mr. Clark* says, that which Moses wrought the miracles with: But Aeron's rod that budded was laid up *before Jehovah*, ch. xvii. 10. and that is the *only one* mentioned to have been put there; that therefore was the rod or staff here meant (the pledge of the resurrection) with which the rock was opened: or, in other words, the rock issued it's water through

And Jehovah spake to Moses, saying; ⁷ take the staff, and gather the congregation, ⁸ thou and Aeron thy brother, and speak to the rock before their eyes, that it may give forth it's water; and thou shalt bring them forth water out of the rock, and give the congregation and their beasts drink. And Moses took the ⁹ staff from before Jehovah as he commanded him. And Moses and Aeron ¹⁰ gathered the congregation together before the rock, and said to them, hear now, ye rebels, shall we fetch you forth water out of this ¹¹ rock? And Moses lift up his hand and ¹¹ smote the rock with his staff twice; and much water came out, and the congregation drank, and their beasts.

And Jehovah said to Moses and to ¹² Aeron, ¹² because ye believed me not, to sanctify me in the eyes of the children of Isral, therefore ye shall not bring this

him who died and rose again, through the righteous branch that sprung from David, Jer xxiii. 5.

⁸ No; it was Jehovah who brought it forth by that rod or staff in his hand, which had revived: it was not the law that could *give* life, though it *taught* the way to it. Moses spake unadvisedly with his lips here, Psal. cvi. 32, 3. in calling them *rebels* in anger, and saying, *Shall we bring out the water?* the law could not give it, nor were the people *rebels* in thirsting after it.

¹¹ So did those who sat in Moses's seat when the spiritual rock, the prince of life, came in person; they persecuted him in his own person, and in his members; and hence the water was so plentiful as to flow into all lands, and the *beasts* of the field drank of it. See John iv. 14. 1 Cor. x. 3.

¹² Moses was guilty of a fault, no doubt, though the history of it was given as a parallel or allegory. *He spake unadvisedly*, he was angry and did not duly attend to the design of God and the allegory of the rock, through anger and passion, which was the very case of his successors in the chair at last. Moses did not *believe in God to sanctify* him in the eyes of the people, *i. e.* to shew them how Jehovah himself was concerned in the miracle, as he had done in other places, see Exod. xv. 25. and it was anger and prejudice at *the rebels* that made him not see it at the time; not that Moses was an infidel or disbelieved God, but he did not think of what he should have believed and explained at the time; it is not the *law* but *faith* that saves.

13 congregation into the land which I have given them. These *are* the waters^k of Meribeh, where the children of Isral strove with Jehovah, and he was sanctified in^l them.

14 And Moses sent messengers from Kades to the king of Edom, thus saith thy brother Isral, thou knowest all the trouble that hath come upon us; that our fathers went down into Egypt, and we dwelt in Egypt many days, and the Egyptians ill-treated us and our fathers, 15 and we cried to Jehovah, and he heard our voice, and sent the^m angel, and brought us out of Egypt; and behold, we *are* at Kades, on the outermost city 16 of thy borders; let us pass, pray now, through thy country: we will not go through the field or through the vineyard, nor will we drink the well-water; we will go the king's *high* road; we will not turn aside to the right hand or to the 17 left, till we have passed thy coasts. And Edom said to him, thou shalt not pass by me, lest I come out against thee with the sword. And the children of Isral 18 said to him, we will go the high road, and if I or my cattle drink of thy water, I will pay for it; I will only pass 19 with my foot. And he said thou shalt not pass: and Edom came out against him with much people, and with a

strong hand. And Edom refused to give 20 Isral a passage through his coasts, and Isral turned from him.

And they marched from Kades, and 21 all the congregation of the children of Isral came to mountⁿ Eer. And Jeho- 22 vah spake to Moses and Aerun at mount Eer, upon the border of the land of Edom, saying, Aerun shall be gathered 23 to his people; for he shall not come into the land which I have given to the children of Isral; because ye^o rebelled against my word at the waters of Meribeh; take Aerun and Alozer his son, 24 and bring them up to mount Eer, and strip Aerun of his garments, and put 25 them on Alozer his son; and^p Aerun shall be gathered to his people. And 26 Moses did as Jehovah commanded; and they went up into mount Eer in the eyes of all the congregation. And Moses 27 stripped Aerun of his garments, and put them upon Alozer his son; and Aerun died there on the top of mount Eer: and Moses and Alozer came down from the mount. And all the congregation saw 28 that Aerun was dead; and all the house of Isral mourned for Aerun thirty^q days.

AND king Ored the Canonite, who XXI. dwelt in the south, heard that Isral was coming by the^r way of the spies; and he fought against Isral, and^s took cap-

^k *i. e.* Of *strife* or *contention*, and so the place is called, Exod. xvii. 7. and it was the same *spiritual* rock in both places, who was smitten in the types at their first coming out of Egypt, and in person at last, on their entering into a new state of things.

^l *i. e.* In or by *the waters*; He vindicated his own honour in shewing them he could and *would* make *the rock* give them water, and that it was not Moses or the *law* that could put them in possession of the promises made to the fathers, but he himself only: by Deut. xxxii. 15. they thought not of *the rock of their salvation*, and this miracle was to remind them of him, and since Moses or the law did not do it, Jehovah did it with his own mouth, and in person, as at last.

^m So *Jehovah in a human form*, with or without the glory, is called throughout the scriptures.

ⁿ Ch. xxxiii. 37.

^o It is certain that though many of the priests did believe in Christ, (see Act. vi. 7.) yet that most, especially the chief, of them, did not, and that the Aaronical constitution was necessarily to be changed with most of its rites, when the Messiah should come and fulfil them.

^p That the Levitical priesthood was to be dissolved appears from the nature of the law and from the prophets.

^q Deut. x. 6.

^r The way which the spies whom Moses sent had gone near forty years before, see ch. xiii. 21.

^s "To teach them that they did not prevail by their own strength, (Psal. xlv. 3, 4. Deut. ix. 4.) and therefore they should trust in God and not in themselves: Comp. ch. xiv. 45." *Clark*.

2 tives from them. And Ifral vowed a vow to Jehovah, and said, if thou wilt assuredly give this people into my hand, then I
3 will utterly destroy their cities. And Jehovah hearkened to the voice of Ifral, and gave up the Canonites, and they utterly destroyed them, and their cities, and called the name of the place 'Her-meh.

4 And they marched from mount Eer by the way of the Red sea, to go round the land of Edom; and the ^u soul of the
5 people was grieved with the way. And the people spake against the Aleim, and against Moses, why hast thou brought us up out of Egyyt to die in the wilderness? for *there is* no bread nor water, and our soul ^w loathes this light bread.

6 And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Ifral died.

7 And the people came to Moses, and said, we have sinned, because we spake against Jehovah, and against thee; pray to Jehovah, that he would remove the serpents from us: and Moses prayed for

the people. And Jehovah said to Moses, 8 make thee a fiery serpent, and put it up for a banner; and it shall be that everyone who is bitten, when he looketh upon it, shall recover ^x. And Moses made a brazen 9 serpent, and set it up for a banner; and when a serpent bit any man ^y, he looked upon the brazen serpent, and recovered.

And the children of Ifral marched on, 10 and encamped in Abet. And they march- 11 ed from Abet, and encamped in ^z Oü-Eoberim, in the wilderness, which is before Moab, towards the sun-rising. From thence they marched, and 12 pitched in the valley of Zered. From 13 thence they marched, and pitched beyond Arnun, which is in the wilderness that endeth at the coast of the Amorites; for Arnun is the bounds of Moab, between Moab and the Amorites: as it is 14 said in the ^a book of the wars of Jehovah, Veb ^b with a whirlwind, and the brooks of Arnun, and the brook grounds 15 that extend to the dwelling of Or, and lean on the border of Moab. And from thence 16 they marched to Beer; that is the well

^{i. e.} Utter Destruction, namely, to all who opposed their entrance into Canon; and hereby they wiped off the disgrace they had met with at this place, ch. xiv. 45; and by this vow they shewed a sense of their own natural weakness, which they had presumptuously forgotten when they would go up, though Moses and the ark abode in the camp, ch. xiv. 44; it was binding themselves by vow to be good and faithful soldiers in the heavenly war.

^a Heb. their *breathing was short*.

^w So they did the true manna when it came, John. vi. 32. 1 Cor. x. 11. and many of the old murmurers, who probably stirred up the rest, were yet living.

^x Our Lord applies this to himself, John iii. 14. A writer of great sense in his *Observations on divers Passages of Scripture*, p. 227, supposes the Israelites had no flags or streamers in the wilderness; but so ^D certainly signifies. And whether this brazen serpent hung on a pole, as a man on a cross, or was placed horizontally on the top of it, as a streamer flies in the air, it was a figure of *the light* [of which the serpent was an emblem] under the curse which the God-man endured on the cross; and he hung here as a malefactor, a serpent of the venomous kind. See Wisd. xvi. 6.

^y 2 King. xviii. 4. John iii. 14. "The serpents were not removed, but only a remedy provided, so neither our sins nor our afflictions are entirely removed but only we receive grace and strength against them, Zech. xii. 10." Clark.

^z The graves of lust are mentioned, ch xi. 34. and this is the tumuli of the transgressors; are they not the same place?

^a This book is no where else mentioned, though it seems referred to ver. 27. and implies they had directions, *where*, as well as *when*, to begin to fall on the enemy, this being a war in which their own wisdom could not guide, nor their own strength support them, without supernatural assistance. *Ar*, or in the Hebrew, Or, Deut ii. 9. was a city of Moab, and ^{והב}, by the article ^א before it, was the name of a place hereabout.

^b Or, with its flags or reeds—or else the fourteenth verse might be rendered thus; "wherefore it is said in the memorial or book, the war of Jehovah with Veb in Supah, (see Deut. i. 1. in Heb.) and with the brooks of Arnon." Editor.

where

where Jehovah said to Moses, gather the people together, and I will give them water ^c.

17 Then sang Israel this song ^d, Spring up,
18 O fountain, sing ye of it: the fountain,
the princes digged for it ^e; the nobles of
the people opened the ground for it with
19 their sceptres, with their staves. And
from the wilderness *they marched* to Meta-
neh; and from Metaneh to Nehalal, and
20 from Nehalal to Bemut; and from Bemut
to the rising ground, which is in the
country of Moab, to the top of ^f Pisgeh,
which looketh towards Jesimen.

21 And Israel sent messengers to Sihon
22 king of the Amorites, saying, let me
pass through thy land: we will not turn
into the field nor into the vineyard; we
will not drink the well-water; we will
go in the king's *high way*, till we have
23 passed thy coasts. But Sihon would
not suffer Israel to pass through his
coasts; and Sihon gathered all his peo-
ple, and went forth against Israel into the
wilderness, and came to Jehaje, and
24 fought against ^g Israel. And Israel smote

him with the edge of the sword, and
possessed his land from Arnun to Jabek,
to the children of Ammon; for Oz was
the bounds of the children of Ammon.
And Israel took all those cities; and Israel 25
dwelt in all the cities of the Amorites,
in Hesbun and in all its dependencies;
for Hesbun *was* the city of Sihon the 26
king of the Amorites, and he fought
with the former king of Moab, and
and took all his land from him unto
Arnun; therefore they that deal in pro- 27
verbs ^h say, Come, let Hesbun be built,
and the city of Sihon be ⁱ established;
but a fire came out of Hesbun, a flame 28
from the city of Sihon; it hath con-
sumed ^k Or of Moab with Boli Bemut
of Arnun: woe unto thee, Moab! thou 29
art ruined, O people of ^l Chemos! his
sons were made fugitives and his daugh-
ters captives by Sihon the king of the
Amorites; their lamp is ^m destroyed, 30
Hesbun with Dibon, and laid desolate
with Nopah, which reacheth unto Mi-
debeh.

And Israel dwelt in the land of the 31

^c They had water from the rock at Horeb, Exod. xvii. 6. and from another near Kades, in Jen, Num. xx. 1. Which of the two is spoken of? they were both called *Meribeh*.

^d Isa. xii. 2. & seq.

^e St. Paul says, the water followed them, and there is a tradition to this day, that a river once ran here; the water came out of a rock, a large granate stone, by twelve mouths, visibly worn by the running of water. See *Shaw's and Pocock's Travels*. And the princes of the people *digging for it* was their marking out or tracing in the ground the channel the water should flow in; and their sceptres or staves were the same ensigns of power which they carried in their hands and *leaned upon* (as *תשענו* signifies) in walking or sitting in judgement: this shews they understood the mystery, when they bade *the well or fountain* spring up, and sang of it. See Psal. cxiv. 8. Isa. xii. 3. Joel iii. 18. The rock was struck at different times, but whether two different rocks, Qu? Some missionaries however, in 1722, say, they saw two rocks with the like marks of the miracle upon them. See *Entertaining Account of all Countries*, p. 404. and *Critica Hebraea*, by J. Bate, under *עלם*.

^f i. e. An observatory.

^g Encouraged by the like message to Edom, and Israel's turning from them, and by this means Sihon was hardened to his own ruin, and, no doubt, just punishment.

^h The Israelites say, proverbially, that though Sihon built and fortified Hesbun as his own city when he had taken it, yet it proved a curse to him, and a further punishment to the rest of the Moabitish country under Sihon; for as it lay in the way of Israel they destroyed that whole country, and the rest of the kingdom of Sihon too; so that prosperity begets adversity, as Sihon's success at Hesbun did, by its proving the occasion of his total ruin.

ⁱ Secure yourself how you will, yet mischief will come and vengeance find out the murdering hero.

^k Or and *Boli Bemut* were places, and the latter named from the images on the high grounds of Moab. See xxii. 41.

^l This city having been taken from Moab by Sihon, and now from Sihon by Israel.

^m See Job. xviii. 5, 6. and one reason among others of this figure, is from lamps being constantly kept burning in all inhabited houses, in countries where they build so as to exclude the sun as much as possible.

32 Amorites. And Moses sent to spy out Jozer; and they ^a took it with its dependencies, and drove out the Amorites that were there.

33 And they turned and went up by the way of Basan; and Oug the king of Basan came out against them, he and all his

34 people, to war at Adroi. And Jehovah said to Moses, fear him not, for I will give him into thy hand, and all his people, and his land; and thou shalt do to

35 Amorites, who dwelt in Hesban. And they smote him, and his sons, and all his people till they left him none remaining, and possessed themselves of his land.

XXII. And the children of Isral marched, and pitched in the commons of Moab, at the passage of Jordan to Jericho.

2 And Balak king of Moab saw all that Isral had done to the Amorites. And Moab was very much afraid of the people, for they were many; and Moab was distressed because of the children of

4 Isral. And Moab said to the elders of Midin, now will this company lick up all that is round about us, as the bullock licketh up the grass of the field. And Balak the son of Jeur was king of Moab

5 at that time; and he sent messengers to Balom the son of Bour, to ^p Patur, which is by the ^q river, into the country of the children of his people, to call him, saying, behold, there is a people come out

^a They rebuilt the city. See ch. xxxii. 25.

^o Deut. iii. 11, 12. Psal. cxxxv. 11.

^p There was *Patrae*, in *Achaia*, and *Patara*, in *Lycia*, where *Apollo* had an oracle, and *Apollo's* priests were called *Paterae*, plainly derived from פתר *to expound* or *prophecy*; and no doubt *Jehovah* had an oracle at our *Patur*, which, by Deut. xxiii. 4, was in *Aram*, or *Mesopotamia*.

^q The great river *Euphrates*, namely, see Gen. xv. 18. Josh. xxiv. 2, 15. So *Targum Onkelos*—"To *Pethor* of *Aram*, (*Mesopotamia*) which is upon or near the

of Egypt; lo, they cover the ^r face of the earth, and they are abiding over against me: come, I pray thee, curse me this people, for they are too strong for me; perhaps I may be able to beat them, and drive them out of the country; for I know whomsoever thou blest is

6 blessed, and whom thou curst is cursed. And the elders of Moab, and the elders of Midin went with the ^s presents for diviners in their hand; and they spake to him the words of Balak. And he

8 said to them, stay here this ^t night, and I will bring you word what *Jehovah* shall speak to me; and the princes of Moab staid with Balom. And the Aleim

9 came to Balom, and said, who are these men with thee? And Balom said to the Aleim, Balak the son of Jeur, king of Moab, hath sent to me, behold, there

10 is a people come out of Egypt, and they cover the ^u face of the earth; now, come, curse me them; perhaps I may be able to fight against them, and drive them away. And the Aleim said to

12 Balom, thou shalt not go with them; thou shalt not curse the people; for they are blessed. And Balom arose in the ^w morning, and said to the princes of Balak, get you to your own country; for *Jehovah* refuseth to let me go with you. And the princes of Moab arose and came

14 to Balak, and said, Balom refuses to come with us.

And Balak sent again more princes, 15

Euphrates, the land of the children of his people." Editor.

^r Heb. eye.

^s Some presents, if ever so small, are, to this day, made to all men of note, at coming into their presence on business. See 1 Sam. ix. 7.

^t That he might consult God in a dream, as many prophets, and some who were not prophets, had information from heaven in a dream by night.

^u Heb. eye.

^w From his dream.

16 and more honourable than them. And they came to Balom and said to him, thus says Balak the son of Jeur, be not
 17 withholden from coming to me; for I will promote thee to great ^xhonour, and whatsoever thou shalt say to me, I will do; and come now, curse me this peo-
 18 ple. And Balom answered and said to the servants of Balak, if Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah
 19 my Aleim, to do little or much; and now tarry ye also here this night, that I may know what Jehovah will say to me
 20 more. And the Aleim came to Balom in the ^ynight, and said to him, ^zif the men are come to call thee, arise, go with them, only the word which I shall
 21 speak to thee, that shalt thou do. And Balom arose in the morning, and saddled his ass, and went with the princes of Moab.

22 And the anger of the Aleim was ^akindled because he went: and the angel of Jehovah stood in the way to oppose him. And he was riding upon his ass, and his two servants with him;
 23 and the ass saw the angel of Jehovah standing in the way, and his sword drawn in his hand. And the ass turned out of the road, and went into the field; and Balom smote the ass to turn her into
 24 the road. And the angel of Jehovah stood in a ^bhollow road to the vineyards, a fence *being* on this side and a fence on
 25 that. And the ass saw the angel of Jehovah, and pressed against the wall, and

pressed Balom's foot against the wall; and he smote her again. And the an- 26
 gel of Jehovah went further on, and stood in a narrow place where there was no road to turn to the right hand or to the left. And the ass saw the angel of 27
 Jehovah, and fell down under Balom; and Balom's anger was kindled, and he smote the ass with a staff. And Jehovah 28
 opened the mouth of the ass, and she said to Balom, what have I done to thee that thou hast smitten me these three times? And Balom said to the ass, be- 29
 cause thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass 30
 said to Balom, have not I been thine ass which thou hast ridden upon since I have been with thee unto this day? was I ever ^cwent to do so to thee? And he said, no. And Jehovah opened the eyes 31
 of Balom, and he saw the angel of Jehovah standing in the way, and his sword drawn in his hand; and he bowed down himself flat upon his face. And the 32
 angel of Jehovah said to him, why hast thou smitten thine ass these three times? behold, I myself came out to oppose *thee*, because thy way is perverse before me: and the ass saw me, and 33
 turned from me these three times; unless she had turned from me, surely now I should have killed thee, and saved her alive. And Balom said to the angel of 34
 Jehovah, I have sinned; for I knew not that thou stoodest in the way against me: and now, if it be evil in thy sight, I will

^x Here ambition began to prevail, and his faith to fail; but as to his being an idolater and conjurer, that is against the plain face of the whole story, 2 Pet. ii. 15.

^y As Gen. xx. 3. and in many other places,

^z Rather, "since the men are come, &c." See *Nolanius's Particles* in **BOOK** XIV. *Editor*.

^a Not merely because he went, but because his intention was bad. See ver. 32. "But I should rather render the words, "as he *was* going," for the Hebrew

has הולך the participle, not הלך or הלהלך the verb." *Editor*.

^b At the foot of the hills the roads are hollow and deep.

^c And wouldst thou kill me, who am an irrational creature, for the first fault? and what dost thou deserve from God, whom thou knowest thou art now disobeying? 2 Pet. ii. 16.

35 get me back again. And the angel of Jehovah said to Balom, go with the men; but the word that I speak to thee that shalt thou speak. And Balom went with the princes of Balak.

36 And Balak heard that Balom was come, and he went out to meet him, at a city of Moab, which is upon^d the border of Arnun, which is at the utmost

37 bounds. And Balak said to Balom, did I not send earnestly to thee, to call thee? why didst thou not come unto me? am I not indeed able to pro-

38 mote thee to honour? And Balom said to Balak, behold, I am come to thee: have I now any power at all to speak any thing? the word that Jehovah shall put in my mouth, that must I

39 speak. And Balom went with Balak, and they came to the city of Hajut.

40 And Balak sacrificed oxen and sheep, and sent for Balom and the princes that

41 were with him. And in the morning, Balak took Balom, and brought him up to the high places of Baol, and he saw from thence the utmost part of the people.

XXIII. AND Balom said to Balak, build me here seven altars, and prepare me here^e seven young bulls and seven rams.

2 And Balak did as Balom ordered; and Balak and Balom offered a young bull
3 and a ram on each altar. And Balom

^d So far Sihon had taken from Balak's immediate predecessor, and Isral from Sihon.

^e As a sin-offering for Moab, that they might be preserved, which Balak thought impossible, if Isral prospered, and therefore foolishly wanted to bring a curse upon Isral, which Balam wickedly, for gain, endeavoured, by sacrifice and prayer, and succeeded by wicked policy afterwards. See 1 Chron. xv. 26. 2 Chron. xxix. 21. Job xl. 8. Mich. vi. 6.

^f To pray at the door of the temple or tabernacle there, and burn incense, and do what was done in the tabernacle, for the altar was in the court.

^g Exod. xxix. 12. They were not in the open field or on the naked top of a rock.

said to Balak, stand by thy burnt-offerings, and I will go: perhaps Jehovah will come to meet me; and the word which he sheweth me, I will tell to thee; and he went to the high^f place. And the Aleim came to^g Balom, and he said to him, I have set up seven altars, and offered a young bull and a ram on each altar. And Jehovah put a word in the mouth of Balom, and said, return to Balak, and thus shalt thou say. And he returned to him, and behold, he stood by his burnt-offerings, he and all the princes of Moab. And he took up his discourse, and said, Balak king of Moab hath brought me from Aram from the mountains of the East, come, curse me Jacob, and come defy Isral; how shall I curse whom Jehovah hath not cursed? and how shall I defy whom Jehovah hath not defied? for^h on the top of the rocks I see him, and on the hills do I behold him; lo, the people shall dwellⁱ alone, and shall not reckon themselves among the nations: who can^k number the dust of Jacob, and count the fourth part of Isral? let^{kk} me die the death of the righteous, and let my latter end be like^l his. And Balak said to Balom, what art thou doing to me? I fetched thee to curse mine enemies, and behold, thou bleffest them altogether. And he answered and said, must I not take care to

^h Prefiding over all nations, their hills, and Gods, and established as on a rock, Psal. xxv. 5.

ⁱ Be a peculiar people, and distinguished as the head from the members; and they continue distinct from all other nations to this day; but those privileges or that eminence were verified only in Christ and his mystical body.

^k See Gen. xiii. 16.

^{kk} Heb. *my soul*, or *animal frame*.

^l Balom, of Padan-aram, must know the children of Isral were children of Abrem too, and that the blessing was in their line, though gain made him so wicked as to wish to curse those whom God had blessed: very probably Balom was descended of Nahor.

13 speak that which Jehovah putteth into my mouth? And Balak said to him, come with me, I pray thee, to another place, whence thou shalt see but the utmost part of them, and thou shalt not see them all; and curse me them from thence.

14 And he took him to the field of ^m Jupim on the top of Pisgeh, and he built seven altars, and offered a young

15 bull and a ram on *each* altar. And he said to Balak, stand here by thy burnt offering, and I will meet *Jehovah* yonder.

16 And Jehovah met Balom, and put a word in his mouth, and he said, return

17 to Balak, and thus shalt thou say. And he came to him, and behold, he was standing by his burnt-offerings, and the

18 princes of Moab with him; and Balak said to him, what doth Jehovah say? And he took up his discourse, and said,

19 arise Balak and hear; hearken to me thou son of Jepur: the Lord *is* not a man, that

20 he should lie, nor the son of man that he should repent: hath he said, and will he not do it? or hath he ⁿ spoken, and

21 will he not make it good? behold, I have received a blessing, for he hath blessed, and I cannot reverse it; he hath

not seen iniquity in Jacob, neither hath he perceived ^o perverseness in Isral; Jehovah his Aleim *is* with him, and the shout of

a king *is* among them; Jehovah brought 22 him out of Egypt; he hath, as it were, the stateliness of the ^p stag; for *there is* no 23

^q witchcraft against Jacob, neither *is there* any divination against Isral: at this time will it be said, ^r what hath Jehovah done for Jacob and for Isral? be- 24

hold, the ^s people shall rise up as a lion and lift up themselves as a young lion that will not lie down till he hath eaten the prey and drunk the blood of the slain.

And Balak said to Balom, neither 25 curse them at all, nor blest them at all.

And Balom answered and said to Balak, 26 did I not tell thee, saying, all that Jehovah speaketh, that I must do?

And Balak said to Balom, come, I 27 pray thee, let me take thee to another place, perhaps it may be right in the eyes of the Aleim that thou shouldst

28 curse me them from thence. And Balak took Balom to the top of ^w Pour that

29 looketh towards Jesimen. And Balom said to Balak, build me here seven altars,

and prepare me here seven young bulls, and seven rams. And Balak did as Ba- 30 lom ordered, and offered a bull and a ram on *each* altar.

AND Balom saw that it was pleasing ^{XXIV.} in the eyes of Jehovah to blest Isral, and he went not as before to meet with ^x omens, but set his face towards the

formidable, lofty, and stately creature. Isa. xxxiv. 7. Job. xxxix. 9.

^q שׂוֹרֵי is properly *playing the serpent*, and denotes a sly, insidious watching of an opportunity, when people are off their guard, and indeed the serpent puts its prey off its guard by its quivering, dazzling eye, which is *fascinating* or bewitching.

^r *i. e.* How great things?

^s See Gen. xlix. 9. Mich. v. 8. Isa. xxxi. 4.

^w Probably so called from the image of an *open-mouthed* Baol or *bull*, which was distinguished from other Baols by the largeness or gaping of his jaws.

^x Signs or tokens, intimations or glimpses of hope from God, that he might safely curse Isral, which was wicked enough in all reason, as he knew who that people was; but there appears no idolatry or evil arts in divination, or magical and superstitious rites used here.

wilderness.

^m *Jupim* means those who spy out or make observations, and *Pisgeh* is an observatory or place of observation.

ⁿ In all cases which are not *conditional*, the word of God must stand; God had promised a seed of the woman should come, and swore that that seed should come of Jacob, which is what these questions refer to; and so Isral must be blessed.

^o *i. e.* Not sufficient to reject him from being the holy line, as other families had been rejected, and therefore God was with him, and *the king*, whom all nations expected, was to come of them; and Jehovah was then their king. See Judg. viii. 23. 1 Sam. viii. 7. xii. 12.

^p Whether there be any such creature as an unicorn I know not, but by the comparison, Psal xxix. 6. the word means some species of the deer: our red deer is a

2 wilderness. And Balom lift up his eyes,
 and saw Isral encamped according to
 their tribes, and the spirit of the Aleim
 3 came upon him. And he took up his
 discourse, and said, Balom the son of
 Bour saith, even he saith whose eyes
 4 were ^y shut; he saith, who hath heard the
 words of the Lord, who hath seen the
 vision of the all-bountiful, being hum-
 5 bled and having his eyes open; how
 beautiful are thy tents, O Jacob! thy
 6 encampments, O Isral! as vallies are
 they spread ^z forth, as gardens by the ri-
 ver's side, as the ^a aloes which Jehovah
 has planted, as ^a cedars by the waters;
 7 the ^b water shall flow to his roots, and
 his seed *shall be* in many waters, and his
 king shall be exalted above ^c Agag, and
 8 his kingdom be lifted up: Jehovah
 brought him out of Egypt; he hath, as it
 were, the stateliness of the stag; he shall
 consume the nations *that are* his ene-
 mies, and break their bones to pieces,
 9 and pierce deep with his arrows; he
 shall couch, he shall lie down as a young
 lion, and as an old lion: who shall rouse
 him up? ^d blessed *are* they that bless thee,
 and cursed *are* they that curse thee.
 10 And Balak's anger was kindled against
 Balom, and he smote his hands toge-
 ther; and Balak said to Balom, I called
 thee to curse mine enemies, and behold,
 thou hast altogether blessed *them* these
 11 three times; and now, flee thou to thy

place; I purposed to promote thee to
 great honour, and behold, Jehovah hath
 withholden thee from honour. And ¹²
 Balom said to Balak, did I not speak to
 thy messengers whom thou sentest to
 me, saying, if Balak would give me his ¹³
 house full of silver and gold, I cannot
 go beyond the word of Jehovah to do
 good or bad of my own mind; what
 Jehovah shall say, that will I say; and ¹⁴
 now, behold, I am going to my peo-
 ple; come, I will inform thee what
 this people will do thy people in the
 time to come.

And he took up his discourse, and ¹⁵
 said, Balom the son of Bour says, and
 the man says whose eyes were shut; he ¹⁶
 says, who hath heard the words of Je-
 hovah, and received knowledge from
 the most high, who hath seen the
 vision of the all-beneficent, being hum-
 bled, and having his eyes opened; I see ¹⁷
 it but not at present, I behold it but not
 near: there cometh a star out of Jacob,
 and a scepter ariseth out of Isral; and it
 shall subdue the coasts of Moab, and
 confound all the children of opposition.
 And Edom shall be a possession, and ¹⁸
 Soir shall be the possession of his ene-
 mies; and Isral shall have the pre-emi-
 nence. And ¹⁹ one that is of Jacob shall
 have the dominion, and destroy every
²⁰ remaining ^b enemy. And he looked
 on Omelek, and took up his discourse,

^y By ambition and covetousness.

^z He speaks of the beautiful disposition of the camp.

^a Looking, perhaps, at the several standards, by which the different parties, who appeared like thriving and beautiful trees, were distinguished.

^b See such another description, Ezek. xxxi. 4. & seq.

^c Agag was king of the Amalekites, 1 Sam. xv. who first opposed Isral, and might have been the common name or title of their kings, and may stand in the prophetic stile here for every opposer; but the full completion of this is in Christ and his kingdom; Saul con-

quered Agag, but the kingdom was not established in his seed.

^d Gen. xii. 3.

^e עת is to set against, oppose.

^f See Isa xi. 12.

^g Heb the *shreds* or *scraps*.

^h עריר from ערה, one that *makes a stir*, as an enemy; so the prophesy says, that a descendant of Jacob should at last destroy all opposition, every enemy what-ever.

and said, ⁱ Omelek is the chief of the nations, but his latter end *shall be* utter destruction. And he looked on the ^k Kenites, and took up his discourse, and said, strong is thy dwelling, and thy nest built in a rock; but yet ^l Keni shall be wasting until Assur carrieth thee away captive. And he took up his discourse, and said, alas! who can prosper when Jehovah ^m sets himself against him? And ships *shall come* from the coast of ^{mm} Chittim and afflict Assur, and shall afflict ⁿ Heber, and he also shall utterly ^o perish. And Balom arose, and went, and returned to his ^p place, and Balak also went his way.

XXV. AND Isral abode in Sittim, and the people began to commit whoredom with the daughters of Moab. And they called the people to sacrifices of their Aleim, and the people ate, and bowed down to their Aleim. And Isral was joined to ^q Baol-pour; and the anger of Jehovah was kindled against Isral. And Jehovah said to Moses, take all the heads of the people, and hang them up

to Jehovah before the sun, that the fierce anger of Jehovah may be turned away from Isral. And Moses said to the judges of Isral, slay ye every one his own men that were joined to Baol-pour.

And behold, one of the children of Isral came, and brought to his brethren a Midinitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Isral, as they *were* weeping at the door of the tent of the congregation. And Phinehas, the son of Alozer, the son of Aerun the priest, saw it; and he arose from among the congregation, and took a javelin in his hand, and went after the man of Isral into the inner tent, and thrust both of them through, the man of Isral, and the woman into her belly; and the plague was stayed from the children of Isral. And those that died in the plague were twenty and four thousand.

And Jehovah spake to Moses, saying, Phinehas, the son of Alozer, the son of Aerun the priest hath turned away my

ⁱ This people was a tribe of Edom, but the most gallant and warlike of them all, and so fell the soonest into that corruption of manners, which conquest and riches soon bring with them, and were the first that were utterly destroyed, as a people, of all the many little nations that dwelt round the country of Isral: there seems a turn in *ראשית* and *אחרית*, that Omelek was best or *first* in condition now, but should be the last or *worst* off in that change which providence would bring on all these nations.

^k Jethru was of this clan, whether they were Midinites or only lived under them, they favoured Isral on Jethru's account, and were not involved in the destruction of the rest of the Midinites; and Heber (Jud. iv. 11.) became a refugee, and left his own country, their religion being by that time corrupted.

^l And they, we may suppose, were carried away by the *Assyrians*, when the kings of *Nineveh* made their expeditions into *Arabia*, *Judea*, and *Egypt*, 2 King. xv. & seq. Isa. vii. 18.

^m As God did against all these nations at the times Balom is prophesying of. See Jer. xxvii. 8. Isa. lx. 12.

^{mm} He was a son of Javan, Gen. x. 4. and named, no doubt, from the broken, disjointed, peninsular, or maritime coasts his posterity were to inhabit in *Greece* and

Italy. *Greece* began, and *Italy* completed, the ruin of the *Asiatic* empire.

ⁿ The Hebrews.

^o From being a nation; being to be vagabonds [*i. e.* the comparatively few of them that remain] till the end of the world.

^p It was about seven days journey from *his place* or Haran to Gilcod, as appears, Gen. xxxi. 23; though, perhaps, it might be performed much sooner on horses or camels. What brought Balom back when Balak dismissed him and dropt his connections [as is plain] with the Midinites, is not mentioned; only we find him among the Midinites, after he had gone home from Balak; and what his prayers could not, his cursed policy did, *i. e.* bring a curse on the Isralites. See ch. xxxi. 16. Balom, in the preceding prophesies, seems confined to what should happen to the Isralites and their enemies [as all their neighbours in their turn were] till the *latter days*, or christianity; and in *Assur* is comprehended the *Assyrian*, *Babylonish*, and *Persian* empire, which fell a prey to the *Grecians* and *Romans*: nor does there seem any hint about the *Turks*, except that, ver. 19. *the shreds* or *remaining scraps* of the enemy should fall before him that was to be of Jacob.

^q Hof. ix. 10. Psal. cvi. 29.

wrath from the children of Isral, by his
zeal for me among them, that I con-
sumed not the children of Isral in my
12 jealousy: therefore say, behold, I give
13 unto him my purification of peace, and
he shall have it, and his seed after
him, even a purification of an ever-
lasting priesthood, because he was zea-
lous for his Aleim, and made atone-
14 ment for Isral. And the name of the
man of Isral that was slain, who was
slain with the Midinite woman, was
Zimri the son of Shalua, the chief of
a house of a father of the Simeonites.
15 And the name of the Midinite woman,
who was slain, was Cozbi the daughter
of Jur, the head of the families of the
house of a father in Midin.

16 And Jehovah spake to Moses, saying,
17 distress the Midinites, and smite them,
18 for they have distressed you with their
wiles which they have contrived against
you in the matter of Pour, and in the
matter of Cozbi, the daughter of a chief
man in Midin, their sister, who was
slain in the day of the plague on the
account of Pour.

XXVI. AND after the plague, Jehovah spake
to Moses and to Alozer the son of Aerun
2 the priest, saying, take the sum of all
the congregation of the children of Isral,
from twenty years old and upwards, by
the house of their fathers, of all that go
3 upon duty in Isral. And Moses and
Alozer the priest spake to them in the
deserts of Moab by Jordan near Jericho,
4 saying, take the sum from twenty years
old and upwards, as Jehovah command-
ed Moses, and the children of Isral
when they came out of the land of
Egypt.

Confirmed to him by a solemn act; and it continued
in his line to the captivity, see 1 Chron. vi. 4. Eccles. xlv.
24. And observe that not only mutual promises, but a
promise on one side only was confirmed by sacrifice.

Reuben the eldest son of Isral; the 5
children of Reuben, Hanuch, of whom
cometh the family of the Hanuchites; of
of Palua, the family of the Palaites; of 6
Hejren, the family of the Hejrenites;
of Carmi, the family of the Carmites.
These are the families of the Reuben- 7
ites; and they that were mustered of
them were forty and three thousand and
seven hundred and thirty. And the sons 8
of Palua, Aliab. And the sons of Aliab, 9
Nemual, and Dathan, and Abiram; this
is that Dathan and Abiram who were called
to the assembly, who strove against Mo-
ses and against Aerun in the company of
Korah, when they strove against Jeho-
vah; and the earth opened her mouth, 10
and swallowed them up together with
Korah, when that company died, when
the fire devoured two hundred and fifty
men, and they became a sign: notwith- 11
standing the children of Korah died not.

The sons of Simeon after their fami- 12
lies; of Nemual, the family of the Ne-
mualites; of Imin, the family of the
Iminites; of Ichin, the family of the
Ichinites; of Zerah, the family of the 13
Zerahites; of Saul, the family of the
Saulites. These are the families of the 14
Simeonites, twenty and two thousand
and two hundred.

The sons of Gad after their fami- 15
lies; of Jepun, the family of the Je-
punites; of Hagi, the family of the
Hagites; of Suni, the family of the
Sunites; of Azni, the family of the 16
Aznites; of Ori, the family of the
Orites; of Arud, the family of the 17
Arudites; of Arali, the family of the
Aralites. These are the families of the 18
children of Gad, according to those that

i. e. regularly descended from one of the sons of
the patriarch Simeon, each of whose sons formed a
house, Gen xlv. 10. Exod. vi. 15. 1 Chron. iv. 24.

Heb. coming out. Num. i. 1,

were mustered of them, forty thousand and five hundred.

19 The sons of Jeudeh were Or and Aunan; and Or and Aunan died in the land of Canon. And the sons of Jeudeh after their families were; of Seleh, the family of the Selenites; of Perej, the family of the Perejites; of Zereh, the family of the Zerehites; and the sons of Perej were; of Hejren, the family of the Hejrenites; of Hamul, the family of the Hamulites. These are the families of Jeudeh according to those that were mustered of them, seventy and six thousand and five hundred.

23 The sons of Issachar after their families; of Tulo, the family of the Tuloites; of Pueh, the family of the Punites; of Isub, the family of the Isubites; of Semren, the family of the Semrenites. These are the families of Issachar according to those that were mustered of them, sixty and four thousand and three hundred.

26 The sons of Zebulun after their families; of Sered, the family of the Seredites; of Alun, the family of the Alunites; of Ihelal, the family of the Ihelalites. These are the families of the Zebulunites, according to those that were mustered of them, sixty thousand and five hundred.

28 The sons of Joseph after their families were Menasch and Ephrim. The sons of Menasch; of Machir, the family of the Machirites; and Machir begat Gelod; to Gelod belong the family of the Gelodites. These are the sons of Gelod; of Aiozer, the family of the Aiozerites; of Helek, the family of the Helekites; and of Afrial, the family of the Afrialites; and of Sechem, the family of the Sechemites; and of Semido, the family of the Semidoites; and of Heper, the family of the Heperites.

And Jelpahad the son of Heper had no sons, but daughters; and the names of the daughters of Jelpahad were Meheleh and Noeh, Hegleh, Melchah, and Terjeh. These are the families of Menasch, and those that were mustered of them were fifty and two thousand and seven hundred.

These are the sons of Ephrim after their families; of Suteleh, the family of the Sutelehites; of Becher, the family of the Bechrites; of Tahan, the family of the Tahanites. And these are the sons of Suteleh; of Oran, the family of the Oranites. These are the families of the sons of Ephrim, according to those that were mustered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

The sons of Benjamin after their families; of Belo, the family of the Beloitites; of Asbel, the family of the Asbelites; of Ahiram, the family of the Ahiramites; of Supem, the family of the Supemites; of Hupem, the family of the Hupemites. And the sons of Belo were Ared and Nomen; of Ared, the family of the Aredites; and of Nomen, the family of the Nomenites. These are the sons of Benjamin after their families; and they that were mustered of them were forty and five thousand and six hundred.

These are the sons of Dan after their families; of Suhem, the family of the Suhemites. These are the families of Dan after their families. All the families of the Suhemites, according to those that were mustered of them, were sixty and four thousand and four hundred.

The sons of Asher after their families; of Imeneh, the family of the Imeneh; of Isui, the family of the Isuites;

45 Ifuites; of Berioeh, the family of the
 46 Berioites. Of the sons of Berioeh; of
 47 Heber, the family of the Heberites; of
 48 Melchial, the family of the Melchia-
 49 lites. And the name of the daughter
 50 of Asher was Sareh. These are the fa-
 51 milies of the sons of Asher, accord-
 52 ing to those that were mustered of them,
 53 fifty and three thousand and four hun-
 54 dred.

48 The sons of Nephthali after their fa-
 49 milies; of Ihejal, the family of the
 50 Ihejalites; of Guni, the family of the
 51 Gunites; of Ijer, the family of the Ije-
 52 rites; of Selem, the family of the Sele-
 53 mites. These are the families of Nep-
 54 thali according to their families; and
 55 they that were mustered of them were
 56 forty and five thousand and four hundred.

51 These were mustered of the children of
 52 Isral, six hundred thousand and a thousand
 53 seven hundred and thirty.
 54 And Jehovah spake to Moses, saying
 55 unto these shalt thou divide the land for
 56 an inheritance, according to the number
 of the names: to him that is most nu-
 merous shalt thou give the larger inhe-
 ritage, and to him that is few in num-
 ber shalt thou give the less inheritance;
 to every man shall his inheritance be
 given according to those that are mus-
 tered of him: the land shall surely be
 divided by lot; according to the names
 of the tribes of their fathers shall they
 inherit: according to the lot shall the
 possession thereof be divided between the
 more and the less numerous.

• It being a figure of that everlasting inheritance in heaven, proportioned to the number that shall be saved.

• So there were twelve lots first, to each patriarch one; and by lot, as such, it was the disposal and gift of God; and then that lot was to be divided among each family in proportion to the number in it, that every child of God [for as such they were all considered] might have his proper share in the kingdom of his father.

And these are those that were mustered 57
 of the Levites, according to their fa-
 milies; of Gersun, the family of the
 Gersunites; of Ket, the family of the
 Ketites; of Merari, the family of the
 Merarites. These are the families of 58
 Levi; the family of the Libnites; the
 family of the Hebremites, the family of
 the Mehalites, the family of the Mu-
 fites, the family of the Korahites. And
 Ket begat Omram; and the name of 59
 Omram's wife was Jucabed, a daughter
 of Levi, who was born to Levi in
 Egypt; and she bare to Omram Aerun
 and Moses, and Miriam their sister: and 60
 to Aerun were born Nadab and Abieva,
 Alozer and Aitemer; and Nadab and 61
 Abieva died for their offering strange
 * fire before Jehovah. And they that 62
 were mustered of them were twenty and
 three thousand, all the males from a
 month old and upwards; for they were
 not mustered among the children of Is-
 ral, because there was no inheritance
 to be given them among the children of
 Isral.

These are they that were mustered by 63
 Moses and Alozer the priest, who mus-
 tered the children of Isral in the de-
 serts of Moab by Jordan near Jericho.
 And among these there was not a man of 64
 them whom Moses and Aerun the priest
 mustered, when they mustered the chil-
 dren of Isral in the wilderness of Sini;
 for Jehovah said to them, they should 65
 surely die in the wilderness. And there
 was not a man of them left, but Caleb

* Together with strange incense, which God had not appointed, and so they came not in his name out of whose hand the atonement only can be accepted; Rev. viii. 4.

• God was the inheritance of his priests; they were not to have it on earth: and as they were a kingdom of priests, a holy nation, Exod. xix. 6. heaven is here promised to all that were holy.

the son of Ipeneh, and Jehosua² the son of Nun.

XXVII. AND there came the daughters of Jelpahad the son of Heper, the son of Gelod, the son of Machir, of the family of Menaseh the son of Joseph; and these *are* the names of his daughters, Meheleh, Noeh, and Hegleh, and Melch²ch², and Terjeh. And they stood before Moses, and before Alozer the priest, and before the chief men, and all the congregation, at the door of the tent of the congregation, saying, our father died in the wilderness, and he was not among the congregation that was gathered together against Jehovah in the congregation of Korah, but he died in⁴ his³ own sin, and had no sons; why should the name of our father be cut off from his family because he hath no son? give us a possession among the brethren of our father. And Moses brought their cause before Jehovah.

6 And Jehovah spake to Moses, saying, 7 the daughters of Jelpahad speak right; thou shalt by all means give them the possession of an inheritance among the brethren of their father; and thou shalt pass their father's inheritance to them. 8 And thou shalt speak to the children of Isral, saying, if any man dieth, and hath no son, then thou shalt pass his inheritance to his daughter; and if he hath no daughter, then ye shall give his inheritance to his brothers; and if he hath

no brothers, then ye shall give his inheritance to the brothers of his father; and if his father have no brothers, then¹¹ ye shall give his inheritance to his own flesh that is nearest to him of his own family, and he shall possess it; and it shall be to the children of Isral a statute of judgement, as Jehovah hath commanded Moses^b.

And Jehovah said to Moses, go up¹² into this mountain of^c Oberim, and^d see the land which I have given to the children of Isral. And thou shalt see it,¹³ and be gathered to thy people also, as thy brother Aerun was gathered; because¹⁴ ye rebelled against my commandment in the wilderness of Jen, in the contention of the congregation, as to sanctifying me by the waters in their fight: that *was* the water of^e Meribet Kades in the wilderness of Jen.

And Moses spake to Jehovah, saying,¹⁵ let Jehovah the Aleim of the spirits of¹⁶ all flesh, appoint a man over the congregation, who may go out before¹⁷ them, and who may come in before them, and who may lead them out, and bring them in; lest the congregation of Jehovah be as sheep which have no shepherd.

And Jehovah said to Moses, take¹⁸ thee Jehosua the son of Nun, a man in whom is the spirit, and lay thine hand upon him, and set him before Alozer¹⁹ the priest, and before all the congrega-

² It is remarkable, that as two only escaped death, and went into heaven alive, so two only escaped the wilderness, and went in their own persons into Canaan, all the rest rising again, as it were, in their children; not even Moses nor Aerun, prophet nor priest, but die and rise again before they inherit the promises.

^a Rom. v. 12.

^b God would bless the children of his people as long as there were any to partake of it. Psal. xii. 1, 2. What holds in a civil is to hold in a spiritual respect.

^c On the top of Pisgah, Deut. iii. 27. and called Oberim from the transgressions of Isral here, Deut. xxxii. 49.

^d The law taught, but could not give life; it gave a sight, a prospect of future happiness, but not the title to it or possession, Rom. iv. 14. And in this Christ was like Moses, that he was to die before he could enter into his glory, and yet was to have a sight of it beforehand to strengthen his faith, Mat. xvii. 2. and the like prospect is to animate every true believer.

^e *i. e.* Contention with the holy one, or tempting of Christ, Exod. xvii. and Num. xx.

tion, and ^f give him a charge in their
 20 fight; and thou shalt put of thy ^g glory
 upon him, that all the congregation of the
 21 children of Isral may be obedient; and he
 shall stand before Alozer the priest, who
 shall enquire for him after the ^h judge-
 ment of Urim before Jehovah: at his
 word shall they go out, and at his word
 shall they come in, he, and all the
 children of Isral with him, even all
 22 the congregation. And Moses did as
 Jehovah commanded him; and he took
 Jehosua and set him before Alozer the
 priest, and before all the congregation,
 23 and laid his hands upon him, and gave
 him a charge, as Jehovah spake by
 Moses.

XXVIII. AND Jehovah spake to Moses, saying,
 2 command the children of Isral, and say
 unto them, ye shall take care to bring
 to me my offerings, my bread for the
 fire-offering of an appeasing odour to me
 3 in their season; and say to them, this *is*
 the offering by fire which ye shall bring
 to Jehovah, two he-lambs, under a year
 old, *that are* perfect, every day, *for* a con-
 4 tinual burnt-offering; one lamb shalt
 thou offer in the morning, and the other
 lamb shalt thou offer in the twilight;
 5 and a tenth of an ephah of fine flower
 for a bread-offering, mingled with the
 6 fourth of a hin of ground oil; the daily
 burnt-offering which was made at mount
 Sini, for an appeasing odour by fire to Je-
 7 hovah; and it's drink-offering *shall be*
 the fourth of a hin to one lamb; in the
 holy ⁱ place shall the offering of strong

^f Jeuso or Jesus, *i. e.* the saviour, was certainly a figure of Christ as captain in the war of God, who was to save his people and put them in possession of the land of promise; and Christ appealed to the law of Moses for his authority, and it was proved from thence in the face of the High Priest and all the council.

^g Qu? what this precisely means? was it putting the ensigns of authority, as the scepter, into his hand, the pendant at his forehead, or the like?

^h *i. e.* The High Priest should consult God in his

liquor be poured out to Jehovah; and 8
 the other lamb thou shalt offer in the
 twilight; with the like bread-offering
 as in the morning, and with the like
 drink-offering shalt thou offer *it*, an
 offering by fire for an appeasing odour to
 Jehovah.

And on the sabbath day, two he- 9
 lambs under a year old, *that are* perfect,
 and two tenths of fine flower *for* a
 bread-offering mingled with oil, and
 and their drink-offering; the burnt- 10
 offering for the sabbath, every sabbath,
 besides the daily burnt-offering and it's
 drink-offering.

And on the first days of your months 11
 ye shall offer for a burnt-offering to Je-
 hovah two young bulls and one ram,
 seven he-lambs under a year old that are
 perfect, and three tenths of fine flower 12
for a bread offering, mingled with oil, to
 one bull, and two tenths of fine flower
for a bread offering, mingled with oil, for 13
 one ram, and a tenth of fine flower *for*
 a bread-offering, mingled with oil, to
 each lamb *for* a burnt-offering, *for* an
 appeasing odour by fire to Jehovah; and 14
 their drink-offerings shall be half a hin
 to a bull, and the third of a hin to a
 ram, and the fourth of a hin to a lamb;
 this *is* the burnt-offering for the month,
 every month through the months of the
 year; and one he-goat shall be offered for 15
 a sin-offering to Jehovah, and it's drink-
 offering, besides the daily burnt-offering.

And in the first month, on the four- 16
 tenth day of the month *shall be* the

ephod, *i. e.* invested with the character of the mediator and intercessor with God, having the church, or people of God, *at his heart* and *on his shoulders*, bearing their burthens, and carrying them next his heart. In this character God will forever hear the intercessor, who himself owes his power of saving to his being priest and making atonement. These two great powers were here but one *joint* authority; Joshua could do nothing without the priest, nor the priest without him.

ⁱ *i. e.* On the altar in the court.

17 halt-sacrifice to Jehovah. And on the
 18 fifteenth day of this month *shall be*
 the feast ^k: seven days shall unleavened
 19 bread be eaten: on the first day *shall be*
 a holy convocation; ye shall do no ser-
 20 vile work: and ye shall offer a sacrifice
 by fire, a burnt-offering to Jehovah, of
 two young bulls, and one ram, and
 seven he-lambs under a year old; they
 21 shall be perfect to you^l. And their
 bread-offering of fine flour mingled with
 oil; three tenths shall ye offer with one
 22 bull, and two tenths with a ram: a
 tenth shalt thou offer with each of the
 23 seven lambs; and one he-goat *for* a sin-
 offering, to make atonement for you;
 24 besides the burnt-offering of the morn-
 ing, which *is* a daily burnt-offering,
 ye shall offer these: after this man-
 25 ner shall ye offer every day of the se-
 ven days; *it is* the bread of the offer-
 ing by fire, the appeasing odour to Jeho-
 vah; besides the daily burnt-sacrifice,
 and it's drink-offering, shall it be offer-
 26 ed. And on the seventh day shall ye
 have a holy convocation; ye shall do no
 servile work.
 27 And on the day of the first-fruits,
 when ye bring the new bread-offering
 to Jehovah, after your ^m weeks, ye shall
 have a holy convocation; ye shall do
 28 no servile work. And ye shall offer a
 burnt-offering for an appeasing odour to
 Jehovah, of two young bulls, one ram,
 29 seven he-lambs under a year old; and
 their bread-offering of fine flower min-
 gled with oil, three tenths to one bull,
 30 two tenths to one ram, a tenth to each
 31 lamb of the seven lambs; one he-goat to
 make atonement for you: ye shall offer

^k Exod. xii. 18. and Lev. xxiii. 5, &c. *shall be, i. e.* shall begin with the fifteenth ecclesiastical day, *i. e.* in the evening of the fourteenth, for the ecclesiastical day began the evening preceding the civil day, which latter began in the morning.

^l *i. e.* As far as you can see or judge.

them besides the daily burnt-offering
 and it's bread offering, (they shall be
 perfect to you) and their drink-offerings.

AND in the seventh month, on the XXIX.
 first *day* of the month, ye shall have a
 holy convocation; no servile work shall
 be done; it shall be a day of ⁿ blowing
 the trumpet to you. And ye shall offer 2
 a burnt-offering, for an appeasing odour
 to Jehovah, of one young bull, one ram,
 seven he-lambs under a year old, *that*
are perfect: and their bread-offering of 3
 fine flower mingled with oil *shall be* three
 tenths for the bull, two tenths for the
 ram, *and* one tenth for each of the seven 4
 lambs; and one he-goat *for* a sin-offer- 5
 ing, to make atonement for you; be- 6
 sides the burnt-offering of the month,
 and it's bread-offering, and the daily
 burnt-offering, and it's bread-offering,
 and their drink-offerings, after their
 manner, for an appeasing odour, an of-
 fering by fire to Jehovah.

And on the tenth *day* of the seventh 7
 month ye shall have a holy convocation;
 and ye shall ^o humble your bodies; ye
 shall do no work. And ye shall offer a 8
 burnt-offering to Jehovah, *for* an appea-
 sing odour, of one young bull, one ram,
 seven he-lambs under one year old; they
 shall be perfect to you; and their bread- 9
 offering of fine flower mingled with oil
shall be three tenths to a bull, two tenths
 to one ram, a tenth to each of the seven 10
 lambs; one he-goat *for* a sin offering; 11
 besides the sin-offering of the atonement,
 and the daily burnt-offering, and it's
 bread-offering, and their drink-offerings.

And on the fifteenth day of the seventh 12
 month ye shall have a holy convocation;

^m Exod. xxiii. 16. xxxiv. 22. Act. ii. 1. after seven weeks from the lifting up of the *resurrection-sheaf*, Lev. xxiii. 15.

ⁿ Prefiguring the last trump. Lev. xxiii. 24.

^o *i. e.* By fasting.

ye shall do no servile work ; and ye shall
 13 keep a feast to Jehovah seven days : And
 ye shall offer a burnt-offering, an offer-
 ing by fire *of* an appealing odour to Je-
 hovah, *of* thirteen young bulls, two
 rams, fourteen he-lambs under a year
 14 old ; they shall be perfect ; and their
 bread-offering *of* fine flower mingled
 with oil *shall be* three tenths to each of
 the thirteen bulls, two tenths to each of
 15 the two rams, and a tenth to each of the
 16 fourteen lambs ; and one young goat *for*
 a sin-offering, besides the daily burnt-
 offering, it's bread—and it's drink offer-
 ing.

17 And on the second day, twelve young
 bulls, two rams, fourteen he-lambs un-
 18 der a year old, *that are* perfect ; and
 their bread-offering and their drink-of-
 ferings for the bulls, for the rams, and
 for the lambs, according to their num-
 19 ber, after the manner ; and ^p one
 he-goat *for* a sin-offering, besides
 the daily burnt-offering, and it's bread-
 offering, and their drink offerings.

20 And on the third day, eleven young
 bulls, two rams, fourteen he-lambs un-
 21 der a year old, *that are* perfect ; and
 their bread-offerings and their drink-
 offerings to the young bulls, to the
 rams, and to the he-lambs, according
 22 to their number, after the manner ; and
 one he-goat *for* a sin-offering, besides the
 daily burnt-offering, and it's bread-of-
 fering, and it's drink offering.

23 And on the fourth day, ten young bulls,
 two rams, fourteen he-lambs under a year
 24 old, *that are* perfect ; their bread-offerings
 and their drink offerings, for the young

bulls, for the rams, and for the lambs,
 according to their number, after the man-
 ner ; and one he-goat *for* a sin-offering, 25
 besides the daily burnt-offering, it's bread-
 offering, and it's drink-offering.

And on the fifth day, nine young 26
 bulls, two rams, fourteen he-lambs un-
 der a year, old *that are* perfect ; their 27
 bread-offerings and their drink-offerings,
 for the young bulls, for the rams, and
 for the he-lambs, according to their
 number, after the manner ; and one he- 28
 goat *for* a sin-offering, besides the daily
 burnt-offering, and it's bread-offering,
 and it's drink offering.

And on the sixth day, eight young 29
 bulls, two rams, fourteen he-lambs un-
 der a year old, *that are* perfect ; and their 30
 bread-offerings and their drink-offerings,
 for the young bulls, for the rams, and
 for the lambs, according to their number,
 after the manner ; and one he-goat *for* a 31
 sin-offering, besides the daily burnt-
 offering, it's meat-offering, and it's
 drink offering.

And on the seventh day, ^q seven young 32
 bulls, two rams, fourteen lambs under
 a year old, *that are* perfect ; and their 33
 bread-offerings and their drink-offerings,
 for the young bulls, for the rams, and
 for the he-lambs, according to their
 number, after the manner ; and one he- 34
 goat *for* a sin-offering besides the daily
 burnt-offering, it's bread-offering and
 it's drink-offering.

On the ^r eighth day ye shall have a 35
^s solemn assembly ; ye shall do no servile
 work, and ye shall offer a burnt-offering, 36
 an offering by fire *for* an appealing odour

^p A young goat or kid is not yet vicious, though of that corrupt breed ; and Christ, though in our sinful nature, was yet innocent as the sucking kid.

^q The reason of the number of bull-calves decreasing by one every day, till it comes to seven on the seventh day, seems to be that that great day of the feast might have *seven* of them sacrificed on it. The

reader must have observed the stress, *more hieroglyphico*, which is laid on *seven* in sprinkling the blood, &c.

^r Lev. xxiii. 36.

^s *To be detained before the Lord*, see 1 Sam. xxi. 7. in the solemn offices of religion, in offering sacrifices, attending the publick prayers and instructions.

to Jehovah, of one young bull, one ram, seven he-lambs under a year old, *that are* 37 perfect; their bread-offerings and their drink-offerings, to the bull, to the ram, and to the lambs, according to their number, after the manner; and one he-goat *for* a sin-offering, besides the daily burnt-offering, and its bread-offering, 38 and its drink-offering. These shall ye offer to Jehovah at your set feasts, besides your vows and your free-will-offerings, for your burnt-offerings, and for your bread-offerings, and for your drink-offerings, and for your peace-offerings. 39 And Moses spake to the children of Israel according to all that Jehovah commanded Moses. 40

XXX. AND Moses spake to the heads of the tribes of the children of Israel, saying, this *is* the thing which Jehovah hath 2 commanded: when a man shall vow a vow, or take an oath to bind himself under a bond, he shall not break his word; according to all that hath gone 3 out of his mouth shall he do. And when a woman voweth a vow to Jehovah, and cometh under a bond in her father's 4 house, in her youth, and her father hath heard of her vow, and of the bond she hath bound herself under, and her father shall say "nothing to her; then shall all her vows stand, and all that she hath bound herself to shall stand: 5 but if her father disannul it when he heareth of it, not any of her vows, or of the bonds she hath brought herself under shall stand; and Jehovah will

pardon her, because her father disannulled it. And if she be married to a husband 6 while her vows are upon her, or the sentence from her lips which she hath bound herself under, and her husband 7 hear *of it*, and say nothing to her when he hears of it; then shall her vows stand, and her bonds which she hath bound herself under shall stand: but if her 8 husband, when he heareth *of it* shall disannul it, then shall her vow, which is upon her, be void and the sentence from her lips which she had bound herself under; and Jehovah will pardon her. But the vow of the widow, and of her that 9 is divorced, *with* every thing she binds herself under, shall stand upon her. And 10 if she vowed in her husband's house, or bound herself under a bond by oath, and 11 her husband heard *of it*, and saying nothing to her did not ^x disannul it; then shall her vows stand, and every thing she bound herself to shall stand; but if 12 her husband did utterly disannul them when he heard *of them*, all that went out of her lips in her vows, or in binding herself, shall not stand; her husband disannulled ^y them; and Jehovah will pardon her. Every vow, and every 13 binding oath to subject the soul, her husband shall establish it, or her husband shall make it void; and if her husband 14 shall continue saying nothing to her from day to day, then he establisheth all her vows, or all her obligations that *are* upon her; he establisheth them because he said nothing to her when he

^c *When* and *where* she is not absolutely *sui juris*, there is reason she should not be bound, because that would be binding her father too.

^u His consent being then to be presumed upon.

^w For the same reason as before, because she not absolutely *sui juris*, but conditionally subject to her husband, whose power over her no wife can encroach upon by any forehanded bargain in *pro conscientia*;

but these vows here disannullable were not necessarily rash ones, being conditional by supposition.

^x *i. e.* In his life-time.

^y Though now dead; and his abrogation shall stand after his death, it being impossible to please God without the full consent of the whole heart and affections; and the vow here was partly another's.

heard

15 heard of them: but if he make them
 void after he hath heard of them, then
 16 he shall bear her ^z iniquity. These are
 the statutes which Jehovah commanded
 Moses between a man and his wife,
 between a father and his daughter, in
 her youth at her father's house.

XXXI. AND Jehovah spake to Moses, saying,
 2 revenge the children of Isral of the Mi-
 dinites: afterwards thou shalt be ga-
 3 thered to thy people. And Moses
 spake to the people, saying, make
 ready *some* of you for war, and let them
 go against the Midinites to inflict the
 4 vengeance of Jehovah on Midin; a thou-
 sand out of every tribe of Isral shall ye
 5 send to the war; so twelve thousand were
^a sent out equipt for the war out of the
 thousands of Isral, a thousand out of
 6 a tribe. And Moses sent them, a thou-
 sand out of a tribe, them and Phinehas
 the son of Alozer the priest, to the war,
 with the holy ^b instruments, and the
 trumpets to blow the ^c alarm in his
 7 hand. And they made war against
 Midin as Jehovah commanded Moses;
 8 and they killed every male. And the
 kings of Midin they killed upon their
 slain, Avi, and Rekem, and Jur, and
 Hur, and Rebo, the five kings of Mi-
 din; and they killed ^d Balom the son of
 9 Bour with the sword. And the chil-
 dren of Isral took captive the women of
 Midin, and their little ones, and they
 made spoil of all their beasts, and of all

their cattle, and of all their substance;
 and all their cities *which* they dwelt in, 10
 and all their towns they burnt with fire;
 and they took all the spoil, and all the 11
 capture of man and beast, and brought to 12
 Moses, and to Alozer the priest, and to
 the congregation of the children of Isral,
 the captives, and the capture, and the
 spoil, to the camp in the deserts of Mo-
 ab, which *are* by Jordan, *against* Jericho.

And Moses, and Alozer the priest, and 13
 all the chiefs of the congregation, went
 out to meet ^e them without the camp.
 And Moses was angry with the officers 14
 of the army, the captains of the thou-
 sands, and the captains of the hun-
 dreds, who came from serving in the
 war. And Moses said to them, have ye 15
 saved all the women alive? behold, they 16
 were *set* against the children of Isral by
 the advice of Balom, to promote the
 trespass against Jehovah in the matter of
 Pour, and there was a plague among the
 congregation of Jehovah; now, there- 17
 fore kill every male among the little
 ones, and every woman who hath known
 man by the lying of a male with her:
 and every female child who hath not 18
 known the lying of a male with her
 shall ye save alive for yourselves: and 19
 abide ye without the camp seven days;
 every one that hath killed a person, and
 every one that hath touched him that
 was killed shall purify yourselves on the
 third day and on the seventh, you and

^z *i. e.* I presume, shall answer for the breach of the
 vow, if he compel his wife to break it *after he heard of*
it and did not disannul it; there was no sin in voiding
 the vow when he heard of it, but in voiding it *after-*
wards; and the wife, not being *sui juris*, was in no
 fault if he would not let her perform it, though he had
 not voided it when he might and ought, but he should
 answer for it as to the sin in breaking it; but what is
 the moral lesson or mystery in all this?

^a מוסר occurs only again at ver. 16. where it signi-
 fies to *promote*, or something of that nature.

^b The ephod to consult God in, &c.

^c Making this, and all their wars indeed, a figure
 of the final destruction of the enemy, or of the war
 against them, which will end in their destruction.

^d There is no mention of his return from Aram
 after Balak dismissed him, ch. xxiv. 25. but return he
 must, or just vengeance could not have met with him
 among the enemies of Isral.

^e Because they could not come into the camp till
 they had been cleansed from the pollution contracted in
 touching the dead and polluted persons, &c.

your

20 your captives : and ye shall purify every garment, and every thing made of skin, and all work of goats' hair, and every vessel of wood ^f.

21 And Alozer the priest said to the men of the army that went to the war, this is the statute of the law which Jehovah hath commanded Moses ; the gold, and the silver, the copper, the iron, and the tin, and the lead, every thing that may be put in the fire, ye shall surely make it go through fire and it shall be clean, but it shall be purified with the water of separation ; and every thing that cannot be put into the fire, ye shall make it go through water ; and ye shall wash your cloaths on the seventh day, and be clean, and afterwards ye shall come into the camp.

25 And Jehovah spake to Moses, saying, take the sum of the capture of the captives in man and beast, thou and Alozer the priest, and the heads of the fathers of the congregation ; and thou shalt divide the capture between them who took it in the war, who went out on the service, and between all the congregation ; and levy a tribute for Jehovah from the men of war, who went out on the service, ^{ff} one out of five hundred, of the human kind, and of the bullocks, and of the asses, and of the sheep ; from their half shall ye take it, and thou shalt give it to Alozer the priest ; it is Jehovah's ^g tribute : and from the half of the children of Isral's, thou shalt take one portion out of fifty, of the human kind, of the bullocks, of the asses, and of the sheep, of every kind of

beast, and thou shalt give them to the ^h Levites who keep the charge of the tabernacle of Jehovah. And Moses and Alozer the priest did as Jehovah commanded Moses. And the capture, the remainder of the spoil which the people in the service had taken, was six hundred and seventy five thousand sheep, and seventy-two thousand bullocks, and sixty-one thousand asses ; and the human persons of the females, who had not known a male by his lying with them, were, in all, thirty and two thousand persons : and the half, which was the share of those who went out on the service, was in number, of the sheep, three hundred and thirty-seven thousand and five hundred ; and the tribute to Jehovah from the sheep was six hundred and seventy-five : and of the bullocks thirty and six thousand ; and the tribute from them to Jehovah seventy-two : and of the asses thirty thousand and five hundred ; and the tribute from them to Jehovah sixty one : and of the human persons sixteen thousand ; and the tribute from them to Jehovah thirty and two persons. And Moses gave the tribute, that was levied for Jehovah to Alozer the priest, as Jehovah commanded Moses. And from the children of Isral's half, which Moses took from the men that went on the service, (Now the half for the congregation was, of the sheep three hundred and thirty seven thousand and five hundred, and of the bullocks thirty and six thousand, and of the asses thirty thousand and five hundred, and of the human persons six-

^f The cloaths, trunks, and other furniture of their tents, to cover them, make bread in, and travel with, which they had taken from the Midinites.

^{ff} Heb. *one body*.

^g So giving the whole to Jehovah in this quit-rent,

and giving the heathen for a possession to Jehovah as priest.

^h Who were taken, instead of the people, to serve God, and who, themselves, were but agents under the High Priest, in whom all centered.

47 teen thousand;). Even of the half *that*
was the children of Isral's Moses took
 one portion out of fifty, of man and of
 beast, and gave them to the Levites who
 kept the charge of the tabernacle of Je-
 hovah, as Jehovah commanded Moses.

48 And the officers which *were* over the
 thousands of the army, the captains of
 thousands, and the captains of hundreds,

49 came near to Moses, and said to Mo-
 ses, thy servants have taken the sum of
 the men of war that *were* under our
ⁱ command, and there is not a man of

50 them wanting; and we have brought an
 offering to Jehovah, each of us, of what
 he ^k hath, ornaments of gold, ^l bracelets,
 and ^m twist, ⁿ rings, ear-rings, and
 girdles, to make atonement for our lives

51 before Jehovah. And Moses and Alozer
 the priest took from them the ^o gold of

52 all the wrought ornaments: and all the
 gold of the offering which they offered
 to Jehovah from the captains of thou-
 sands, and the captains of hundreds,
 was sixteen thousand seven hundred and
 53 fifty shekels, *which* the men on the ser-
 vice had taken as spoil, each for himself.

54 And Moses and Alozer the priest took
 the gold of the captains of thousands
 and of hundreds, and brought it in-
 to the tent of the congregation *for* a
 memorial for the children of Isral before
^p Jehovah.

XXXII. AND the children of Reuben, and
 the children of Gad had a very large

ⁱ Heb. *band*.

^k Heb. *finds*.

^l Worn upon the arms, 2 Sam. i. 10. and Isa.
 iii. 20.

^m צַמִּיר is joined with פְּתִיל, Numb. xix. 15. the gold
 twist having some pendant to it, as the signet on the
 wrist, the plate at the turband, which hung from it on
 the forehead, and such gold twist was used on each side
 of the breast-plate, Exod. xxviii. 28. xxxix. 21.

ⁿ Rings for the finger and rings for the ear admit of
 no dispute, but what כְּוָנִים was, is uncertain to me.

^o Meaning, I suppose, that they broke the orna-

stock of cattle; and they looked
 on the land of Jozer and the land
 of Gelod^q; and behold, the place *was* a
 place *fit* for cattle. And the children ²
 of Gad, and the children of Reuben
 came, and spake to Moses, and to
 Alozer the priest, and to the chiefs of
 the congregation, saying, Otherut, and ³
 Diben, and Jozer, and Nimreh; and
 Hesbun, and Aloleh, and Sebam, and
 Nebu, and Bon, the country which ⁴
 Jehovah hath smitten before the chil-
 dren of Isral, *is* a country for cattle, and
 thy servants have cattle: and they said, ⁵
 if we have found favour in thine eyes,
 let this land be given to thy servants
 for a possession; make us not pass over
 Jordan.

And Moses said to the children of ⁶
 Gad and to the children of Reuben,
 shall your brethren go to war, and shall
 ye sit here? and why do ye dishearten ⁷
 the children of Isral from passing over
 into the land which Jehovah hath given
 them; thus did your fathers do when I ⁸
 sent them from Kades-barno to see the
 land; and they went up into the valley ⁹
 of 'Ashcul, and saw the land and dis-
 heartened the children of Isral, that they
 should not go into the land which Je-
 hovah had given them; and the anger ¹⁰
 of Jehovah was kindled at that time,
 and he sware, saying, none of the men ¹¹
 that came up out of Egypt, from twenty
 years old and upwards, shall see the land.

ments to pieces, or melted them down, and so took *the*
gold; not the *things* themselves.

^p That God should remember them by the token of
 the offering he had accepted for their atonement; and
 as this gold had probably served for ornaments in the
 temples of the heathen gods, the bringing of it into
 the holy tabernacle of Jehovah was a proof of Isral's
 putting themselves under his protection, and Jehovah's
 accepting it as an offering, and permitting it to lie in
 the tabernacle implies a promise of his protection.

^q Jer. i. 19. Mich. vii. 14.

^r Ch. xiii. 23.

which

which I sware to Abrem, to Isaak, and to Jacob, because they are not^s wholly
 12 after me, except Caleb the son of Ipe-
 neh the Kenezite, and Jehosua the son
 of Nun, for they were wholly after
 13 Jehovah; and the anger of Jehovah
 was kindled against Isral, and he made
 them wander in the wilderness forty
 years, till all the generation that did
 evil in the sight of Jehovah was^t gone;
 14 and behold ye are risen up in your
 father's stead, a brood of sinful men, to
 increase further the anger of Jehovah
 15 against Isral, because ye turn away from
 after him; and he will again leave them
 in the wilderness, and ye will destroy all
 this people.

16 And they came near to him, and said,
 we will build sheep-fences for our cattle
 17 here, and cities for our little ones, and
 we will go ready armed before the chil-
 dren of Isral, till we bring them to their
 place; and our little ones shall dwell in
 fortified cities because of the inhabitants
 18 of the land; we will not return to our
 houses, till the children of Isral shall every
 one of them have got his inheritance;
 for we will not inherit with them be-
 19 yond Jordan and further on; because
 our inheritance is come to us on this side
 Jordan, to the East.

20 And Moses said to them, if ye do this
 thing, if ye go prepared before Jehovah
 21 for the war, and go all of you armed
 over Jordan before Jehovah, till he
 drive out his enemies from before him,
 22 and the land be subdued before Jehovah,
 and afterwards return; then shall ye be
 guiltless before Jehovah, and before
 Isral; and this land shall be your's for
 23 an inheritance before Jehovah; but if
 ye do not do so, behold, ye sin against

Jehovah, and know ye that your sin will
 find you out: build ye cities for your 24
 little ones, and fences for your flocks,
 and do what hath proceeded from your
 own mouth. And the children of Gad 25
 and the children of Reuben spake to
 Moses, saying, thy servants will do as
 my lord commandeth; our little ones, 26
 our wives, our cattle, and all our beasts
 shall be there in the cities of Gelod,
 and thy servants will pass over, all 27
 armed for service, before Jehovah to the
 war, as my lord saith. And Moses 28
 commanded Alozer the priest, and Je-
 hosua the son of Nun, and the heads
 of the fathers of the tribes of the chil-
 dren of Isral concerning them; and 29
 Moses said unto them, if the children of
 Gad and the children of Reuben pass
 over Jordan with you, all armed for the
 war before Jehovah; when the land is
 subdued before you, then ye shall give
 them the land of Gelod for a posses-
 sion; but if they will not pass over 30
 with you armed, then they shall have
 possessions among you in the land of
 Canon. And the children of Gad and 31
 the children of Reuben answered, saying,
 as Jehovah hath commanded thy ser-
 vants, so will we do; we will pass over 32
 armed before Jehovah into the land of
 Canon, but for us, the possession of our
 inheritance *shall be* on^u this side Jor-
 dan. And Moses gave to them, *even* 33
 to the children of Gad, and to the
 children of Reuben, and to half of
 the tribe of Menaseh, the kingdom of
 Sihon the king of the Amorites, and
 the kingdom of Oug the king of Ba-
 san, the land with it's cities, to the
 borders of the cities of the country
 round about.

^u i. e. Without any share on the other side.

^s Deut. xxx. 6. Mat. xxii. 37.

^t Ch. xxvi. 64, 65.

34 And the children of Gad built ^wDiben,
 35 and ^xOthert, and Oror, and ^xOthert-
 36 Supen, and Jozer, and Igabeeh, and
^yBith-nimreh, and Bith-eran, fortified
 37 cities, and fences for the sheep. And
 the children of Reuben built Hesbun,
 38 and Alola, and Keritim, and Nebo,
 and Baol-moun, Mushabet - sem, and
 Sibmeh, and called by the same ^znames
 39 the cities which they built. And the
 children of ^aMachir the son of Menaseh
 went to Gelod, and took it, and drove
 out the Amorites that *were* in it.
 40 And Moses gave Gelod to ^aMachir the
 son of Menaseh, and he dwelt in it.
 41 And ^bJair the son of Menaseh went
 and took their ^cHutim, and called them
 42 Hut-jair. And Nebah went and took
 Kenet and it's dependences, and called
 them Nebeh after his own name.

XXXIII. THESE *are* the marches of the
 children of Isral, who came out of
 the land of Egypt by their armies, by
 2 the hand of Moses and Aeron. And
 Moses wrote down their stages according
 to their marches, by the commandment
 of Jehovah; and these *are* their marches
 3 according to their stages. And they
 marched from Romefes in the first
 month, on the fifteenth day of the first

month; on the ^dmorrow after the halt-
 sacrifice, the children of Isral went out
 with a high hand, in the fight of all
 Egypt. And the Egyptians were bury- 4
 ing all their first-born whom Jehovah
 had smitten among them; and on their
 Aleim did Jehovah execute ^ejudgements.
 And the children of Isral marched from 5
 Romefes and pitched in Shueot. And 6
 they marched from Shucot and pitched
 in Atem, which *is* at the edge of the
 wilderness. And they marched from 7
 Atem and returned to the mouth of the
 straits which is before Baol-jepun, and
 they pitched before the tower. And 8
 they marched from the ^fstraits, and
 passed through the midst of the sea into
 the wilderness, and they went three
 days-journey in the wilderness of Atem,
 and they pitched at Mareh. And they 9
 marched from Mareh and came to
 Ailem; and at Ailem were ^gtwelve
 fountains of water, and seventy palm-
 trees; and they pitched there. And 10
 they marched from Ailem, and pitched
 by the ^hRed sea. And they marched 11
 from the Red sea and pitched in the
 wilderness of ⁱSin. And they marched 12
 from the wilderness of Sin and pitched
 in Dopikeh. And they marched from 13

^w As *דב* is to *speak* or *mutter*, possibly *Diben* had an
 oracle in it.

^x Heb. *עטרת*, so called, perhaps, from some re-
 remarkable *crown* or *circle* of stars on the head or neck
 of the man or beast in the idol; for they were almost
 all compound images; and *עטרת שופן* may be *the crown*
on the snake, as *שפיפן* is used for *a snake*.

^y *The temple of the leopard*, and Bith-eran, *the temple*
of conception.

^z See Isa. xvi. 8. these places bear the same names
 through the sacred scripture. *Baol-moun* is the *Baol* of
the turret or *tower*, the turret being, it is likely, on
 the head of the idol, to denote his being the *heavens*
above and *tower of defence*. *Cybele* had a turret on her
 head. *Mushabet-sem* is either another city or a part of
 the name of this.

^a Gen l. 23. *i. e.* to the eldest family of Machir.

^b 1 Chron. ii. 24. the son of Segub, of the tribe of
 Jeudeh, by a daughter of Machir's; and Jair, in right

of his mother, had these cities, and was reckoned a
 son of Menaseh.

^c I take the word to signify *schools*, or places of in-
 struction, from *הורה* to *make known*. See Deut. iii. 13, 14.

^d They were all out before the morning of the fif-
 teenth, Exod. xii. 17; and by ver. 42. they came out
 in the night.

^e Exod. xii. 12.

^f Strictly, *the opening* betwixt the sea and the hills.

^g By the number of the twelve patriarchs and the
 seventy souls of the church militant that went down
 into Egypt, one would think that this was a memo-
 rial of the promise to them, and left by them when
 they went down; and *fountain* is a well of running wa-
 ter, in distinction from pits of water, or other reservoirs
 of rain water.

^h Heb. *the sea of reeds*.

ⁱ Named in all probability from the dwarf *palm-*
trees which grew hereabouts.

Dopikeh

14 Dopikeh and pitched in Alus. And they marched from Alus and pitched in ^kRepidim; and there was no water there
 15 for the people to drink. And they marched from Repidim and pitched in the wilder-
 16 ness of ^lSirri. And they marched from the wilderness of Sini and pitched in ^mKe-
 17 brut-etaveh. And they marched from Kebrut-etaveh and pitched in ⁿHajerut.
 18 And they marched from Hajerut and pitched in Ritneh. And they marched
 19 from Ritneh and pitched in Rimen-
 20 perej. And they marched from Rimen-
 21 perej and pitched in Libneh. And they
 22 marched from Libneh and pitched in
 23 Rifeh. And they marched from Rifeh and pitched in Kelteh. And they
 24 marched from Kelteh and pitched in
 25 mount Seper. And they marched from
 26 mount Seper and pitched in ^oHorideh.
 27 And they marched from Horideh and
 28 pitched in Mekelet. And they marched
 29 from Mekelet and pitched in Tahet.
 30 And they marched from Tahet and
 31 pitched in Tarah. And they marched
 32 from Tarah, and pitched in Mitkeh.
 33 And they marched from Mitkeh, and
 pitched in Hasmeneh. And they marched
 from Hasmeneh and pitched in Meshe-
 rut. And they marched from Mesherut
 and pitched in ^pBeni-joken. And they
 marched from Beni-joken and pitched
 in Her-egadgad. And they marched
 from Her-egadgad and pitched in Itheb-

teh. And they marched from Ithebteh 34
 and pitched in Oberneh. And they 35
 marched from Oberneh and pitched in
 Ojiun-geber. And they marched from 36
 Ojiun-geber and pitched in the wilder-
 ness of Jen, that is ^qKades. And they 37
 marched from Kades and pitched in
 mount Eer, on the border of the land
 of Edom. And Aerun the priest went 38
 up into mount Eer at the command-
 ment of Jehovah, and died there, in the
 fortieth year of the coming of the chil-
 dren of Isral out of Egypt, in the fifth
 month, on the first *day* of the month ^r.
 And Aerun *was* an hundred and twenty- 39
 three years old, when he died in mount
 Eer. And king ^sOred the Canonite, 40
 who dwelt in the south of the land of
 Canon, heard of the coming of the chil-
 dren of ^sIsral. And they marched from 41
 mount Eer, and pitched in Jalmeneh.
 And they marched from Jalmeneh and 42
 pitched in Punen. And they marched 43
 from Punen and pitched in Abet. And 44
 they marched from Abet and pitched
 in Oii eoberim on the border of ^tMoab.
 And they marched from Oiiim, and 45
 pitched in ^uDiben-gad. And they 46
 marched from Diben-gad, and pitched
 in Olmen dibletimeh. And they marched 47
 from Olmen-dibletimeh, and pitched in
 the mountains of ^wEoberim, before
 Nebu. And they marched from the 48
 mountains of Eoberim, and pitched

^k Exod. xvii. 1. where the rock in *Horeb* or in the plains near that mountain gave them water.

^l Near or about mount Sini or Horeb: here the law was given.

^m Num. xi. 4. *the graves of lust*, so named to remind them that ungoverned desires tend only to death and darkness; called also *Taboreh*.

ⁿ Num. xi. 35. and xiii. 1-3. in the wilderness of Paran; and here the spies were sent out, and the people murmured, and they were ordered back again, and wandered above thirty-eight years before they came hither again. Num. xiii. and xiv.

^o *i. e. Trembling*. See Num. xiv. 45.

^p Deut. x. 6. they came a second time hither, and

Beni-joken lay in their way before they came to Mesherch. Comp. Num. xx. 28. and ver. 38. of this chapter.

^q Here the rock was smitten with a double blow, ch. xx. 1, 11. and there seems no great reason to think it was not the same rock that was smitten on their first coming out, comp. ch. xx. 13. and Exod. xvii. 7.

^r A. M. 2533.

^s See ch. xxi. 1.

^t Ch. xxi. 11. & seq.

^u Perhaps, *the oracle of Gad*, a name of the host of heaven.

^w Possibly *Eoberim* may mean here *the travellers or passengers*, these mountains being in the way to Egypt.

49 in the deserts of Moab, by Jordan, to-
wards * Jericho. And they pitched by
Jordan from Beth-jesimeth, even unto
Abel-shittim, in the deserts of Moab.

50 And Jehovah spake to Moses in the
deserts of Moab, by Jordan, towards
51 Jericho, saying, speak to the children
of Isral, and say unto them, when ye
are passed over Jordan into the land of
52 Canon, then ye shall drive out all the
inhabitants of the land from before you,
and destroy all their carved ^v images,
and ye shall destroy all their molten
53 images, and ye shall raze all their high
places; and ye shall take possession of
the land, and dwell in it, for I have
54 given you the land, to possess it; and
ye shall give the land by lot for an in-
heritance to your families; to him that
is most numerous shalt thou give the
larger inheritance, and to him that is
few in number shalt thou give the less
inheritance; where the lot shall come
out to him, there shall he have it; ye
shall inherit according to the tribes of
55 your fathers. But if ye do not drive out
the inhabitants of the land from before
you, those that ye suffer to remain of
them shall become pricks in your eyes
and thorns in your sides, and they shall
distress you in the land wherein ye
56 dwell; it shall be that as I thought to do
to them I will do unto ^a you.

XXXIV. AND Jehovah spake to Moses, saying,
2 command the children of Isral, and say
to them, when ye are come into the
land of Canon, this is the ^b land which

* Ch. xxii. 1.
^v Made with the pencil or chissel.
^z Ch. xxvi. 53, 54, 55.
^a *i. e.* Drive you out of the land with all the horrors of war, famine, and pestilence, which accordingly came to pass. They let the heathens dwell with them, and learnt their manners, and then as justly suffered as their wicked neighbours. Sin and destruction always

shall fall to you for an inheritance of the
land of Canon, according to it's bounds;
and your south quarter shall be from the
3 wilderness of Jen to the coasts of Edom,
and your south bound shall be the edge
of the salt sea eastward; and your
4 bound shall turn round from the south
to above Okerbim, and pass on to Jen,
and it's going out shall be from the south
of Kades-barno, and it shall go out at
Hajer-ader, and pass on to Ojmen; and
5 the bounds shall come round from Ojmen
to the ^c valley of Egypt, and it's goings
out shall be westward. As for the western
6 bound, the great sea shall be your
^d bound; for this border shall be your
7 bounds westward. And this shall be your
bound to the north; from the great sea
ye shall draw a ^e line to mount Eer;
from mount Eer ye shall draw a line to
8 the entrance of Hameth, and the goings
out of the bound shall be at Jedad;
and the bound shall go on to Zepern,
9 and it's goings out shall be ^f Hajer-oinen;
this shall be your north bound. And
10 ye shall draw your line for the eastern
bound from Hajer-oinen to Sepem; and
11 the bound shall go down from Sepem
to Ribleh, eastward of ^g Oin; and the
bound shall go down and brush against
the side of the sea of Cineret eastward;
and the bound shall go down to Jordan,
12 and it's goings out shall be at the salt
sea: this shall be your land according
to it's bounds round about. And Moses
13 commanded the children of Isral, saying,
this is the land which ye shall inherit by

come hand in hand together; and evil communications corrupt good manners.

^b Not all the country, but only so much of it.
^c The valley, or the falling ground before you come to Egypt.

^d This includes Palestine or the Philistines.

^e *i. e.* Of the limits.

^f The tube or pipe for eyeing or spying with. Qu?

^g The eye.

lot, which Jehovah hath commanded to be given to the nine tribes and the half tribe; for the tribe of the children of the Reubenites, according to the house of their fathers, and the tribe of the children of the Gadites, according to the house of their fathers, and half the tribe of Menaseh have received their inheritance; two tribes and half a tribe have received their inheritance on this side Jordan, *against* Jericho eastward, to the sun rising.

16 And Jehovah spake to Moses, saying, 17 these *are* the names of the men which shall divide the land unto you; Alozer the priest, and Jehosua the son of Nun.

18 And ye shall take one prince of every tribe to divide the land by inheritance.

19 And the names of the men *are* these; of the tribe of Jeudeh, Caleb the son of Ipeneh; and of the tribe of the children of Simeon, Semual the son of Omieud; of the tribe of Benjamin, Alidad the son of Cheslun: and the prince of the tribe of the children of Dan, Beki the son of Igli; the prince of the children of Joseph, for the tribe of the children of Menaseh, Haniel the son of Aped; and the prince of the tribe of the children of Ephrim, Kemual the son of Shepthen; and the prince of the tribe of the children of Zebulun, Alijepen the son of Parnach; and the prince of the tribe of the children of Issachar, Peltial the son of Ozen; and the prince of the tribe of the children of Asher, Ahieud the son of Shelmi; and the prince of the tribe of the children of Nephtali, Peddeal the son of Omieud.

29 These *are* they whom Jehovah com-

manded to divide the inheritance unto the children of Isral in the land of Canon.

XXXV. AND Jehovah spake to Moses in the deserts of Moab by Jordan, against Jericho, saying, command the children of Isral that they give to the Levites out of the inheritance of their possession, cities to dwell in; and ye shall give to the Levites suburbs to the cities round about them; and the cities shall be for them to dwell in, and their suburbs shall be for their beasts, and for their labouring cattle, and for all their live stock. And the suburbs of the cities which ye shall give to the Levites shall be a thousand cubits round about from the wall of the city outward. And ye shall measure from without the city on the east side, two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, and the city in the midst; this shall they have for the suburbs of the ^hcities. And to the six cities of refuge which ye shall appoint for the man-slayer to flee to, which ye shall give to the Levites; unto them shall ye add forty and two cities; all the cities which ye give to the Levites shall be forty and eight cities, them and their suburbs; and *as for* the cities which ye shall give out of the possessions of the children of Isral, from *them that have* most ye shall give the more, and from *them that have* few, the fewer; every one in proportion to their inheritance which they shall have, shall give of their cities to the Levites.

And Jehovah spake to Moses, saying,

for out buildings, and the other two thousand for sowing and planting, but the text only says, one thousand from the walls outward, and two thousand on each quarter.

^h Two thousand cubits in lines parallel to the cities, and one thousand in distance from them, the cities lying between four parallelograms of two thousand cubits by one; but see Mr. Clark here, who thinks they had three thousand cubits round, one thousand

speak

10 speak to the children of Israel, and say
 to them, when ye are come over Jordan
 into the land of Canaan, and ye have
 11 gotten you cities; ye shall have cities of
 refuge, and the man-slayer shall flee
 thither who hath smitten any person
 12 through inadvertence; and the cities shall
 be a refuge for you from the avenger, that
 the man-slayer die not till he hath stood
 before the congregation in judgement.
 13 And the cities which ye shall appoint
 for the cities of refuge to you shall be
 14 six; three cities shall ye appoint on this
 side Jordan, and three cities shall ye ap-
 point in the land of Canaan, which shall be
 15 cities of refuge; for the children of Israel,
 and for the stranger, and for the sojourner
 among you shall these cities be for re-
 fuge; for every one to flee to who smiteth
 16 a person through inadvertence; but if
 he smite him with an instrument of iron
 that he die, he is a murderer; the
 17 murderer shall surely die: and if he
 smite him with a stone in the hand
 which ^k he might die of, and he do
 die, he is a murderer; the murderer
 18 shall surely die: or if he smite him
 with an instrument of wood in hand,
 which he might die of, and he do
 die, he is a murderer; the murderer
 19 shall surely die; the avenger of blood,
 he shall put the murderer to death; when

he meeteth with him, he shall put him
 to death: and if he thrust at him in ha- 20
 tred, or throw at him in treachery that
 he die, or if he strike him in hatred 21
 with his hand that he die, the smiter
 shall be put to death, he is a murderer;
 the avenger of blood shall put the mur-
 derer to death when he meeteth with
 him: but if he thrust against him sud- 22
 denly, without hatred, or throw upon
 him any thing without treachery, or 23
 with any stone which he might die by,
 without seeing him, and it fall upon him,
 and he dieth, and he was not his enemy,
 nor sought his hurt; then shall the con- 24
 gregation judge between the slayer and
 the avenger of blood, according to these
 rules; and the congregation shall de- 25
 liver the man-slayer out of the hands of
 the avenger of blood, and the congrega-
 tion shall restore him to the city of his
 refuge which he had fled to, and he shall
 dwell in it till the death of the High
 Priest, who was anointed with the holy
 oil: but if the man-slayer go at all out 26
 beyond the bounds of the city of his
 refuge which he fled to, and the avenger
 of blood find him without the bounds of
 the city of his refuge, and the avenger of 27
 blood kill the man-slayer, no blood is upon
 him; because he should have dwelt in the 28
 city of his refuge till the death of the

ⁱ *i. e.* Before those who have right to judge in public court; and so Mat. xviii. 17. *tell it to the church*, is tell it to that part of the church who have a right to hear and judge, or make your appeal to the courts of justice.

^k And give a dangerous, or probably, a mortal wound.

^l Cain's fear of being killed for his murder shews how ancient this part of the law is, or that it was from the beginning; and it is so plain a figure of the power and office of Christ to avenge the death of man by destroying the destroyer, and restoring man to life and property again by or through his own death, that no words can make it plainer; and the releasing *one prisoner* at the passover, by custom, time immemorial, is a very remarkable particular, not founded on written

revelation, and a specimen of the release of sinful man at the feast, provided he continued in the city of refuge, the church of Christ, in his faith and under his protection, till the completion of that type; and now if he confesses that he owes his life to that death of his avenger and redeemer: but there is no protection out of *that city*, no shelter in any other refuge. Mr. Clark must surely be mistaken in thinking that the avenger of blood, who killed the murderer when he found him out of the bounds of the city of refuge, was guilty of blood in the sight of God though not of man. (See note on ver. 27. of our old translation) for does not this power of the avenger bespeak Christ's power to judge and punish in righteousness the children of disobedience who are not under the protection of this sanctuary? Rom. iii. 4.

High Priest; and after the death of the High Priest, the man-slayer shall return to the land of his possession. And these shall be your statutes of judgement through your generations, in all your dwellings; every one that killeth a person, at the mouth of witnesses shall the murderer be put to death, but one witness shall not testify against a person for death; neither shall ye accept of any atonement for the life of the murderer who is guilty of death, for he shall surely be put to death; neither shall ye accept any atonement for him that is fled to the city of his refuge, to return to dwell in the land till the^m death of the High Priest; that ye infect not the land ye are in, for that blood infecteth the land; and there shall be no atonement for the land, for the blood that is shed in it, but by the blood of him that shedeth it; pollute not therefore the land wherein dwell, which I dwell in the midst of; for I Jehovah your Aleim dwell among the children of Isral.

XXXVI. AND the heads of the fathers of the family of the children of Gelod, the son of Machir, the son of Menaseh, of the family of the sons of Joseph came near, and spake before Moses, and before the chief men, the heads of the fathers of the children of Isral; and they said, Jehovah commanded my lord, to give the land for an inheritance by lot to the children of Isral; and my lord was commanded by Jehovah to give the inheritance of Jelpahad our brother to his daughters; now should they become wives to any of the men of the other tribes of the children of Isral, then would their inheritance be taken away from the inheritance of our fathers, and be added to the inheritance of the tribe they marry into, and the

^m God will accept of no other atonement but the death of the High Priest, of whose blood we are to shew

lot of our inheritance would be diminished; and when the jubilee of the children of Isral shall be, yet will their inheritance be added to the inheritance of the tribe into which they are married, and their inheritance will be taken away from the inheritance of the tribe of our father. And Moses commanded the children of Isral according to the commandment of Jehovah, saying, the tribe of the children of Joseph say right: this is the thing which Jehovah hath commanded concerning the daughters of Jelpahad, saying, let them become wives where it is good in their own sight, only they shall marry into the family of the tribe of their father; and the inheritance of the children of Isral shall not shift about from tribe to tribe, for the children of Isral shall, every one of them, keep to the inheritance of the tribe of their fathers; and every woman who is heiress to an inheritance among the tribes of Isral, shall be wife to one of the family of the tribe of her father, that the children of Isral may possess every one of them the inheritance of his fathers, and the inheritance may not shift about from tribe to tribe; for the tribes of the children of Isral shall every one cleave to his own inheritance. As Jehovah commanded Moses so did the daughters of Jelpahad; and Melchah, Tirjah, and Hogleh, and Milceh, and Noeh, the daughters of Jelpahad were married to the sons of their uncles; they married into the family of the sons of Menaseh the son of Joseph; and their inheritance continued in the tribe of the family of their father. These are the commandments and rules which Jehovah gave in command by Moses to the children of Isral, in the deserts of Moab, by Jordan, towards Jericho.

ourselves mindful by our obedience and likeness to him.

The FIFTH BOOK of MOSES

C A L L E D

D E U T E R O N O M Y.

Moses' speech to Isral

CHAP. I.

in the fortieth year.

- I. **T**H**E**SE *are* the words which Moses spake to all Isral, beyond Jordan, in the wilderness, in the desert over against Shup, between Paren, and Tappel, and Lebam, and Hajert, and Dizeb; eleven ^a days from Horeb, by the way of mount Soir, to Kades-barno. And it was in the fortieth year, in the eleventh month, on the first day of the month, *that* Moses spake to the children of Isral, according to all that Jehovah gave him in command for them, after he had smitten Sihon the king of the Amorites, who dwelt at Hesbun, and Oug the king of Basan, who dwelt at ^b Oftert in Adroi: beyond Jordan, in the land of Moab, Moses undertook to declare all this law, saying, Jehovah our Aleim spake to us at Horeb, saying, ye have dwelt long enough at this mountain; turn you, and go get you to the mountain of the Amorites, and to all that dwell near it, in the desert, in the hill, in the valley, and in the ^c south, and on the sea coast, *to* the land of the Canonite, and Lebanun, even to the great river, the river Euphrates; behold, I set the land before you, go in and take possession of the land which Jehovah sware to your fathers, to Abrem, to Isaak, and to Jacob, to give to them, and to their seed after them.
- And I spake to you at that time, saying, I am not able to bear you by myself alone; Jehovah your Aleim hath multiplied you, and behold, ye are this day as the stars of heaven for multitude; Jehovah the Aleim of your fathers add to you a thousand times as many, and bless you! how can I bear by myself alone the fatigue of you, your burthen, and your contentions? set you out men that are wise, and understanding, and experienced among your tribes, and I will make them heads over you: and ye answered me and said, the thing, which thou hast spoken, *is* good to be done; and I took the chief men of your tribes, men wise and knowing, and made them heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of ten, and officers in your tribes; and I commanded your judges at that time, saying, hear between your brethren, and judge justly between each man and his brother, and him that sojourneth with him; ^d ye shall not respect persons in judgement; ye shall hear the little as *ye do* the great, ye shall not be afraid of any man, ^e for

^a *i. e.* After eleven days journey from mount Horeb, round the land of Edom. See Num. xxi. 4.

^b Named from the idol, remarkable for its *circle of stars* round the neck, horns, or &c. of the bull or other beast that attended the man in the idol or statue.

^c *i. e.* About Hebrun.

^d Exod. xxiii. 3. Lev. xix. 15.

^e *i. e.* Ye give it in the name of God, in whose name ye act.

the

the judgement is the Aleim's ; and the
cause which is too hard for you, bring to
18 me, and I will hear it ; and I com-
manded you at that time all the things
which ye should do.

19 And we departed from Horeb, and
went through all that great and terrible
wilderness which ye saw in the way to
the mountain of the Amorites, as Jeho-
vah our Aleim commanded us, and we
20 came to Kades-barno ; and I said to
you, ye are come to the mountain of
the Amorites, which Jehovah our Aleim
21 hath given to us ; behold, Jehovah our
Aleim hath set the land before you, go
up, take possession, as Jehovah the
Aleim of thy fathers hath said to thee ;
fear not, nor be dismayed.

22 And ye came near unto me, all of
you, and said, let us send men before
us to search out the land for us, and
bring us word back which way we shall
go up into it, and what cities we shall
23 come to ; and the thing was good in
my sight ; † and I took twelve men of
24 you, one man for a tribe ; and they
turned and went up to the mountain,
and came to the valley of Ashcul, and
25 searched it through ; and they took of
the fruit of the land in their hand, and
came down to us, and brought us word,
and said, the land is good which Jeho-
vah our Aleim hath given us : but ye
would not go up, and ye rebelled
against the word of Jehovah your
27 Aleim, and ye murmured in your tents,
and said, because Jehovah hated us, he
brought us out of the land of Egypt, to
deliver us into the hand of the Amo-
rites to destroy us : whither shall we go
28 up ? our brethren have made our hearts
to melt, saying, the people is greater

and taller than we ; the cities are great
and fortified to the heavens ; and more-
over, we saw the sons of the ‡ Onekim
there ; and I said to you, be not 29
dismayed, nor be afraid of them ; Je- 30
hovah your Aleim who goeth before you,
he will fight for you, according to all
that he did for you in Egypt before
your eyes, and in the wilderness, where 31
thou sawest that Jehovah thy Aleim
h carried thee, as a man carrieth his son,
all the way which ye went till ye came
to this place : but for all this ye would 32
not trust in Jehovah your Aleim, who 33
went before you in the way, to search
you out a place to pitch in, in fire by
night to shew you the way ye should go,
and in a cloud by day : and Jehovah 34
heard the voice of your words, and was
wroth, and sware, saying, none of the 35
men of this wicked generation shall see
the good land which I sware to give to
their fathers, except Caleb the son of 36
Ipeneh, he shall see it, and to him will
I give the land which he hath trodden
upon, and to his children, because he
went fully after Jehovah : Jehovah was 37
angry with me also through you, saying,
thou also shalt not go in thither ; Jehosua 38
the son of Nun that standeth before thee,
he shall go in thither ; encourage him,
for he shall put Israel in possession of it ;
and your little ones who you said 39
would be a prey, and your children who
know not as yet good or evil, they
shall go in thither, and I will give it
them, and they shall possess it ; and 40
you, turn ye, and march into the wil-
derness, by the way of the Red sea ;
and ye answered, and said to me, we 41
have sinned against Jehovah, we will go
up and fight according to all that Jeho-

† Num. xiii. 2, 3.

‡ Num. xiii. 28.

h Isa. lxiii. 9. Hof. xi. 3. Comp. Exod. xix. 4.

vah cur Aleim hath commanded us ;
 and ye girded on every one his armour
 for war, and presented yourselves to go
 42 up the hill: and Jehovah said to me,
 say to them, go not up, nor fight, for
 I *am* not among you, that ye be not
 43 smitten before your enemies; and I
 spake to you, but ye would not hear,
 and ye rebelled against the command-
 ment of Jehovah, and went presump-
 44 tuously up the hill; and the Amorites
 that dwelt in that mountain came out
 against you, and chased you as bees do,
 and they beat you in Soir, *even* unto
 45 Hormeh; and ye returned and wept
 before Jehovah, but Jehovah would not
 hearken to your voice, nor give ear to
 46 you: and ye abode in Kades many days,
 according to the days ye abode *there*.

II. THEN we turned and marched into
 the wilderness by the way of the Red
 sea, ⁱ as Jehovah spake to me, and we
 compassed mount Soir many days ;
 2, 3 and Jehovah spake to me, saying, ye
 have compassed this mountain long
 4 enough, turn ye northward; and com-
 mand the people, saying, ye *are* passing
 by the coasts of your brethren the chil-
 dren of Esau, who dwell in Soir, and
 5 they will be afraid of you; be therefore
 very careful that ye meddle not with
 them, for I will not give you any of
 their land, even to set the sole of the
 foot upon; for I have given mount
 6 Soir to Esau *for* a ^k possession; ye shall
 buy food of them for money and eat,

ⁱ Num. xiv. 25.

^k Gen xxxvi. 8.

^l Which of the sons of Noah this people were de-
 scended from we know not: Japhet went east and west,
 though west chiefly; and Shem staid in *Armenia*; and
 the Amim were, most likely, some branch of Canon's
 family, as well as the Repaim and Onekim, the first
 called so from their remarkable strength and robustness,
 the latter from the chains they wore about their necks,
 in which the Ishmaelites imitated them; but what is

and even water shall ye buy of them for
 money and drink; for Jehovah thy ⁷
 Aleim hath blessed thee in all the work
 of thy hand; he hath regarded thy
 going in this great wilderness the ⁸ forty
 years; Jehovah thy Aleim hath been with
 thee; thou hast wanted nothing. And we ⁸
 passed from our brethren the children of
 Esau, who dwelt in Soir, by the way of
 the desert from Ailet, and from Ojin-
 geber; and we turned, and passed by
 the way of the wilderness of Moab;
 and Jehovah said to me, distress not the ⁹
 Moabites, nor meddle with them in
 war, for I will not give you any of their
 land *for* a possession; for I have given
 Or to the children of Luth for a posses-
 sion: the Amim dwelt there at first, ¹⁰
 a people great and numerous, and tall as
 the Onekim; they were also reckoned ¹¹
 Repaim as the Onekim; and the Mo-
 abites called them ¹ Amim; and the ¹²
 Horim dwelt in Soir ^m at first, and the
 children of Esau drove them out and
 destroyed them from before them, and
 dwelt in their stead, as Isral did to the
 land of their possession which Jehovah
 gave them. Now rise ye, and pass over ¹³
 the brook Zered; and we passed over
 the brook Zered; and the time we ¹⁴
 were coming from Kades-barno till we
 passed over the brook Zered *was* thirty
 and eight years; till all the generation
 of the men of war were consumed out
 of the camp, as Jehovah sware to them;
 and the hand of Jehovah also was against ¹⁵

אִמִּים *Amim*, that the Moabites treated them as such
 and called them so as by a proper name? They are
 called אִמִּים *terrible ones*, Gen. xiv. 5, but the Mo-
 abites made them אִמִּים, *i. e. common people*, changing
 their name to express their change of condition by their
 conquest of them. The race of Cush and Canon very
 soon degenerated, and called down the vengeance of
 heaven upon them.

^m Were the first inhabitants after the flood.

them

them to destroy them from out of the camp, till they were consumed.

16 And when all the men of war were gone and dead from among the people, 17,18 Jehovah spake to me saying, thou art to pass this day by the coast of Moab to 19 Or; and thou wilt come over against the children of Amun, distress them not, nor meddle with them; for I will not give any of the land of the children of Amun to thee for a possession, for I have given it to the children of Luth for 20 a possession: this also was reckoned the land of the Repaim, the Repaim dwelt in it at first, and the Amunites called 21 them ⁿ Zamzamin, a people great, and numerous, and tall as the Onekim; but Jehovah destroyed them from before them, and drove them out, and they 22 dwelt in their stead; as he did for the children of Esau who dwell in Soir, when he destroyed the Horim from before them, and drove them out, and they have dwelt in their stead to this day; 23 and *as for* the ^o Ovim who dwelt in ^p Hajerim, *even* unto Gaza, the Cap- terim who came from ^q Capter destroyed them and dwelt in their stead.

24 Rise ye, march, and pass over the valley of Arnon; see, I have given into your hand, Sihon the Amorite, the king of Heshun, and his land; begin taking possession, and make war upon 25 him; this day will I begin to put the dread of thee, and the fear of thee upon all people under the whole heavens, who shall hear a report of thee, and

they shall tremble and be in pain because of thee.

And I ^r sent messengers from the wil- 26 derness of Kedemut to Sihon king of Heshun, in words of peace, saying, let 27 me pass through thy land by the high way; I will go in the road, I will not turn aside to the right *hand* or to the left; thou shalt sell me food for money 28 and I will eat, and thou shalt give me water for money and I will drink, only let me pass on foot; as the children of 29 ^s Esau have done to me who dwell in Soir, and the Moabites who dwell in Or, till I pass over Jordan into the land which Jehovah our Aleim hath given us; but Sihon king of Heshun would 30 not let us pass by him, for Jehovah thy ^t Aleim hardened his spirit, and made his heart resolute, that he might deliver him into thy hand as at this day; and 31 Jehovah said to me, see, I have begun to give Sihon and his land before thee, begin ^u possessing with the possession of his land: and Sihon came out against us, 32 and all his people to war, to Jeheh; and 33 Jehovah our Aleim gave him up before us, and we smote him, and his son, and all his people; and we took all his 34 cities at that time, and utterly destroyed every city, *with* men, and women, and children, we left him none remaining; 35 only the cattle we took for a prey to ourselves, and the spoil of the cities which we had taken; from Oror, which *is* at 36 the edge of the valley of Arnun, and the city which *is* in the valley, even to

ⁿ *i. e.* Imaginers or freethinkers, of the race of Canon or Cush.

^o *Perverse.*

^p See Isa. xlii. 11. in Heb. and perhaps the word means here *villages*.

^q See Gen. x. 14. a son of Mejrjm, who gave name to Egypt. Qu?

^r Num. xxi. 21, 22.

^s Some part of their country, it is pretty certain, they must pass over as they went along, and that they traded with them for provisions.

^t The messages to Edom and the Isralites *sneaking* behaviour on their coming out against them in arms, Num. xx. 21. made the Amorites resolute to put on the same undaunted appearance.

^u This was the first land they kept possession of.

Gelod there was not a city which was too high for us; Jehovah our Aleim gave up every thing to us: but thou camest not into the land of the children of Amun, *with* all the coast of the valley of Jabek, and the cities of ^w Eer, and all that Jehovah our Aleim gave us command about.

III. AND we turned, and went up by the way of Basan; and Oug the king of Basan came out against us, he and all his people, to war at Adroi; and Jehovah said to me fear him not, for I will deliver him, and all his people, and his land, into thine hand; and thou shalt do to him as thou didst to Sihon king of the Amorites, who dwelt at Hesbun; and Jehovah our Aleim delivered into our hand Oug king of Basan also, and all his people, and we smote him till we left him none remaining; and we took all his cities at that time, there was not a city which we took not from them of the sixty cities, the whole region of Argab, the kingdom of Oug in Basan; all these cities *were* fortified with high walls, with gates and bars, besides the villages very many; and we utterly destroyed them, as we did to Sihon king of Hesbun, destroying every city, men, women, and children; and all the beasts, and the spoil of the cities, we took to ourselves; so we took at that time out of the hand of two kings of the Amorites the land which *is* on this side Jordan, from the valley of Arnun to mount Hermun, (the

Sidonians call Hermun Serin, and the Amorites call it Senir) all the cities of the plain, and all Gelod, and all Basan to Shalkeh and Adroi, cities of the kingdom of Oug in Basan; for only Oug king of Basan was left of the remainder of the ^x Repaim; behold, ^y his bed is a bed of iron; *is* it not ^z in Rabet of the children of Amun? nine cubits it's length, and four cubits it's breadth, after the cubit of a man; and this land *which* we took possession of at that time, from Oror, which *is* by the valley of Arnun, and half mount Gelod, and the cities thereof, I gave to the Reubenites and to the Gadites; and the remainder of Gelod, and all Basan, the kingdom of Oug, I gave to half of the tribe of Menasch; all the region of Argab, with all Basan, that was called the land of the Repaim; Jair the son of Menasch took all the region of Argab to the coasts of the Gesurites and the Mocatites, and called them after his own name, Basan-hut-jair, unto this day; and to Machir I gave ^a Gelod; and to the Reubenites and to the Gadites I gave from Gelod even to the valley of Arnun, to the midst of the valley and ^b Gebal, and to the ^c mouth of the valley, at the border of the children of Amun; and the desert, and Jordan, and ^d Gebal from Cineret, and to the sea of the desert, the salt sea, under the springs of Pisgeh to the East.

And I commanded you at that time, saying, Jehovah your Aleim hath given

^w The word seems to me a proper name.

^x Then the *Repaim* were of the same stock with the Amorites, for these two kings, *i. e.* Oug and Basan, are called Amorites.

^y His monument, we may suppose, or *bed of death*, was at Rabet, where he was buried.

^z *היה* rendered *is it not?* *Qu?* and *cubit of a man*, *Qu?* unless there were *cubits* of different lengths, according to what was measured with them; that Oug

himself was fourteen or fifteen feet high, or that it was necessary his bed should be of that length, is hardly credible.

^a Num. xxxii. 40.

^b A country, Josh. xiii. 5. Psal. 83. 7.

^c Heb. *והבירה* it emptied itself out, from *בירה*.

^d *i. e.* That part of Gebal near Geseferet.

you this land to possess it; ye shall all of you that are ^eable men pass over armed before your brethren the children of Isral; but your wives, and your little ones, and your cattle, (I know that you have much cattle,) shall abide in your cities which I have given you, till Jehovah shall have given a settlement to your brethren as well as to you, and they also shall possess the land which Jehovah your Aleim hath given them beyond Jordan; *then* ye shall return, every one to his inheritance which I have given you.

21 And I commanded Jehosua at that time, saying, thine eyes saw all that Jehovah your Aleim did to these two kings; so will Jehovah do to all the kingdoms to which thou art passing over; be not afraid of them, for Jehovah your Aleim, he will fight for you; 22 and I befought Jehovah at that time, 23 saying, Lord Jehovah, thou hast begun to shew thy servant thy greatness and thy mighty hand; for what Lord *is there* in the heavens or in the earth who can do according to thy deeds, and according 25 to thy mightiness? let me pass over I pray thee, and see the good land which is beyond Jordan, ^f that goodly mountain and Lebanon; but Jehovah was wroth with me on your account, and and would not hearken to ^gme; and Jehovah said to me, thou takest too much

upon thee; speak no more to me about this matter; go up to the top of Pisgeh, 27 and lift up thine eyes westward and northward, and southward, and eastward, and see *it* with thine ^heyes, for thou shalt not pass over this Jordan; but 28 charge Jehosua, and encourage ⁱhim, for he shall pass over before this people, and he shall give them the land in possession which thou shalt see; and we 29 abode in the valley over against the temple of Pour.

AND now, O Isral, hearken to the IV. statutes and to the rules which I am teaching you to do, that ye may live, and go in, and possess the ^kland which Jehovah the Aleim of your fathers hath given you; ye shall not add to the word 2 which I am giving you in command, and ye shall not diminish from it, that ye may keep the commandments of Jehovah your Aleim which I *am* commanding you; your eyes saw what Jehovah did because of Baol-pour; for all the men that followed Baol-pour, Jehovah thy Aleim hath destroyed them from among you; and ye that did 4 cleave to Jehovah your Aleim are all of you alive this day; behold, I have 5 taught you statutes and rules, as Jehovah my Aleim commanded me, that ye should do so in the land, whither ye are going to possess it; take heed therefore, 6 and do *them*, for this *is* your wisdom and

^e Heb. *men of ability*, לִיָּוִד nearly answering to *virtus* in Latin.

^f Mount Zion. Here is a mystery in this earnest request of Moses, and God's denial of it: is it the proneness of men, and of that people in particular, to rest in types and ceremonies, and the external part of religion? which was the case with the Jew, with regard to the law, at last.

^g The Jewish people, had they not rejected their Messiah, and persisted in their infidelity, might have continued the *first* people of God, or his head church, but their apostasy from the faith of their ancestors destroyed their city and temple.

^h The law was to *teach*, not to *give*, life; it was to *show* the way to heaven, but was not the *way* itself; not being even the *image*, but a *shadow* only of the good things promised to all mankind *in One*, who was to be born a Jew. We know with what blind zeal they contended for the letter of the law against the *spirit* of it; in much the same furious spirit as some others since have abused the law, by supposing it a mere *dead letter*. Moses, from the top of Pisgeh, could see only the shadow of the land, have a certainty, indeed, that the land had a being, but yet obtain only an indistinct view of it, like what the shadow gives of the body.

ⁱ Heb. xii. 2.

^k The earnest of a better.

your

your understanding in the eyes of the peoples which shall hear of all these statutes, and they shall say, surely this great nation is a ¹ wise and understanding
 7 ¹ people; for what great nation is there which hath the Aleim so near to them, as Jehovah our Aleim in all things we
 8 call upon him for? and what great nation hath statutes and rules so righteous as all this law which I am setting before
 9 you this day? only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life; and thou shalt teach them to thy children, and to
 10 thy children's children. The day when thou stoodest before Jehovah thy Aleim at Horeb, when Jehovah said to me, gather the people to me, and I will make them hear my words, which they shall learn, that they may fear me all the days which they shall live upon the
 11 earth, and teach their children; and ye came near, and stood under the mount, and the mount burnt with fire to the midst of heaven in ^m darkness, cloud
 12 and thick darkness; then Jehovah spake to you from the midst of the fire, (ye heard the voice of the words, but ye saw not the ⁿ similitude, only there was

¹ Job xxviii. 28. 2 Tim. iii. 15.

^m The fire was in the cloud or darkness; fire cannot subsist without the grosser and denser part of the air to feed and sustain it.

ⁿ There was similitude or personal appearance of God there, though they saw it not, for Moses did, Num. xii. 5, 8.

^o I know not what *שַׁמֶל* is, says the author in a note, and accordingly he had here left a break for it in his translation, but in his *Critica Hebræa*, by a comparison of 2 Chron. xxxiii. 7. with 2 King. xxi. 7. he has shewn, that whatever be the precise idea of the word, *שַׁמֶל*, as an idol, was equivalent to *הַשֵּׁמֶל* or the *blesser*, and consequently was a female deity, the mother of the expected saviour, the desire of all nations. From this *Samel*, it is very probable, that the Greeks had their *Semele*, the mother of *Bacchus*, whom she bore to *Jupiter*, and many of whose characters carry a very

a voice) and he declared to you the ¹³ terms of his purification which he commanded you to do, the ten commandments, and wrote them upon two slabs of stone.

And Jehovah commanded me at that ¹⁴ time to teach you statutes and rules, that ye might do them in the land which ye are going over to possess it: take heed therefore to yourselves, for ye ¹⁵ saw no similitude on the day that Jehovah spake to you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and ¹⁶ make to you a graven image, the similitude of any ^o Samel, the model of male or female, the model of any ^p beast ¹⁷ that is on the earth, the model of any winged fowl that flieth in the air, the ¹⁸ model of any thing that crawleth on the earth, the model of any fish that is in the waters under the earth; and lest ¹⁹ thou lift up thine eyes to the heavens, and see the sun, and the moon, and the stars, all the host of the heavens, and be driven to worship them, and serve them, which Jehovah thy Aleim hath imparted to all the peoples who are under the whole heavens: and Jeho- ²⁰ vah took you, and brought you out from the ^q furnace of iron, from out of Egypt, to be a people for an inhe-

striking resemblance to those of the *Messiah*. (See *Boyse's Pantheon*. p. 101, &c. and *Spearman's Letters on the Septuagint*, p. 41, &c.) In the *Orphic Hymn to Semele* she herself is stiled *Παμκρασιδία*, the *Universal Queen*; and *Apollodorus*, Lib. III. says, that *Semele*, after her death, was ranked among the Gods under the name of *Thyone*, and that her son *Bacchus*, having descended into hell, had fetched her from thence, and ascended into heaven. *Editor*.

^p The cherub had the faces of a bull, a lion, a man, and an eagle; and it is amazing how prodigiously the heathens had multiplied their hieroglyphical statues by this time or within a few years of it; so luxuriant is imagination.

^q See 1 King. viii. 5. Jer. xi. 4. There is a great propriety in this expression to denote the *sharpest afflictions*, since iron requires the *strongest fire* of all metals to fuse it. *Editor*.

ritance to himself, as it is this day^r ;
 21 and Jehovah was wroth with me on
 your account, and sware that I should
 not pass over Jordan, and that I should
 not go into the good land which Jeho-
 vah thy Aleim hath given thee for an
 22 inheritance ; but I must die in this land,
 I must not pass over Jordan ; but ye are
 to go over and possess that good land :
 23 take heed to yourselves lest ye forget
 the purification of Jehovah your Aleim,
 which he cut off with you, and ye make
 for yourselves a graven image, the like-
 ness of any thing which Jehovah thy
 24 Aleim hath forbidden thee ; for Jeho-
 vah thy Aleim is a consuming fire, a
^sjealous Lord.

25 When thou shalt have begotten chil-
 dren, and children's children, and ye
 shall have been long in the land, and be
 corrupted, and make a graven image after
 the likeness of any thing, and do^t evil in
 the sight of Jehovah thy Aleim to provoke
 26 him ; I call the heavens and the earth
 to witness against you this day, that ye
 shall soon utterly perish from off the
 land which ye are passing over Jordan to
 possess it ; ye shall not prolong the days
 upon it, but shall be utterly destroyed ;
 27 and Jehovah will scatter you among the
 peoples, and ye shall be left few in
 number among the nations whither Je-
 28 hovah shall drive you ; and there ye
 shall serve Aleim, the work of men's

hands, wood and stone, which see not,
 nor hear, nor eat, nor smell ; and if 29
 from thence ye shall seek Jehovah thy
 Aleim, thou shalt find *him*, if thou seek
 him with all thine heart, and with all
 thy soul : in thy distress, when all these 30
 things are come upon thee in the latter
 days, if thou return to Jehovah thy
 Aleim, and be obedient to his voice,
 (for Jehovah thy Aleim is a merciful 31
 Lord) ^u he will not forsake thee nor de-
 stroy thee, neither will he forget the
 purification with thy fathers which he
 sware to them : for ask now of the 32
 days which were before thee, from the
 day that the Aleim created man upon
 the earth, and from *one* extremity of the
 heavens even to the *other* extremity of
 the heavens, whether there hath been
 such a great thing as this, or hath been
 heard like it ? hath any people heard the 33
 voice of the Aleim speaking out of the
 midst of the fire as thou hast heard it, and
 lived ? hath the Aleim attempted to go 34
 and take to himself a nation from the midst
 of *another* nation, with temptations, with
 signs, and with wonders, and with war,
 and with a mighty hand, and with an out-
 stretched arm, and with great ^w terrors,
 according to all that Jehovah your Aleim
 did for you in Egypt before your eyes ?
 thou wast shewed it, that thou mightest 35
 know that Jehovah he *is* the Aleim ;
 that *there is* none besides him ; from the 36

^r Here are two designs of a distinct nature plainly supposed in the six last verses : one, that images were to form a representation of that person of Jehovah who was to come in flesh ; the other, that they were to describe *the powers of heaven* as objects of worship. Whoever looks into *Montfaucon* will be abundantly convinced that the heathen world never entirely lost sight of the *Son of God*, who was *the Desire of all nations*. The *sun*, *moon*, and *stars* are words for the *streams* of light from the orbs, not for those orbs themselves, which have no more virtue in them than a mere *caput mortuum* ; the *vis viva* of nature being in that vast body of fluid that fills all the spaces between the solar orb and the utmost boundaries of matter.

^s And like a jealous husband or master, will not admit of the least step or advance towards another object of love or affection.

^t All manner of evil was licenced, nay become sacred in the heathen *divine* service ; cruelty, and lusts of every kind, were sanctified and deemed pleasing to their Gods, and honourable in themselves.

^u This was verified at the return of the Jews from the captivity, and doth not seem to have any relation to any other future call of the scattered remains of that people.

^w See ch. xxvi. 8. xxxiv. 12, and Exod. ix. 20, 27. x. 7. xii. 30.

heavens he made thee to hear his voice, that he might instruct thee; and upon the earth he shewed thee his great fire, and thou heardest his words out of the
 37 midst of the ^{*} fire: and because he loved thy fathers, therefore he chose their seed after them, and brought thee forth with his ^y presence, by his great strength, out
 38 of Egypt, to drive out from before thee, nations greater and mightier than thee, to bring thee in, to give thee their land for an inheritance, as at this
 39 day: know therefore this day, and ^z bring it back to thine heart; that Jehovah, he is the Aleim; in the heavens above and in the earth beneath *there is*
 40 no other; and thou shalt keep his statutes and his commandments, which I command thee this day, that it may be well with thee, and with thy children after thee, and that thou mayst ^a prolong the days upon the land which Jehovah thy Aleim giveth thee for ever.

41 Then Moses separated three cities beyond Jordan, towards the rising of the
 42 sun, that the slayer who should kill his neighbour without designing it, and who had not hated him beforehand, should flee
 43 to one of those cities and live; namely ^b Bejer in the wilderness in the plain country, *belonging* to the Reubenites; and Ramet in Gelod, *belonging* to the

^{*} Exod. xix. 9, & seq.

^y Being in *person* in the cloud, for *the agent* in the cloud was of Jehovah, not a creature. See Exod. xxxiii. 14.

^z *i. e.* Remember, recollect. *Editor.*

^a This is not spoken to individuals, as if each person, in proportion to the goodness of his life, should live the longest, but to the nation, that their continuance, *as a people*, should be longer or shorter according as they adhered to the law; and it promises perpetual happiness to *the people* of God, or as long as their love and faith last, even *all the days*, or *for ever*, though a modern Writer hath brought this as an argument to prove the contrary.

^b Josh. xx. 8. 1 Chron. vi. 78.

^c Ch. iii. 17.

Gadites; and Gulan in Basan, *belonging* to the Menasites.

And this is the law which Moses set 44 before the children of Israel; these *are* the 45 testimonies, and the statutes, and the rules which Moses spake to the children of Israel when they were come out of Egypt, beside Jordan, in the valley over 46 against Pour, in the land of Sihon the king of the Amorites, who dwelt in Hesbun, whom Moses and the children of Israel smote when they were come out of the land of Egypt; and they took 47 possession of his land, and of the land of Oug king of Basan, two kings of the Amorites, who *were* beside Jordan to the sun rising; from Oror, which is on the 48 edge of the valley of Arnun, even to the mountain of Sian, which is Hermun, and of all the desert beside Jordan 49 to the East, even to the sea of the desert under the springs of ^c Pisgeh.

AND Moses called to all Israel, and V. said to them, hear, O Israel, the statutes and the rules which I speak in your ears this day, and learn them, and take care to perform them: Jehovah our Aleim 2 ^d cut a purification with us at Horeb, not 3 with our fathers did Jehovah cut this purification, but with us, who *are* all of us alive here this day: face to ^e face did 4 Jehovah talk to you out of the midst of the fire, (I stood ^f between Jehovah and 5

^d *To cut a purification* is a phrase taken from *cutting a calf asunder*, and passing between the parts, and being sprinkled and purified with the blood. See Exod. xxiv. 5—8.

^e *Face to face*, because they themselves heard the voice of God directed to them, the face of God being turned towards the people he spake to, though they saw not that *face* or person, as Moses is said not to have seen the face of God, who talked to him face to face; but Moses saw more than the people did, Exod. xx. 21. for he saw *a personal form*, called the agent or angel of God, as Abrem did in more persons than one. Gal. iii. 19. *angels.*

^f See Exod. xxiv. 5, 8. as *mediator* and a figure of Jesus Christ the *one mediator* between God and man, Gal. iii. 19, 20.

you at that time, to declare the word of Jehovah to you; for ye were afraid of the fire, and went not up into the mount) saying,

6 I *am* Jehovah your Aleim, who
7 brought you out of Egypt from the
8 house of bondage; thou shalt have no
9 other Aleim in my presence. Thou shalt
not make to thyself a graven image of
any form which *is* in the heavens above,
or which *is* in the earth beneath, or
10 which *is* in the water ^s beneath the earth;
11 thou shalt not bow down thyself to them,
for I Jehovah thy Aleim *am* a jealous
Lord, visiting the iniquity of the fa-
thers upon the children, and upon the
12 third and ^h fourth generation of them that
hate me, and shewing mercy unto the
13 ⁱ thousandth generation of them that
love me, and of them that keep my
14 commandments. Thou shalt not take the
name of Jehovah thy Aleim in vain;
for Jehovah will not hold *him* guiltless
who taketh his name in vain. Keep
the sabbath day to sanctify it, as Jeho-
vah thy Aleim hath commanded thee;
13 six days shalt thou labour, and do all
14 thy work; but the seventh day *is* the
sabbath of Jehovah thy Aleim; thou
shalt not do any work, thou and thy son,
and thy daughter, and thy man-servant,
and thy woman-servant, and thy bul-
lock, and thine ass, and all thy beasts,
and the stranger that *is* within thy gates,

^s Beneath the earth are the largest fish in the deepest waters, such as the heathen made emblems of.

^h In the course of the divine providence, the sins of the fathers come upon the children; as the common effects of a degeneracy of manners do, within a few generations, fall upon a nation.

ⁱ I put in *generation* here, as the meaning requires it, as well as after *third* and *fourth*, in Heb. *threes* and *fours*. God never forsakes a people whose sins do not drive his presence from them, no not to the *thousandth* generation, but always visits in some form or other, by war, by sickness, by famine, but at last by extirpation, when their sins are ripe for it.

^k Being the children of God as well as themselves.

^l Gen. ii. 2. Heb. iv. 4. Exod. xxxi. 17. The sabbath

that thy ^k man-servant and thy woman-
servant may rest as well as thou; and 15
thou shalt remember that thou wast a
servant in the land of Egypt, and Je-
hovah thy Aleim brought thee out from
thence with a mighty hand, and with an
out-stretched arm; therefore Jehovah
thy Aleim commandeth thee to keep
the ^l sabbath day.

Honour thy father and thy mother, as 16
Jehovah thy Aleim hath commanded
thee; that thy days may be prolonged,
and that it may be well with thee in the
land which Jehovah thy Aleim hath
given thee. Thou shalt do no murder. 17
Neither shalt thou commit adultery. 18
Neither shalt thou steal. Neither shalt 19,20
thou bear false witness concerning thy
neighbour. Neither shalt thou desire 21
thy neighbour's wife; neither shalt thou
covet thy neighbour's house, his field,
or his man-servant, or his woman-ser-
vant, his ox or his ass, or any thing that
is thy ^m neighbour's.

These words Jehovah spake to all 22
your assembly, at the mount, out of the
midst of the fire, of the cloud, and of the
thick darkness, with a loud voice; and
added not; and he wrote them upon
two tables of stone, and gave them to
me; and when ye heard the voice out 23
of the midst of the darkness, and the
mountain burnt with fire, ye came near
to me, all the heads of your tribes, and
was appointed as a memorial, that as God rested from
his work, so men should, like God, *eternally* rest also
from their work on the *seventh*, or at the *full*, perfect,
complete age of the world; and it is here enjoined in
memory of the deliverance out of Egypt, because they
were claimed and delivered as the *children*, not the
slaves or hireling servants, of God.

Qu? On what day of the week the Exodus or the
passover fell that year? was it the seventh? as our
Exodus in Christ, from the grave and power of death.

^m This necessarily extends to all mankind, for we
cannot hurt those whom we know nothing of, nor ever
saw or heard of, and all we have any dealings with, are
then our neighbours and associates, as *וְעַמִּי* signifies.

24 your elders; and ye said, behold, Jehovah hath shewn us his glory and his greatness, and we have heard his voice out of the midst of the fire; this day have we seen that God hath talked with
 25 man, and he hath lived; and now, why should we die, for this great fire will consume us? if we hear any more the voice of Jehovah our Aleim, we shall
 26 die; for who *is there* of all flesh, who hath heard the voice of the living Aleim speaking out of the midst of the fire,
 27 as we *have*, and lived? go thou near, and hear all that Jehovah our Aleim shall say; and ⁿ speak thou to us all that Jehovah our Aleim shall speak to thee,
 28 and we will hear, and do *it*: and Jehovah heard the voice of your words when ye spake to me, and Jehovah said to me, I have heard the voice of the words of this people, which they have spoken to thee; they have well said all
 29 they have said; Oh that this heart were to be in them, to fear me, and to keep all my commandments always, that it might be well with them and with their
 30 children for ever! go, bid them return to
 31 their tents again; but stand thou here by me; and I will speak to thee all the commandments, and the statutes, and the rules which thou shalt teach them to do in the land which I have given
 32 them to possess it: take care therefore to do as Jehovah your Aleim hath commanded you; ye shall not turn aside
 33 to the right *hand* or to the left; in all

the way which Jehovah your Aleim hath commanded you shall ye walk, that ye may live, and *that it may be* well with you, and *that ye may* prolong the days in the land which ye shall possess.

NOW these are the commandments, VI. the statutes, and the rules, which Jehovah your Aleim hath commanded to teach you to do in the land whither ye are passing to possess it; that thou mayst 2 fear Jehovah thy Aleim, to keep all his statutes and his commandments, which I command thee, thou and thy son, and thy son's son all the days of thy life; and that thy days may be prolonged.

Hear therefore, O Isral, and take care 3 to do *them*, that it may be well with thee, and that ye may increase exceedingly, as Jehovah the Aleim of thy fathers hath promised thee, *in* a land that floweth with milk and honey; hear, O Isral, 4 Jehovah our Aleim *is* Jehovah ^o alone; and thou shalt love Jehovah thy Aleim 5 with all thy heart, and with all thy soul, and with all thy might: and these 6 words which I command thee this day, shall be in thine heart; and thou shalt 7 repeat them to thy children, and talk of them when thou fittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind 8 them for a token upon thine hand; and they shall be for ^p pendants between thine eyes; and thou shalt write them 9 upon the ^{pp} posts of thine house, and upon

ⁿ Gal. iii. 24. John i. 18. iii. 17. xxi. 28.

^o "One in essence, (yet Three in persons) and the only object of our worship." Clark. But I apprehend that the text says that Jehovah, their sworn allies, *only* was Jehovah; that he only had existence and power in himself; "and thus the Scribe, in Mark xii. 32, understood the text, and that, with our blessed Lord's approbation, ver. 34." (*Editor.*) what other nations called *Aleim*, and supposed to be their sworn friends and allies were only creatures; and *as Gods*, nothing in the world. As long as Hebrew is Hebrew, Jehovah *singular*

and *Aleim plural*, and the oath of God to the heirs of salvation is remembered, so long will these two words, *Jehovah* our *Aleim*, prove a *Trinity in Unity*, the co-equality of the persons, and that the law of Moses taught every child who understood his own language, that there was to be a *resurrection* of the body.

^p Hanging from their turbans or caps, see Exod. xiii. 9, 16. none might wear such a plate as the High Priest's, but others of the like kind they did, hanging on their foreheads.

^{pp} Isa. lvii. 8.

10 thy gates : and when Jehovah thy Aleim shall have brought thee into the land which he sware to thy fathers, to Abrem, to Isaak, and to Jacob, to give thee; great and goodly cities which thou didst not
 11 build, and houses full of all good things, which thou didst not fill, and ^a wells hewn out which thou didst not hew, vineyards and olive-yards which thou didst not plant, and thou shalt have eaten and
 12 be full; *then* take heed to thyself lest thou forget Jehovah who brought thee out of the land of Egypt, out of the house of
 13 bondage : thou shalt fear Jehovah thy Aleim, and serve him, and swear by his name : ye shall not go after other Aleim,
 14 of the Aleim of the people which are round about thee, for Jehovah thy Aleim
 15 in the midst of thee is a jealous Lord ; lest the anger of Jehovah thy Aleim be kindled against thee, and he destroy thee from off the face of the earth.
 16 Ye shall not tempt Jehovah your
 17 ^r Aleim as ye tempted *him* at Maseh ; ye shall strictly keep the commandments of Jehovah your Aleim, and his testimonies, and his statutes which he hath
 18 commanded thee, and do *that which is* right in the sight of Jehovah, that it may be well with thee, and thou mayst go in and possess the good land which Jehovah
 19 sware to thy fathers, to drive out all thine enemies from before thee, as Jehovah hath spoken.

^a Reservoirs hewn out in rocks.

^r Exod. xvii. 2. they murmured for want of water, and their sin was either not procuring it for themselves when they might, or distrusting the care and goodness of God, by whose directions they came into that want, and therefore might be sure that if they did their best, God would make a way for the supply of it ; and their case here is made a picture of our distrust or neglect of means of salvation.

^s As Christ was the substance of what the law was the shadow, the slavery in Egypt, and the tyranny of Pharoeh and his people, the deliverance from it, their passage through the wilderness and entrance into Canon

When thy son asketh thee hereafter, 20 saying, what *mean* the testimonies, and the statutes, and the customs which Jehovah our Aleim hath commanded us ? 21 then thou shalt say to thy son, we were servants to Pharoeh in Egypt, and Jehovah brought us out of Egypt with a 22 mighty hand ; and Jehovah wrought signs and wonders, great and grievous, on the Egyptians, on Pharoeh, and on all his house, in our sight ; and he brought 23 us out from thence, that he might bring us in, and give us the land which he 24 sware to our ^s fathers ; and Jehovah commanded us to do all these statutes, to fear Jehovah our Aleim, for our good ; always, that he might preserve us alive 25 as at this day ; and it shall be our justification if we take care to perform all this ^t commandment before Jehovah our Aleim, as he hath commanded us.

WHEN Jehovah thy Aleim shall have VII. brought thee into the land whither thou art going to possess it, and shall have cast out great nations from before thee, the Hettites, and the Gergasites, and the Amorites, and the Canonites, and the Perizites, and the Hivites, and the Jebusites, seven nations greater and mightier than thee ; and Jehovah thy Aleim shall 2 have delivered them up before thee ; then shalt thou smite them, thou shalt utterly destroy them ; thou shalt cut no purification for them, nor shalt thou have

must be figures and shadows also ; or else the customs and rites of the law could not be enforced on those accounts ; and faith, which includes obedience and its rewards, are exhibited as a Drama, upon the stage, in the history of the children of Isral, which abounds with exemplifications and pledges of the divine promise to all the people of God, to his church through all ages. see 1 Cor. x. 11.

^t Namely to fear or love God, observing the ceremonies as lessons of instructions only ; the love of God being the end of the law : and they want faith most wretchedly who suppose the Jews wanted faith, because they had a law.

mercy.

3 mercy on them; neither shalt thou make marriages with them; thy daughter thou shalt not give to his son, nor shalt thou
 4 take his daughter to thy son; for they will turn away thy son from following me, and they will serve other Aleim, and the anger of Jehovah will be kindled against you, and will destroy you soon:
 5 but thus shalt thou do to them; ye shall throw down their altars, and break their statues, and cut down their
 6 ^u Asherim, and burn their graven images with fire; for thou *art* a holy people to Jehovah thy Aleim; Jehovah thy Aleim hath chosen thee to be a ^w peculiar people to himself, above all the peoples that
 7 are upon the face of the earth; Jehovah did not set his love upon you, and chuse you because ye were more in number than all other peoples, for ye *were* fewer
 8 than all peoples; but because Jehovah loved you, and because he would ^x keep the oath which he made to thy fathers, hath Jehovah brought thee out with a mighty hand, and redeemed thee out of the house of bondage, from the hand of Pharoeh king of Egypt.
 9 Know therefore that Jehovah thy Aleim, he *is* the ^y Aleim, the faithful Lord, who keepeth the ^z purification, and mercy with them that love him and keep his commandments, to the thou-
 10 sandth generation, and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his
 11 face; therefore keep the commandments, and the statutes, and the customs which I command thee this day to do them.
 12 And in consequence of your hearken- ing to these customs, and keeping, and

^u See on Exod. xxxiv. 13.

^w Exod. xix. 5. 1 Pet. ii. 9.

^x By Heb. vi. 17, & seq. this is the oath of God to the heirs of salvation, to deliver them out of the hand of

doing them, Jehovah thy Aleim will observe to you the ^z purification and the kindness which he sware to thy fathers; and will love thee, and bless thee, and
 13 multiply thee, and will bless the fruit of thy womb, and the fruit of thy ground, thy corn, and thy wine, and thine oil, the increase of thy cattle, and the young of thy flocks in the land, which he sware to thy fathers, to give thee; thou shalt be blessed above all
 14 peoples; there shall not be male or female barren among you, or among your cattle; and Jehovah will keep off from thee all sickness, and all the evil disea-
 15 ses of Egypt which thou knowest; he will not put them upon thee, but will lay them upon all that hate thee; and
 16 thou shalt consume all the peoples which Jehovah thy Aleim shall deliver up to thee; thine eyes shall not pity them, neither shalt thou serve their Aleim, for that *would be* a snare to thee. When thou
 17 shalt say in thine heart, these nations *are* more than I, how can I dispossess them? be not afraid of them; thou
 18 shalt well remember what Jehovah thy Aleim did to Pharoeh, and to all Egypt; the great trials which thine eyes saw,
 19 the signs, and the wonders, and the mighty hand, and the out-stretched arm, wherewith Jehovah thy Aleim brought thee out; so shall Jehovah thy Aleim do to all the peoples of whom thou art afraid; and Jehovah thy Aleim
 20 will also send the hornet against them, till he have destroyed those that remain, and are hidden from thee; thou shalt
 21 not be affrighted at them, for Jehovah thy Aleim *is* among you, a Lord great and terrible; and Jehovah thy Aleim
 22

all מוצרים, or *enemies*; see also Luke i. 71.

^y Evidently meaning that he is the *saviour* and *deliverer*.

^z The promises made and ratified by it.

will

will cast out these nations from before thee by little and little; thou must not consume them hastily, lest the beast of the field multiply upon thee; but Jehovah thy Aleim will deliver them up before thee, and send great confusion upon them, till he have destroyed them; and he will give their kings into thine hand; and thou shalt destroy their name from under the heavens: there shall not a man stand before thee till thou hast destroyed them; the graven images of their Aleim shall ye burn with fire; thou shalt not desire the silver and the gold *that is* ^a upon them, or take *it* to thee, lest thou be ensnared by it; for it *is* an abomination to Jehovah thy Aleim; and thou shalt not bring an abomination into thy house, and be accursed like it; thou shalt utterly detest it, and altogether abominate it; for it *is* an accursed thing.

VIII. EVERY commandment which I command thee this day shall ye take care to perform, that ye may live and multiply, and go in and possess the land which Jehovah swore to thy fathers; and thou shalt remember all the way Jehovah thy Aleim hath led thee these forty years in the wilderness, to humble thee, to try thee, to know what *was* in thine heart, whether thou wouldst keep his commandments or not: and he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee to un-

derstand that man shall not live upon bread only, but that upon any *thing* that proceedeth out of the mouth of ^b Jehovah shall man live: thy raiment wore not out upon thee, neither did thy foot ^c swell forth these forty years: and thou knowest in thy heart, that as a father chastiseth his son, Jehovah chastised thee: thou shalt therefore keep the commandments of Jehovah thy Aleim to walk in his way, and to fear him; for Jehovah thy Aleim is bringing thee into a good land, a land of torrents of water, of fountains, and pools that come out of the valley and the hill; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil - olive, and honey; a land in which thou wilt not eat ^d bread from the store-house; thou wilt want nothing in it; a land whose stones *are* iron, and out of whose hills thou mayst dig copper; and thou shalt eat and have enough, and blest Jehovah thy Aleim for the good land which he hath given thee. Take heed to thyself lest thou forget Jehovah thy Aleim, in not keeping his commandments, and his customs, and his statutes which I command thee this day; lest thou eat and be full, and build goodly houses, and dwell *in them*, and thy cattle and sheep multiply, and thy silver and gold grow plentiful with thee, and all that thou hast be multiplied; and thy heart be lifted up, and thou forget Jehovah thy Aleim who brought thee out of the land of Egypt, from the

^a The images were carved of wood or stone, and covered with metal, gold or silver in sheet, which suited the shape like the skin.

^b Our Lord cites this passage against the tempter, Mat. iv. 4. [who would have had him shew his divine power in commanding the stones to become bread] in proof that God had made man capable of living without bread, or any earthly support, it having proceeded out of the mouth of God, or he having decreed it

that man should live, in time, upon what he had ordered or prepared for him; so that this is saying, *Manna* is an earnest of the bread of heaven, on which ye are to live for ever; and our Lord had that bread in himself, and gives us an earnest of it in the sacrament of his body.

^c *i. e.* Through the shoe, from it's being worn out.

^d Heb. γ , *by means of*.

15 house of bondage; who led thee through that great and terrible wilderness, *among* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee water out of the rock of ^e flint; who
 16 fed thee with manna in the wilderness, which thy fathers knew not, that he might humble thee, and that he might try thee, to do thee good in thy latter
 17 ^f end; and thou say in thine heart, my strength, and the might of my hand
 18 have gotten me this wealth; but thou shalt remember Jehovah thy Aleim, that *it is* he which giveth thee power to get wealth, that he may perform the purification which he sware to the fathers, as
 19 *it is* this day. But if thou forget Jehovah thy Aleim, and go after other Aleim, and serve them, and bow down thyself to them, I testify to you
 20 this day, that ye shall surely perish; as the nations which Jehovah destroyed before you, so shall ye perish; because ye would not be obedient to the voice of Jehovah your ^g Aleim.

IX. HEAR, O Isral, thou *art* at this time to pass over Jordan, to go and possess nations greater and mightier than thyself, cities great and fortified to the
 2 heavens, a people great and tall, the children of the Onekim whom thou
 3 ^h knowest, and *of whom* thou hast heard *say*, who can stand before the children
 3 of Onek? know, therefore, this day, that Jehovah thy Aleim, he will pass

^e It was a red granate.

^f *i. e.* Afterwards, or hereafter, by teaching them to trust in God, from the experience of his mercy in their extremities.

^g And this regards Christian nations now, as much as it did the people of God then; the having other *mediators* than Christ Jesus, either saints or ourselves, as the Papiſts, Deists, and Socinians, &c. have; or other *Gods*, as they have who reject the Jehovah Aleim of the scriptures, and *suppose*, under the term of *demonstrating*, that there is but one person in the essence, and much more open and unchecked blasphemy and ri-

over before thee, a consuming fire; he will destroy them, and he will bring them down before thee, and thou shalt drive them out and destroy them quickly, as Jehovah hath said to thee; speak not
 4 in thine heart, when Jehovah hath driven them away from before thee, saying, for my righteousness did Jehovah bring me in to possess this land, when for the wickedness of these nations Jehovah doth drive them out from before thee; not for thy righteousness, nor
 5 for the uprightness of thy heart dost thou go in to possess their land; but for the wickedness of these nations doth Jehovah thy Aleim drive them out from before thee, and that he may perform the word which Jehovah sware to thy fathers, to Abrem, to Isaak, and to Jacob: know then, that Jehovah giveth
 6 thee not this good land to possess it for thy righteousness, for thou *art* a stiff-necked ⁱ people.

Remember, forget not that thou pro-
 7 vokedst Jehovah thy Aleim in the wilderness; from the day that thou camest out of the land of Egypt till ye came to this place ye have been rebellious
 8 against Jehovah: and in Horeb ye provoked Jehovah, and Jehovah was angry with you to have destroyed you: when
 9 I went up into the mount to fetch the tables of stone, the tables of the purification which Jehovah had cut with you, and abode in the mount forty days and

dicule of the word of God,—these things will bring down like vengeance on any nation as it did on the people of Isral; a corruption of manners will infallibly keep pace with the corruption of the faith.

^h Num. xiii. 22, 28, 32, 33.

ⁱ Is not this case between the fallen angels and those of us men, who shall be put in possession of heaven? not for our own merits, but for their wickedness, and for the sake of Christ the great father of the faithful, will any be admitted, through his strength, without which ours would be of no more use than the Isralites', at Horeb, Num. xiv. 45.

forty nights, I did eat no bread nor drink
 10 water; and Jehovah gave me the two
 tables of stone, written with the finger
 of the Aleim; and on them *was written*
 according to all the words which Jeho-
 vah spake to you in the mount, out of
 the midst of the fire, in the day of the
 11 assembly: and at the end of the forty
 days and forty nights, Jehovah gave me
 the two tables of stone, the tables of the
 12 purification; and Jehovah said to me,
 arise, go down quickly from hence, for
 thy people whom thou broughtest out
 of Egypt is corrupted; they have hastily
 turned aside from the way which thou
 commandedst them; they have made
 13 them a molten image: and Jehovah
 said to me, I see this people, that be-
 14 hold, it is a stiff-necked people; let me
 alone and I will destroy them, and blot
 out their name from under heaven; and
 I will make thee a nation mightier and
 15 greater than them: and I turned, and
 came down from the mount, and the
 mount burned with fire, and the two ta-
 bles of the purification *were* in my two
 16 hands. And I looked, and behold, ye
 had sinned against Jehovah your Aleim,
and made you a molten calf: ye had
 quickly turned aside from the way
 which Jehovah had commanded you.
 17 And I took the two tables, and threw
 them out of my two hands, and ^k brake
 18 them before your eyes. And ^l I fell down

before Jehovah as at first, forty days
 and forty nights; I ate no bread nor
 drank water, because of all your sins
 which ye sinned in doing evil in the
 sight of Jehovah to provoke him; for I 19
 was afraid of the heat and fury with
 which Jehovah was wroth against you
 to destroy you; and Jehovah hearkened
 to me at that time also. Jehovah was 20
 very angry with Aerun also to have de-
 stroyed him; and I prayed for Aerun
 also at that time. And I took your sin, 21
 the calf which ye had made, and burnt
 it with ^m fire, and wore it to pieces,
 grinding *it* very small, till it was small
 as dust; and I threw the dust of it into
 the brook that cometh down from the
 mount. And at Taboreh, and at Maseh, 22
 and at Kebrut-etaveh, ye provoked Je-
 hovah to anger. And when Jehovah sent 23
 you to Kades-barno, saying, go up and
 possess the land which I have given you,
 then ye rebelled against the command-
 ment of Jehovah your Aleim, and
 would not trust in him, nor hearken to
 his voice: ye have been rebellious against 24
 Jehovah from the day that I knew you.
 And I fell down before Jehovah the forty 25
 days and the forty nights as I had fallen
 down *at the first*, for Jehovah thought to
 have destroyed you; and I prayed to Je- 26
 hovah, and said, Lord Jehovah, destroy not
 thy people and thine inheritance whom
 thou hast redeemed by thy greatness, whom

^k There is a mystery here. The people had broken their part or terms on which the purification was cut between God and them, in making an image, which, though sacred to Jehovah, was still of their own devising; and this shewed that all such imaginations are inconsistent with the terms of acceptance, and predicted not only the apostasy of that church in forming such a notion of the Messiah, as their pride led them into, and in crucifying him because he did not set up a worldly kingdom, but the like apostasy in too many of the Christian church, who have much the

same notions of the Messiah as the Jews and Mahometans have; but the law here tells them they forfeit the grace of God by it; *it breaks the tables*, the terms of salvation. The law also was to be abrogated by its own testimony.

^l Exod. xxxii. 31.

^m It hath been a question how Moses did this, but gold may be grated, rubbed, or worn to pieces. The calf was of wood covered with a skin of sheet-gold; and it was burnt to reduce the wood to ashes, and the gold grated or ground to a powder.

27 thou broughtest out of Egypt with a mighty hand: remember thy ⁿservants Abrem, Isâak, and Jacob; regard not the stubbornness of this people, and 28 their wickedness, and their sins, lest the land whence thou hast brought them out say, because Jehovah was not able to bring them into the land which he had promised them, and because he hated 29 them, he brought them out to kill them in the wilderness; but they *are* thy people and thine inheritance, whom thou broughtest out by thy great strength, and by thine out-stretched arm.

X. AT that time Jehovah said to me, hew thee two tables of stone like the former, and come up to me into the mount, and thou shalt make thee an ark 2 of wood; and I will write upon the tables the words which were upon the former tables which thou brakest, and thou shalt 3 put them into the ark. And I made an ark of sîteh wood, and hewed two tables of stone like the former, and went up into the mount with the two tables in 4 my hands. And he wrote upon the tables, according to the former writing, the ten sentences which Jehovah spake to you in the mount, from the midst of the fire, on the day of the assembly; and 5 Jehovah gave them to me. And I turned and came down from the mount, and put the tables in the ark which I had made, ^othat they might be there, as Jehovah commanded me.

6 And the children of Isral marched from the wells of Beni-joken to Mushe-

ⁿ The oath, or promise on oath to them was but one and the same, though repeated to each of them separately, that *in their seed all the nations of the earth should be blessed*, so that "remember Abrem, Isâak, and Jacob"—and the like phrases—are the same as what we mean by concluding our prayers in the name of Christ Jesus, and begging pardon of our sins through him.

^o To be kept there as a summary of the law, and which He only, of whom the ark was a memorial, could keep for them; namely He, on whom the cherubs, *i. e.* the covenant, stood.

reh; there Aerun died, and was buried there; and Alozer his son ministered in his stead: from thence they marched 7 to ^pEgadgad; and from Egadgad to Ithebteh, a country of streams of water.

At that time Jehovah separated the 8 tribe of Levi, to bear the ark of the purification of Jehovah, to stand before Jehovah to minister to him, and to bless in his name to this day: therefore ^qLevi 9 hath no share nor inheritance with his brethren; Jehovah *is* his inheritance, as Jehovah thy Aleim said to him. And 10 I staid in the mount according to the former days, forty days and forty nights, and Jehovah hearkened to me at that time also; Jehovah was not willing to destroy thee. And Jehovah said to me 11 arise, go, ^rmarch on before this people, and let them go in and possess the land which I sware to their fathers to give them.

And now, O Isral, what doth Jeho- 12 vah thy Aleim require of thee, but to fear Jehovah thy Aleim, to walk in all his ways; and to love him, and to serve Jehovah thy Aleim ^swith all thy heart, and with all thy soul, to keep the com- 13 mandments of Jehovah, and his statutes, which I command thee this day for thy good? Behold, the heavens, and the 14 ^theaven of heavens, the earth, and all that *is* in it, are Jehovah's thy Aleim; ^uonly Jehovah had a delight in thy fa- 15 thers to love them, and he chose their seed after them, *even* you, above all

^p Num. xxxiii. 32, & seq.

^q Num. xviii. 20.

^r Heb. *on the journey or march.*

^s Mat. xxii. 37.

^t *i. e.* All the different climates or parts of the heavens.

^u Though God be father of all mankind, he chose Isral for their father's sake to be the repositories of the holy seed.

peoples,

16 peoples, as at this day: circumcise there-
 fore the foreskin of your heart, and be
 17 no more stiff necked; for Jehovah your
 Aleim, he *is* Aleim of ^u Aleim, and
 Lord of Lords; the great Lord, mighty
 and terrible, who will not accept per-
 18 sons, nor take a bribe; who executeth
 the judgement of the fatherless and the
 widow, and loveth the ^w stranger to give
 19 him bread and raiment; and ye shall
 love the stranger, for ye were strangers
 20 in the land of ^{*} Egypt. Thou shalt fear
 Jehovah thy Aleim; him shalt thou
 serve, and to him shalt thou adhere, and
 21 by his name shalt thou swear; he *is* thy
 glory, and he *is* thy Aleim, who did
 for thee those great and terrible things
 22 which thine eyes have seen: thy fathers
 went down into Egypt in seventy per-
 sons, and now Jehovah thy Aleim hath
 made thee as the stars of heaven for
 multitude.

their horse and to their charioteers,
 whom he made the water of the Red sea
 to overflow when they were pursuing
 after you, and hath destroyed ^y them unto
 this day; and what he did to you in the 5
 wilderness, till ye came to this place;
 and what he did to Dathan and to Abi- 6
 ram, the sons of Aliab, the son of Reu-
 ben, whom the earth opened her mouth
 and swallowed up, and their families,
 and their tents, and all the stock that *was*
 at their ^z feet, in the midst of all Isral; 7
 for your eyes saw all the great work
 of Jehovah which he did; ye shall 8
 therefore keep all the commandments
 which I command thee this day, that
 ye may be strong, and go in, and pos-
 sess the land which ye are passing to
 possess; and that ye may prolong the 9
 days upon the land which Jehovah sware
 to thy fathers to give them, and to their
 seed, a land flowing with milk and
 honey.

XI. THEREFORE thou shalt love Je-
 hovah thy Aleim, and keep his charge,
 and his statutes, and his customs, and
 2 his commandments always: and know
 ye this day, for *I speak* not to your
 children, who know not, and who
 have not experienced the discipline of
 Jehovah your Aleim, his greatness, his
 mighty hand, and his out-stretched arm,
 3 and his signs, and his deeds which he
 did in the midst of Egypt to Pharoeh
 4 king of Egypt, and to all his land; and
 what he did to the army of Egypt, to

For the land whither thou art going 10
 to possess it, *is* not like the land of
 Egypt, whence ye are come out, where
 thou sowedst thy seed and wateredst *it* ^a at
 thy foot like a garden of herbs; but the 11
 land whither ye are passing over to possess
 it, *is* a land of hills and vallies, it drink-
 eth water of the rain of heaven; a land 12
 which Jehovah thy Aleim ^b watcheth over
 continually; the eyes of Jehovah thy
 Aleim *are* upon it from the entering in
 of the year to the end of it.

^u In property; *i. e.* owner or master of those called Aleim, though they were not so; and really *Aleim* of those men whose station in life entitles them to that name.

^w *i. e.* the stranger who had joined himself to Isral for the love of the God of Isral; of which sort there were numbers, who had been convinced by the miracles of Moses, that Jehovah only was *Aleim*.

^{*} And God delivered you; therefore ye shall help others in distress for God's sake. See Eph: v. 1, 2.

^y "The benefit of which you enjoy to this day, in that they durst never after attempt any thing against you." *Clark*.

^z Their cattle, sheep especially, followed the shepherd like a dog at one's heels; (comp. John x. 3. 4.) and it would be losing an antient custom to paraphrase the words.

^a By rills of water conducted to every plot of ground from the streams of the *Nile*, which must require labour and continual care.

^b This refers to the regular seasons, dews, and rains, and the nature of the climate, which produceth something all the year round. See ch. viii. 7, & seq.

form in the land which Jehovah the Aleim of your fathers giveth you to possess it, all the days that ye live upon the earth. ^h Ye shall utterly destroy all the places wherein the nations, whom ye drive out, served their Aleim, upon the high mountains, and upon the hills, and under every green tree; and ye shall throw down their altars, and break their statues, and burn their Asherim with fire, and the graven images of their Aleim shall ye cut down, and destroy their name from that place. Ye shall not do so to Jehovah your Aleim; but to the place which Jehovah your Aleim shall chuse out of all your tribes, to put his name there, to his dwelling shall ye seek, and thither shalt thou come, and thither shall ye bring your burnt-offerings, and your sacrifices, and your tithes, and the offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks; and ye shall eat there before Jehovah your Aleim, and rejoice in all that ye put your hands unto, ye and your households, wherein Jehovah your Aleim hath blessed thee: ye shall not do according to all that we do here this day, every man that which is ⁱ right in our own eyes; for ye are not yet come to the resting place, and to the inheritance which Jehovah thy Aleim hath given thee. And ye shall pass over Jordan, and dwell in the land which Jehovah your Aleim is giving you for an inheritance; and he will give you rest

from all your enemies round about, and ye shall dwell safely: and there will be a place which Jehovah thy Aleim will chuse for his name to dwell in, thither shall ye bring all that I command thee, your burnt-offerings and your sacrifices, your tithes and all the ^k choice things of your vows which ye vow to Jehovah; and ye shall rejoice before Jehovah your Aleim, ye, and your sons, and your daughters, and your men-servants, and your women-servants, and the Levite who is within thy gates, for he hath no portion or inheritance with thee. Take heed to thyself that thou offer not thy burnt-offerings in every place which thou seest; but in the place which Jehovah shall chuse in one of thy tribes, there shalt thou offer thy ^m burnt-offerings, and there shalt thou do all that I command thee. Notwithstanding, thou mayst kill and eat flesh in all thy gates, after the desire of thy soul, according to the blessing of Jehovah thy Aleim, which he hath given thee; the unclean and the clean shall eat it, as the roebuck and the ⁿ hart; but ye shall not eat the blood; ye shall pour it out upon the ground as water.

Thou must not eat within thy gates the tithe of thy corn, and of thy wine, or of thy oil, or the firstlings of thy herd, or of thy flock, or any of thy vows, or of the offerings of thy hand; but thou shalt eat them before Jehovah thy Aleim, in the place which Jehovah thy Aleim shall chuse; thou, and thy son,

all was to be completed; and the integrity of the law was preserved as to the letter by the inspection of the priests, though the sense of it was lost by degrees, and so far at last that the instruction and authority of the priests, which had been the means to preserve the law, did then become the means of fulfilling it.

ⁿ They might eat as freely of their tame cattle as of their wilder beasts, only acknowledging the forfeiture of their lives through sin, by abstaining from the blood, the life of the body.

and

^h Ch. vii. 5. Exod. xxxiv. 13.

ⁱ Jud. xvii. 6. xxi. 25.

^k They were not at liberty to offer any thing but the best, as a vow. Mal. i. 8. Lev. xxii. 18, & seq.

^l Exod. xxiii. 17. mentions the males appearing three times in a year before Jehovah at the tabernacle or temple, but says nothing of the other sex, though they attended too.

^m They all referred to the one sacrifice of Christ, and so were confined principally to that one place where

and thy daughter, and thy man-servant, and thy woman-servant, and the Levite who is within thy gates; and thou shalt rejoice before Jehovah thy Aleim in all
 19 that thou puttest thy hands unto: beware that thou ° forsake not the Levite all thy days upon thy land.

20 When Jehovah thy Aleim shall have enlarged thy border, as he hath promised thee, and thou shalt say I will eat flesh, because thou hast a desire to eat flesh; after all the desire of thy soul thou shalt
 21 eat flesh. If the place be too far from thee, which Jehovah thy Aleim shall chuse to place his name in, then thou shalt kill of thine herd, and of thy flock, which Jehovah thy Aleim hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever
 22 thy soul desireth; even as the roe-buck, and as the hart is eaten, so shalt thou eat it; the unclean and the clean shalt
 23 eat it alike; only be sure not to eat the blood, for the blood is the life, and thou shalt not eat the life with the flesh;
 24 thou shalt not eat it, thou shalt pour it upon the ground as water; thou shalt
 25 not eat it, that it may be P well with thee, and with thy children after thee, when thou doest that which is right in the sight
 26 of Jehovah: but thy holy things which thou hast, and thy vows, shalt thou take, and go to the place which Jehovah shall
 27 chuse, and make thy burnt-offerings of the flesh and of the blood, upon the altar of Jehovah thy Aleim; and the blood

° Ch. xiv. 22. xviii. 4.

P A blessing is here entailed on abstinence from blood, besides that which attends a firm faith in the redemption of Christ: and there must be physical reasons for not eating blood, it being too rich and hot a diet; the fiercest and most savage of beasts and birds only delighting in it: and what hurts or vitiates the constitution of the parent, must hurt or vitiate that of the child also.

1. Lev. vii. 15.

of thy sacrifices shall be poured upon the altar of Jehovah thy Aleim; and thou shalt eat of the ^q flesh. Observe and hear
 28 all these words which I command thee, that it may be well with thee and with thy children after thee for ever, when thou doest that which is good and right in the sight of Jehovah thy Aleim.

When Jehovah thy Aleim shall have cut off from before thee the nations which
 29 thou art going in to possess, and thou shalt possess them, and dwell in their land; take heed to thyself that thou be
 30 not snared ^{qq} by following them, after they are destroyed from before thee, and that thou enquire not after their Aleim, saying, how did these nations serve their Aleim? that I may do so likewise. Thou
 31 shalt not do so to Jehovah thy Aleim; for every abomination to Jehovah, which he hateth, have they done to their Aleim; for even their sons and their daughters have they burnt in the fire to their Aleim. What thing soever I command you, that
 32 shall ye observe to do; thou shalt not ^r add to it nor diminish from it.

IF there arise among you a prophet, XIII. or dreamer of a dream, and he appoint thee a sign or a wonder; and
 2 the sign or the wonder come to pass of which he spake to thee, saying, let us go after other Aleim, whom ye know not, and serve them; thou shalt not
 3 hearken to the words of that prophet, or to that dreamer of a dream, for Jehovah your Aleim trieth you, to know

^{qq} Heb. after them.

^r One would think that such strong warnings and absolute commands from God, might deter the Clergy, at least, from that presumptuous imagination of giving light and confirmation to revelation itself by the light of nature, as if revelation were not sufficient in these inquisitive days, and the weak argument of its divine authority ought not to stop the mouth of a gainsayer, though it did the mouth of the devil himself.

whether

whether ye love Jehovah your Aleim with all your heart and with all your soul: ye shall walk after Jehovah your Aleim, and him shall ye fear, and his commandments shall ye keep, and to his voice shall ye ⁴hearken, and him shall ye serve, and to him shall ye adhere; and that prophet or that dreamer of a dream shall be put to death, because he hath advised apostasy from Jehovah your Aleim, who brought you out from the land of Egypt, and ⁵redeemed thee from the house of bondage, to drive thee out of the way which Jehovah your Aleim commanded thee to walk in; and thou shalt take away the evil from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, who is as thine own soul, entice thee secretly, saying, let us go and serve other Aleim, which thou knowest not, thou nor thy fathers; of the Aleim of the peoples which *are* round about thee, near to thee, or far off from thee, from one end of the earth even to the other end of the earth, ⁸thou shalt not consent to him, nor hearken to him; neither shall thine eye pity him; neither shalt thou spare nor conceal ⁹him; but thou shalt surely kill him; thine hand shall be upon him first to put him to death, and afterwards the

hand of all the people; and thou shalt ¹⁰stone him with stones that he die; because he sought to drive thee away from Jehovah thy Aleim, who brought thee out of the land of Egypt from the house of ¹¹bondage; and all Isral shall hear and fear, and do no more any such wicked thing as this among you.

If thou hear of any of thy cities which ¹²Jehovah thy Aleim hath given thee to dwell in, saying, *some* men, sons of Beliol, ¹³have gone out from among you, and have driven the inhabitants of their city, saying, let us go and serve other Aleim, whom ye know not, then shalt thou en- ¹⁴quire and make search, and ask diligently; and behold, *it is* truth, a certain thing, *that* such abomination is committed among you; thou shalt surely ¹⁵smite the inhabitants of that city with the edge of the sword, utterly destroying it, and all that *is* therein, and the cattle thereof, with the edge of the sword; and thou shalt gather all the ¹⁶spoil of it into the midst of it's street, and burn the city with fire, and all the spoil of it wholly to Jehovah thy Aleim; and it shall be a heap for ever, it shall never be built more; and there shall not ¹⁷any of the accursed thing stick to thy hand, that Jehovah may turn from the fierceness of his anger, and that his bowels ^vmay yearn upon thee, and he may have mercy

^s Or whether a latent distrust of the wisdom and goodness of God, and of his care for mankind, be not at the bottom of those *pious fears* for the souls of men when left to *his revelation*, and to *the imperfect light* he has been pleased to give us: by which pretences some make themselves not only *wiser*, but *kinder* to man than God is; and the metaphysical reveries of a *Clarke*, a *Hobbes*, or a *Spinoza*, are permitted for the same end as the dreams of the dotting Jew here.

^t And deem any other voice, the voice not of the shepherd, but of the wolf, though his hands have the prophetic dress upon them.

^u And it is chiefly against the doctrines of redemption, satisfaction, and sanctification, and the divinity of the redeemer and sanctifier, that the metaphysical

jargon of the present age is levelled; and but for that ignis fatuus of *natural religion*, neither *Clarke*, nor *Sc.* had fallen into the gulph of infidelity.

* The known figure of mankind in bondage to Satan, sin, and death; and that temporal deliverance was an earnest of the spiritual deliverance.

^v Heb. *make or let his bowels or yearning of the bowels be to thee or upon thee*. The severity to *apostates* as above, would have been mercy, the greatest of mercies, to the nation in general, as it would have prevented all the horrors of the sword, famine, and pestilence, which at last destroyed them as a nation; but this cannot with any parity of reason be extended to the behaviour of one party of Christians towards another.

upon

Immoderate mourning for the dead, DEUTERONOMY. and unclean beasts forbidden.

upon thee, and multiply thee, as he
 18 fware to thy fathers, if thou wilt hearken
 to the voice of Jehovah thy Aleim, to keep
 all his commandments which I command
 thee this day, to do *that which is* right in
 the eyes of Jehovah thy Aleim.
 XIV. YE *are* the ² children of Jehovah your
 Aleim: ye shall not cut yourselves, nor
 make any baldness between your eyes
 2 for the ² dead; for thou *art* an holy
 people to Jehovah thy Aleim; and Je-
 hovah hath chosen thee to be a peculiar
 people to himself above all the peoples
 which *are* upon the face of the earth.
 3 Thou shalt not eat any abominable
 4 thing. These *are* the beasts which ye shall
 5 eat; the ox, the sheep, and the goat, the
 hart, and deer, and antelope, and the wild
 goat, and the goat-deer, and the wild ox,
 6 and the chamois ^b. And every beast that
 parteth the hoof, and divideth it altogether
 into two claws, *which* cheweth the cud
 7 among the beasts, shalt thou eat; neverthe-
 less these shall ye not eat of them that chew
 the cud and part the hoof asunder; the ca-
 mel, the hare, and the rabbit; for they chew
 the cud, but they part not the hoof; they
 8 *are* unclean to you: and the swine, for
 it parteth the hoof, but doth not chew
 the cud; it *is* unclean to you; ye shall

² And did they know this, and yet not know that their father was immortal, and consequently that they were so too? See *Divine Legation*, and comp. Eph. v. 1. and 1 Pet. i. 3. And indeed, the consideration of our being become *sons of God* by our relation to Jesus Christ the son of God, is what the *New Testament* founds all our hopes of an hereafter upon, and all its arguments for love and obedience.

^a Extravagant mourning but ill becoming the sons of God, for them that sleep in him, Lev. xix. 28. and xxi. 5.

^b See Mr. Parkhurst's *Hebrew and English Lexicon* on the names of the beasts here.

^c Whatever effects the qualities of the creatures we feed upon may have on our bodies, yet all this was to be considered in a moral way, as teaching them to avoid the ill qualities of the creatures they were forbidden to partake of. Comp. ch. x. 12. in proof that their justification was not by the law, any farther than as it taught them what the love of God and his will was. See ch. xi. 1. and on Lev. xi.

not eat of their flesh nor touch their dead
^c carcase.

These shall ye eat of all that *are* in ⁹
 the waters; every thing that hath fins
 and scales shall ye eat; and whatever ¹⁰
 hath ^d no fins nor scales ye shall not eat;
 it is unclean to you.

All clean birds ye shall eat, but these ^{11,12}
are what ye shall not eat of; the eagle,
 and the ossifrage, and the ^c osprey, and ¹³
 the hawk, and the kite, and the vulture
 after its kind; and every raven after its ¹⁴
 kind; and the owl, and the screech- ¹⁵
 owl, and the cuckow, and the sparrow-
 kind; the bittern, and the twilight- ¹⁶
 birds, and the cormorant, and the pe- ¹⁷
 lican, and the rehemeh, and the plun-
 geon, and the stork, and the heron after ¹⁸
 its kind, and the hoop and the bat:
 and every creeping thing that fieth *is* ¹⁹
 unclean to you, they shall not be eaten;
 every clean one that fieth ye shall eat. ²⁰

Ye shall not eat any thing that ^f died ²¹
 of itself; thou shalt give it to the stranger
 that *is* within thy gates, and he shall eat
 it, or thou shalt sell it to a foreigner, for
 thou *art* an holy people to Jehovah thy
 Aleim. ^{ff} Thou shalt not dress a kid with
 its mother's milk. Thou shalt truly ²²
^g tithe all the increase of thy feed that

^d They either lie in the mud or are rapacious.

^e See note (y) on Lev. xi. 13.

^f See Lev. xi. 39.

^{ff} See on Exod. xxiii. 19.

^g "There were three sorts of tithes to be paid from the people (besides those from the Levites to the priests, Num. xviii. 26—28): 1st. to the Levites for their maintenance, Lev. xxvii. 30—33. Deut. xviii. 1. Num. xviii. 21. which were to be eaten where they dwelt, ver. 31. (and therefore to be paid there too, comp. Neh. x. 37.). 2d. For the Lord's feasts and sacrifices to be eaten by the offerers at *Jerusalem*, mentioned here. 3d. Besides these two, there was to be every third year (reckoning from the seventh or sabbatical year) a tithe for the poor, &c. to be eaten at their own dwellings, ver. 28, 29." *Clark*. But Qu? Did this third species of tithe differ from the second in any other respect but that this was to be consumed at home every third year, with the poor, &c. whereas the other was to be eaten at *Jerusalem* the other two years?

cometh

23 cometh out of thy field year by year, and thou shalt eat before Jehovah thy Aleim, in the place which he shall chuse for his name to dwell in, the tithe of thy corn, of thy wine, and of thy oil, and the firstlings of thine herd, and of thy flock, that thou mayst learn to fear Jehovah thy Aleim for ever^h. And if the journey be too much for thee, so that thou canst not carry it, because the place is too far off from thee, which Jehovah thy Aleim hath chosen to put his name in, when Jehovah thy Aleim hath blessed thee; then shalt thou give *it* in money, and thou shalt bind up thy money in thy hand, and go to the place which Jehovah thy Aleim hath chosen; and thou shalt lay out the money in whatsoever thy soul shallⁱ desire, in oxen, or in sheep, or in wine, or in strong drink, or in any thing thy soul shall require; and thou shalt eat there before Jehovah thy Aleim, and rejoice, thou and thy house, and the Levite which *is* within thy gates; thou shalt not forsake him, for he hath no part nor inheritance with thee.

28 At the end of three years thou shalt bring out all the tithe of thine increase that year, and lay *it* up within thy gates: and the Levite, because he hath no part nor inheritance with thee, shall come, and the stranger, and the fatherless, and the widow, which *are* within thy gates,

^h The *teaching priest* as he is called, 2 Chron. xv. 3. was not wanting there, and they had nothing else to do at those solemn times but to enquire about religion.

ⁱ *i. e.* As necessary for the sacrifices they partook of, such as free-will-offerings, vows, &c.

^k This year the land was to rest. Lev. xxv. 2,—4. Exod. xxiii. 11. They had something deposited in hand by way of pledge or pawn, which was to be returned in the seventh year; and בעל משה joined with נדון as here, is a *pawnbroker*, who made possibly some advantage of his pawn, or was to be paid for the time it

and they shall eat and be satisfied, that Jehovah thy Aleim may bless thee in all the work of thy hand which thou doest.

AT the end of seven years thou shalt XV. make a release: and this *is* the manner 2 of the release; let every creditor release his brother from what he hath lent him; he shall not exact *it* of his neighbour, or of his brother when the release, of Jehovah is^k proclaimed. Thou mayst 3 exact of a foreigner, but what thou hast with thy brother thy hand shall^l release, that there may be no^m poor among you, 4 when Jehovah hath greatly blessed you, in the land which Jehovah thy Aleim hath given thee for an inheritance to possess it; only, if thou continually hearken to 5 the voice of Jehovah thy Aleim, to take care to perform all this commandment, which I command thee this day; for Je- 6 hovah thy Aleim will bless thee as he hath said unto thee; and thou shalt lend to many nations, but thou shalt not borrowⁿ; and thou shalt rule over many nations, but they shall not rule over thee.

If there be among you a poor man of 7 one of thy brethren in any of thy gates which Jehovah thy Aleim hath given thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt open thy hand 8 wide to him, and shalt surely lend him

lay *in his hand*: but it was to be returned and a release given, when the *acceptable year* of the Lord, and a memorial of the general release of debts to God was proclaimed, as it was by sound of trumpet.

^l Let go the pledge, pawn, or security.

^m None oppressed by poverty. Every one that is *poor* [according to the mystery of the lesson here] *in spirit*, or truly sensible of his debt, will be forgiven and made rich by the grace of our Lord; but the alien from the commonwealth of Isral hath no title to that mercy.

ⁿ Deut. xxviii. 12, 44. Prov. xxii. 7.

sufficient for his need which he laboureth
 9 under^o. Take heed to thyself lest there
 be a wicked thought in thine heart,
 saying, the seventh year, the year of
 release is near, and thine eye be evil to
 thy poor brother, and thou givest him
 not, and he call to Jehovah against thee,
 10 and it be sin to^p thee: thou shalt surely
 give to him, and thy heart shall not
 grieve when thou givest to him; for be-
 cause of this thing will Jehovah thy
 Aleim bless thee in all thy works, and
 11 in all thou puttest thy hand unto; for
 the poor will never cease out of the land;
 therefore I command thee, saying, ^q thou
 shalt open thy hand freely to thy bro-
 ther, to thy poor, to thy needy, in thy
 land.
 12 If thy brother, an Hebrew man, or
 an Hebrew woman, be sold to thee,
 then he shall serve thee six years, and in
 the seventh year thou shalt let him go
 13 free from thee; and when thou lettest
 him go free from thee, thou shalt not
 14 send him away empty; thou shalt fur-
 nish him liberally from thy flock, and
 from thy floor, and from thy wine-
 press; what Jehovah thy Aleim hath

blest thee with, thou shalt give unto
^r him: and thou shalt remember that 15
 thou wast a servant in the land of
^s Egypt, and Jehovah thy Aleim re-
 deemed thee, therefore I command thee
 this thing this day. But if he say to 16
 thee, I will not go out from thee, be-
 cause I love thee and thy house, because
 he is happy with thee; then thou shalt 17
 take an awl, and put *it* through his ear
 into the door, and he shall be a servant
 to thee for ever^t: and to thy ^u woman-
 servant also shalt thou do in like man-
 ner: let it not seem hard in thy sight, 18
 when thou lettest him go free from thee,
 that with ^w double the advantage of
 an hired servant he hath served thee
 these six years; and Jehovah thy Aleim
 will bless thee in all that thou doest.

Every firstling that cometh of thy herd 19
 and of thy flock, that is a male, shalt
 thou sanctify to Jehovah thy Aleim;
 thou shalt not make the ^{*} firstling of thy
 bullock to serve, nor shalt thou shear
 the firstling of thy sheep; thou shalt eat 20
 it before Jehovah thy Aleim year by
 year, in the place which Jehovah shall
 chuse, thou and thy house; and if 21

^o Jam. ii. 16. 1 John iii. 17.

^p Psa. xxxiv. 16.

^q This is a gospel duty.

^r The labourer is worthy of his hire, and they were
God's servants, (Lev. xxv. 42.) and the redeemed of Je-
 hovah, who are to be loaded with good things at the
 end of their service.

^s The known figure or type of spiritual slavery:
 and, politically, this merciful provision not only com-
 forted the poor slave during his slavery, but encouraged a
 diligent and faithful service to the master, and they both
 regarded each other as servants of the same Lord, whose
 mercy is over all his creatures, and who under the ear-
 nest of the land of Canaan had promised them heaven.

^t Having *the ear fixed* to the door was vowing obe-
 dience to the master of the house, Exod. xxi. 5. but by
 Lev. xxv. 40, 41, he was to go out at the jubilee; and
 at the last jubilee the servant of God will become a *bro-*
ther, ceasing to be a servant, John xx. 17. To this cus-
 tom Psa. xl. 6, alludes "mine ears hast thou opened,"
 Heb. cut, *i. e.* bored with the awl, or accepted me as
 thy bond servant for ever. This is cited Heb. x. 5. in

words that explain the meaning; a body hast thou pre-
 pared me;" *i. e.* that of a slave to *bear the stripes of the*
children of men, and which thou hast promised to accept
 instead of the sacrifices of the law.

^u There is no difference of sex in heaven.

^w So far was God from directing them to look on
 worldly happiness, or their long continuance in the
 land, as the reward they were to expect, that he here pro-
 mises them a double reward for serving him freely and
 for nought; for by this law, it is not to appear hard
 to God, *fully* to reward his servants at the end of their
 service, if they receive not *wages* in the mean time.

^{*} It was the figure of him who was the perfect, en-
 tire servant of God, subservient to no man's will but as
 it was the will of God; and whom they were to live *by*
 or *upon* as the true meat, the lamb and bread of God,
 and not to use as their servant: and whoever serves re-
 ligious for worldly ends only, breaks the command-
 ment, and so they would have done had they been such
 fools as they have been represented. See Exod. xiii. 2.
 Num. iii. 13.

there

there be a blemish in it, *be it* lame or blind, any bad ^y blemish, thou shalt not sacrifice it to Jehovah thy Aleim; thou mayst ^z eat it within thy gates, the unclean and the clean alike, as the roebuck and as the hart; only the blood of it thou shalt not eat; thou shalt pour it upon the ground as water.

XVI. OBSERVE the month of Abib, and keep the halt-sacrifice to Jehovah thy Aleim; for in the month of Abib Jehovah brought thee out of the land of Egypt by night; and thou shalt sacrifice the halt-sacrifice to Jehovah thy Aleim, ^a the sheep and the bullocks in the place which Jehovah shall chuse for his name to dwell there: thou shalt eat no leavened bread with it; seven days shalt thou eat the unleavened bread of affliction with it, because thou camest out of the land of Egypt in haste; that thou mayst remember the day of thy coming out from the land of Egypt all the days of thy life: and there shall no leaven be seen in all thy coats seven days: neither shall any of the flesh which thou killest in the evening on the first day, ^b remain all night till the ⁵ morning. Thou mayst not sacrifice the halt-sacrifice in any of thy gates which ⁶ Jehovah thy Aleim giveth thee; but in

the place which Jehovah thy Aleim shall chuse for his name, to dwell there, shalt thou sacrifice the halt-sacrifice; in the ^d evening, about the going down of the sun, at the set time of thy coming out of Egypt: and thou shalt roast and eat *it* in the place which Jehovah thy Aleim shall chuse; and thou shalt turn in the morning, and go into thy ^e tents. Six days shalt thou eat unleavened bread, and on the seventh day *there shall be* a solemn assembly to Jehovah thy Aleim; thou shalt do no work.

Seven weeks shalt thou number to thee; from the sickle's beginning upon the corn shalt thou begin to number the seven weeks^f; and thou shalt keep the feast of weeks to Jehovah thy Aleim with a ^g tribute of the free-will-offering of thy hand, which thou shalt give, according as Jehovah thy Aleim hath blessed thee: and thou shalt rejoice before Jehovah thy Aleim, thou and thy son, and thy daughter, and thy manservant, and thy woman-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which Jehovah thy Aleim shall chuse for his name to dwell there: and thou shalt remember that thou wast a

^y It's prototype had no blemish of any kind in him, John. viii. 46.

^z It was fit for the food of man, though not fit or able to make atonement for him.

^a The Vulgate has made a mistake here, not countenanced by the LXX, though followed by our Translation; but the command is general, that all sacrifices should be at the temple: Mr. Clark thinks that other sacrifices had the name of פסח, of which there is no evidence; and *the Jews eating the passover a day after Christ* did (comp. Luke xxii. 7, 14, 15, &c. with John xviii. 28.) was owing to their misreckoning a day, by dating the paschal new moon from it's appearing, and not from it's conjunction with the sun.

^b Exod. xii. 10.

^c All of them got out of Egypt that night. The lamb was Christ, and the church is his mystical body.

^d *i. e.* In the twilight, at or during which time they began their march, and at which time Christ was taken from the cross.

^e They were all night a coming out, and by the morning, not one of them was in Egypt.

^f On the third day from the passover, a sheaf of green corn was lifted up to Jehovah as a figure of him who was the first fruits of them that slept, and at the end of seven weeks, or on the fiftieth day from thence this feast began, called Pentecost, Act. ii. our Whitsunday, Num xxviii. 26.

^g This tribute is expressed to be a free-will-offering, and, I think, prefigured those who became *willing* converts to Christ in the day of his power, after the effusion of the holy spirit. See Psal. cx. 3. Act. ii. 41, 47. iv. 4-v. 14. *Editor.*

servant in Egypt; and thou shalt take care and do all these ^h statutes.

- 13 The feast of tabernacles shalt thou keep seven days, when thou hast gathered in from thy floor and from thy
14 prefs; and thou shalt ⁱ rejoice when thou keepest it, thou and thy son, and thy daughter, and thy man-servant, and thy woman-servant, and the Levite, and the stranger, and the fatherless, and the widow, that *are* within thy gates:
15 seven days shalt thou keep it to Jehovah thy Aleim, in the place which Jehovah shall chuse, for Jehovah thy Aleim will bless thee in all thine increase, and in all the work of thy hands; and thou shalt do nothing but rejoice.
16 Three times in a year shall all thy males appear before Jehovah thy Aleim, in the place which Jehovah shall chuse; at the feast of unleavened ^k bread, and at the feast of ^l weeks, and at the feast of ^m tabernacles; and they shall not appear before Jehovah empty; every one shall give ⁿ as he can afford, according to the blessing of Jehovah thy Aleim, which he hath given thee.
17 Judges and officers shalt thou make thee in all thy gates which Jehovah thy Aleim giveth thee, through thy tribes;

^h The holy spirit was given at this feast to the first Christians, as an earnest of that fullness of the spirit which is to eternise the dead bodies of all true Christians at the resurrection, Rom. viii. 23. Gal. iv. 5, 6.

ⁱ At the harvest of the world, all the people of God will rejoice and have nothing else to do; of that joy is the joy here enjoined a figure and earnest; and it equally belongs to the lowest as the highest. See Lev. xxiii. 34. &c.

^k For redemption.

^l For the holy spirit.

^m For glory and immortality.

ⁿ Heb. according to the power of his hand to give.

^o *i. e.* who would otherwise be righteous, as before, of the wife, *i. e.* who would otherwise be wife; but bribery naturally blinds men's eyes, and makes them twist and twine their words gradually from what they would have said; and every government that rules by it, is preparing a rod for their own back; it will be in vain

and they shall judge the people with righteous judgement. Thou shalt not ¹⁹ wrest judgement; thou shalt not respect persons; neither shalt thou take a bribe; for bribery will blind the eyes of the wife, and pervert the words of the ^o righteous; ^p that only which is righteous ²⁰ shalt thou follow, that thou mayst live and inherit the land which Jehovah thy Aleim giveth thee.

Thou shalt not ^q plant a grove of any ²¹ trees near the altar of Jehovah, which thou shalt make thee: neither shalt thou ²² set up a ^r statue, which Jehovah thy Aleim hateth.

THOU shalt not sacrifice to Jehovah ^{XVII.} thy Aleim, bullock or sheep in which there is a ^s blemish, or any bad thing; for that *is* an abomination to Jehovah thy Aleim.

If there be found among you in any ² of thy gates, man or woman who hath done evil in the eyes of Jehovah thy Aleim, to transgress his purification, and ³ hath gone and served other ^t Aleim, and bowed himself down to them, and to the solar light, or to the light of the moon, or to ^u any of the host of the heavens, which I have not commanded; and ⁴ it be told thee, and thou hear *it*, and

to preach up *duty* when they have bought the people out of their *conscience*.

^p Heb. *righteous righteous, or just just.*

^q Qu?

^r Any statue, such as Lev. xxvi. 1. for worship, or which others worship.

^s This law, besides pointing out the perfection of the sacrifice of Christ, requires us to worship God with a perfect heart, and serve him upon upright and proper motives.

^t The images are called Aleim or *Gods*, as pictures are by the name of what they represent; and those images were of two sorts; one to represent the God-man, *the desire of all nations*, and the great truths relating to his nature and sufferings, (most wretchedly mixed and confounded at last); and the other, *the powers of that air, fire, light, and the operative impulse of the heavens.*

^u 2 King. xvii. 16.

make

make thorough enquiry, and behold, *it is* truth, the thing is certain, *that* such abominations hath been done in Ifral; then thou shalt bring forth that man or that woman who have done this wicked thing in thy gates, the man or the woman, and shalt stone them with stones to death. At the mouth of two witnesses or of three witnesses shall he that dieth be put to death; he shall not be put to death at the mouth of one witness; the hand of the witnesses shall first be upon him to put him to death, and the hand of all the ^w people afterwards, that thou mayst put away the evil from among you.

8 If a matter be too hard for thee in judgement, between blood and blood, between plea and plea, and between stroke and stroke, *in* the matters of contest within thy gates; then thou shalt arise, and come up to the place which Jehovah thy Aleim shall chuse; and thou shalt come to the ^x priests, the Levites, and to the judge which shall be in those days, and enquire; and they shall shew thee the matter in judgement; and thou shalt do according to the word which they of that place, which Jehovah hath chosen, shall tell thee; and thou shalt take care to do according to all that they shall direct thee; according to the law which they shall teach thee, and according to the judgement

^w That they might be the more sensible of the warning, by being the executioners of the sentence.

^x The priests must be supposed not only most zealous for the law, but the best judges of it, it being their employment and livelihood; and the civil and religious polity, laws, and maxims, were so interwoven, every law having a *mystery* in it, that the priests were the properest persons for *lawyers* and judges: besides there was an oracle at the place where the ark was, which the High Priest in his robes might consult in the most difficult cases.

^y Mat. x. 14.

^z Their king, the Messiah, was to be a brother, *וְאֶלֶם לֹא־זָר*, *no stranger*. See Job xix. 27.

^a The wisdom of Solomon could not secure him against these temptations; and he that sets his heart on

which they shall pronounce to thee shalt thou do; thou shalt not decline from the thing which they shall tell thee, to the right hand or to the left; and the man that shall be so presumptuous as not to hearken to the priest who stands to minister there before Jehovah thy Aleim, or to the judge, even that man shall die, and thou shalt put away the evil from Ifral: and all the people shall hear, and be afraid, and be presumptuous no ^y more.

When thou shalt come into the land which Jehovah thy Aleim hath given thee, and shalt possess it, and dwell in it, and shalt say, I will set a king over me, like the nations which *are* round about me; thou shalt set a king over thee, whom Jehovah thy Aleim shall chuse; from among thy brethren shalt thou set a king over thee; thou mayst not set a foreigner over thee, one who is not thy ^z brother. But he shall not multiply ^a horses to himself, nor let the people return into Egypt to multiply horses; for Jehovah hath said to you, ye shall go back that way again no more; neither shall he multiply ^a wives to himself, that his heart be not turned away; neither shall he greatly multiply to himself silver and gold. And when he sitteth upon the throne of his kingdom, he shall write for himself a copy of this law, according to a book ^b from before the priests,

the riches and pleasures of Egypt will soon be in that slavery out of which God delivered Ifral. They were not to return to the *spiritual* Egypt, and so were not to lust after the riches, power, and glory of the natural Egypt. And whatever king hath too large a revenue, and a standing army, will one time or other destroy himself and the foolish people that lead him into the temptation.

^b *i. e.* From some copy of the law used in the publick service of the church, not from any private copies, such as Dr. Kennicott is consulting, in order to introduce various readings against the *printed copy* taken from the publick MSS. or those used publickly in the synagogues. *A book from before the priests* must be such as the priests used in reading to the people, or *their Church Bibles*.

the

19 the Levites; and it shall be with him, and he shall read in it all the days of his life; that he may learn to fear Jehovah his Aleim, to keep all the words of this
20 law, and these statutes to do them; that his heart be not lifted up above his brethren, and that he turn not aside from what is commanded, to the right hand or to the left, to the end that he may prolong the days in his kingdom, ^che and his sons, in the midst of Isral.

XVIII. THE priests, the Levites, the whole tribe of Levi, shall not have any portion or inheritance with Isral; they shall eat the things offered by fire to Jehovah,
2 and his inheritance; and he shall have no inheritance among his brethren; Jehovah he is ^dhis inheritance, as he hath said to him.

3 And this shall be the priest's right from the people, from them that offer sacrifice, whether *it be* bullock or sheep; and they shall give to the priest the
4 ^eshoulder, and the cheeks, and the ^ebreast; the first of thy corn, of thy wine, and of thine oil, and the first of the shearing of thy flock shalt thou give
5 to him; for Jehovah thy Aleim hath chosen him out of all thy tribes to minister in the name of Jehovah, he and his sons for ever.

^a A weighty consideration for every king to mind, and not to suffer that wicked policy to prevail, which must destroy himself and his people, how soothing soever it may be to his vanity or his covetousness, or to the corruption of the times.

^d And consequently, of all the Isral of God, in whose name and stead Levi acted, ch. x. 9. Num xviii. 20. Josh. xiii. 33.

^e *i. e.* That part which forms the *hollow* of the body, which begins at the chest or breast, and contains the vessels, heart, and liver, which are the seats of the will and affections, which the great High Priest of all gave to God, in which respect his sons must imitate him: the shoulder denotes obedience, and the cheeks of the sheep or bullock are the whole *head*.

^f Whither debt, famine, or &c. might have driven him; he shall have a right to return to the family

And if a Levite shall come ^ffrom any 6 of thy gates out of all Isral, where he hath sojourned, and come with all the desire of his soul to the place which Jehovah shall chuse, then he shall minister 7 in the name of Jehovah his Aleim, like the rest of his brethren the Levites, who stand there before Jehovah; they shall 8 have the like portion to eat, besides his sales, according to the fathers.

When thou shalt come into the land 9 which Jehovah thy Aleim hath given thee, thou shalt not learn to do after the abominations of those nations: let there 10 not be found among you *one* that ^gmaketh over his son or his daughter by fire, *one* that ^huseth divination, *one* that consulteth the clouds, or an augur, or a forcerer, or an enchanter, or *one* that consulteth a 11 familiar spirit, or a cunning man, or *one* that enquireth of the dead; for every one 12 that doth these things *is* an abomination to Jehovah thy Aleim; and because of these abominations, Jehovah thy Aleim doth drive them out from before thee. Thou shalt be perfect with Jehovah thy 13 Aleim; for these nations whom thou art 14 to drive out hearkened to the ^hcloud-mongers, and to diviners; but as for thee Jehovah thy Aleim will not permit thee *to do so*.

A prophet from among you, of thy 15

of the Levites or Aerunites he belonged to, and have such share both of the eatable and saleable parts of the sacrifices, offerings, forfeitures to the priests, as should belong to him, according to *the fathers, i. e. the house of the fathers* he belonged to. An hundred and thirty Aerunites and Levites were settled at Jerusalem; if one of them went to sojourn elsewhere, he might return and share with his family; not that any Levite of any other city should settle at Jerusalem, when he pleased.

^g See Lev. xviii. 21.

^h Lev. xx. 27, 7. 1 Sam. xxviii. 7. Isa. viii. 19. xxix. 4. and A&T. xvi. 16.

^h And does it make any difference whether we consult our own brains or the clouds, when we *are not perfect* with God, or rely not entirely on him and his word?

brethren,

brethren, like unto me, will Jehovah thy Aleim raise up unto thee, unto him
 16 shall ye ⁱ hearken; according to all that thou desiredst of Jehovah thy Aleim at Horeb, in the day of the assembly, saying, let me not hear again the voice of Jehovah my Aleim, nor let me see this
 17 great fire any more that I die not; and Jehovah said unto me, they have well
 18 said what they have said; I will raise up a ^k prophet unto them from among their brethren as thou art, and I will put my word in his mouth, and he shall speak to them all that I shall command him; and the man that will not hearken to my
 19 word, which he shall speak in my name, I will require it of him. But the prophet that shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other Aleim, even that
 21 prophet shall die. And if thou say in thine heart, how shall we know the word which Jehovah hath not ^l spoken?
 22 When a prophet shall speak in the name of Jehovah, and the thing is not done, nor cometh to pass, that *is* the thing which Jehovah hath not spoken; the prophet hath spoken it presumptuously; be not afraid of him.

XIX. WHEN Jehovah thy Aleim shall have cut off the nations, whose land Jehovah thy Aleim hath given thee, and thou hast driven them out, and dwellest
 2 in their cities, and in their houses; thou shalt separate to thee three cities in the midst of thy land, which Jehovah thy

ⁱ This was superseding the law, and commanding obedience to one who should in due time arise as a prophet, and be a Jew as he was; and the people certainly then understood it, when they requested not to see Jehovah in fire again, but through a mediator, Exod xx. 19.

^k That this relates to one prophet, and not an order of prophets, (as Mr. Clark says, on ver. 16.) is plain from Act. iii. 22. and vii. 37. and from the general expectation of the people, John vi. 14. And the answer of God,

Aleim hath given thee to possess; thou ³ shalt prepare thee a way, and divide into three parts the coast of thy land, which Jehovah thy Aleim hath given thee to inherit; and it shall be for every slayer to flee thither.

And this *is* the case of the slayer who ⁴ shall flee thither and live; he that smiteth his neighbour without design, and hated him not in time past; and he ⁵ who goeth with his neighbour into a wood to cut wood, and his hand drive forward with the ax to cut the wood, and the iron slippeth from the handle, and lighteth upon his neighbour, and he die, he shall flee to one of those cities and live; lest the avenger of blood pursue after the slayer while his heart is hot, and overtake him, because the way is too long, and kill him when he *is* not guilty of death, because he hated him not in time past; therefore I command ⁷ thee, saying, thou shalt separate three cities for thee. And if Jehovah enlarge ⁸ thy border, as he sware to thy fathers, and give thee all the land which he promised to thy fathers to give, because ⁹ thou keepest all this commandment, to do what I command thee this day, to love Jehovah thy Aleim, and to walk in his ways for ever, then thou shalt add three cities more to these three cities, that innocent blood be not shed in thy ¹⁰ land which Jehovah thy Aleim hath given thee *for* an inheritance, and blood be upon thee.

But when any man hateth his neigh- I E

“they shall not see me in fire, but I will raise up a prophet, &c.” shews that the people then understood that God would appear in flesh, not in fire or glory as at Horeb; and their disobedience to that prophet, and their punishment is predicted here, as also that many false Christs should arise, in the 20th verse.

^l A most important question this, *i. e.* what evidence God expects we should rest our faith upon, and the answer is, *miracles*, now thought insufficient even by many of the clergy of the church of England.

bour, and lieth in wait for him, and woundeth him mortally that he dieth, and fleeth into one of these cities; then shall the elders of his city send, and fetch him from thence, and deliver him into the hands of the avenger of blood, that he may die; thine eye shall not pity him; and thou shalt take ^m away the innocent blood from Isral, and it shall be well with thee.

Thou shalt not turn back thy neighbour's *land* mark, which ⁿ former people have set in thine inheritance which thou shalt inherit, in the land which Jehovah thy Aleim giveth thee to possess it.

One witness shall not rise up against a man for any wickedness or any sin which he shall commit; at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be ^o established.

If a witness of wrong rise up against a man to testify iniquity against him; then both the men, between whom the controversy is, shall stand before ^p Jehovah, before the priests and the judges, who shall be in those days; and the judges shall make good enquiry, and behold, *he is a false witness*, he hath given false witness against his neighbour; then ye shall do to him as he thought to do to his brother; and thou shalt take away evil from among you; and those which remain shall hear and fear, and shall henceforth commit no more any such evil among you; and thine eye shall not pity; life for life, eye for eye, tooth for tooth, hand for hand, foot for ^r foot.

XX. WHEN thou goest out to war against thine enemies, and seeest horse and *other*

^m *i. e.* Which lay upon them, and can only be taken away by the blood of the murderer, Num. xxxv. 13.

ⁿ Or the first people who divided the land and set the bounds.

^o Ch. xvii. 6. Num. xxxv. 30.

^p *i. e.* At the place where the ark was.

riders, a people more than thyself, be not afraid of them; for Jehovah thy Aleim is with thee, who brought thee up out of the land of Egypt. And when ye shall come nigh to the battle, the priest shall approach, and speak to the people, and say to them, hear, O Isral, ye are going this day to battle against your enemies; let not your heart faint, be not afraid, nor be in a hurry, neither be ye terrified because of them; for Jehovah thy Aleim goeth with you, to fight for you with your enemies, to save you.

And the officers shall speak to the people, saying, what man *is there* who hath built a new house, and hath not entered upon it? ^s let him go and return to his house, lest he die in the war, and another man enter upon it; or what man *is there* who hath planted a vineyard and hath not ^{ss} handseled it? let him go and return to his house, lest he die in the war, and another man handsel it; or what man *is there* who hath betrothed a wife, and hath not taken her? let him go and return to his house, lest he die in the war, and another man take her. And the officers shall speak further to the people and say, what man *is there who is* afraid and faint-hearted? let him go and return to his house, that he make not his brother's heart to melt like his own heart: and when the officers have done speaking to the people, the captains of the troops shall examine at the head of the people.

When thou comest near to a city to fight against it, then thou shalt proclaim peace to it; and if it make thee

^r Not in a private way, but judicially;—excellent laws to prevent malice and revenge, and more merciful by far than the *Coventry Act*. Lev. xxiv. 17. Gen ix. 6. Exod. xxi. 24. Mat. v. 38.

^s No war shall deprive the man of God of his inheritance or goods.

^{ss} Sec Lev. xix. 23.

answer of peace, and open to thee, then all the people *that is* found in it shall be under ^ctribute to thee, and serve thee; and if it will not make peace with thee, but will make war with thee, and thou besiege it, and Jehovah thy Aleim deliver it into thine hand, then thou shalt smite every male in it with the edge of the sword; only the women, and the little ones, and the beasts, and every thing that is in the city, all the spoil of it shalt thou take to thyself; and ^uthou shalt eat the spoil of thine enemies, which Jehovah thy Aleim will give thee: thus shalt thou do to all the cities *that are* very far off from thee, which *are* not of the cities of these nations here.

16 But of the cities of these peoples, which Jehovah thy Aleim hath given thee *for* an inheritance, thou shalt not save a soul alive; for thou shalt utterly destroy them; the Hettite and the Amorite, the Canonite and the Perizite, the Hivite and the Jebusite, as Jehovah thy Aleim hath commanded thee; that they may not teach you to do according to all their abominations which they have done to their Aleim, that you should sin against Jehovah your Aleim.

19 When thou shalt besiege a city many days, in fighting against it to take it,

^c *i. e.* Of men, to help them in their wars.

^u See Gen. xxii. 17. Num. xxiv. 8. Heb. x. 13. Zeph. iii. 8, 9.

^w Heb. "*man's*, *i. e.* for the support of man, and therefore was not to be used for their destruction. It is of the eatable kind the text speaks." *Critica Hebraea* in □ 78.

^x The murder being disowned by every body, they who were nearest were to exculpate themselves, and by sacrifice atone for it: and here is a figure of fallen man, the author of their death, invisible, and the sin laid at the door of the eldest or first-born, the לנא, or nearest in right and title when no claimant appeared, and then he makes the atonement with a heifer, see Num. xix. 2. a figure of Christ, of whom God demanded vengeance.

^y Every circumstance is to mark out their horror of the murderer by the extreme contempt put upon the

thou shalt not destroy its trees by driving the ax against them, for thou must eat of them; and thou shalt not cut them down (because the trees of the field are ^wfor man) to bring *them* before thee to the siege; but the trees which thou knowest that they *are* not trees for food, them thou mayst destroy, and cut down, and build bulwarks against the city which is making war with thee, till thou hast subdued it.

WHEN *a man* shall be found killed XXI.

in the land which Jehovah thy Aleim giveth thee to possess it, fallen in the field, it not being known who killed him, then shall thy elders and thy judges come forth, and measure to the cities that *are* round about the *person that is* slain; and the city *that is* ^{*}nearest to the *person* slain, even the elders of that city shall take a young heifer which hath not been worked, which hath not drawn in a yoke: and the elders of that city shall bring down the heifer into a ^yrough valley, which hath neither been plowed nor sowed, and they shall ^ybreak the neck of the heifer in the valley; and the priests, the sons of Levi, shall come near, for Jehovah thy Aleim hath chosen ^zthem to minister to him, and to ^abless in the name of Jehovah; and every controversy, and every ^bstroke

substitute of the murderer: its neck is to be broken, as if it had been a dog, or the most detested creature. The barren tree in the parable is a figure of that barren church which put Christ to death, and the *unprofitable* heifer, and *barrenness of the valley* respect that country, then void of the fruits of righteousness, a mere uncultivated common, and predict the state of the church when Christ came, and what value they would put on their Messiah. The sacrifice here is a female, as it is substituted for the body of the people.

^z They were the persons, that with *loud voices* demanded the death of Christ, and procured it, and so were *the ministers* to God in the great sacrifice.

^a They blessed mankind on the part of God by putting Christ to death.

^b *i. e.* Accident, event, or stroke of God on any man, as this here on the slain man, and that on Christ.

Treatment of female captives. DEUTERONOMY. *The rebellious son to be stoned.*

shall be according to their determina-
 6 tion: and all the elders of that city *that*
are next to the *person* slain, shall ^c wash
 their hands over the heifer whose neck
 7 was broken in the valley, and shall an-
 swer and say, our hands did not shed
 this blood, neither did our eyes see it;
 8 be reconciled to thy people Isral, whom
 thou, Jehovah, hast redeemed, and lay
 not innocent blood ^d to the charge of thy
 people Isral; and the blood shall be for-
 9 given them. And thou shalt take away
 the innocent blood from the midst of
 thee; when thou shalt do *that which is*
 right in the sight of Jehovah.
 10 When thou shalt go out to war against
 thine enemies, and Jehovah hath given
 them into thine hand, and thou hast
 11 ^e taken captives; and seest among the
 captives a beautiful woman, and settest
 thy love upon her, and wouldst take her
 12 to wife, then thou shalt bring her into
 the midst of thine house, and she ^f shall
 13 shave her head, and pare her nails, and
 remove the raiment of her captivity
 from her, and remain in thy house, and
 bewail her father and her mother for a
 month, and after that thou shalt go in
 unto her, and be her husband, and she
 14 shall be thy wife. And if thou art not
 pleased with her, ^g then thou shalt send
 her away free, and shalt by no means
 sell her for money; thou shalt not make

^c So Pilate washed his hands, and flung the guilt on the chief priests and elders, and they on Judas —
 "What is that to us? See thou to it."

^d Heb. *in the midst*. The Reader will observe that the persons Christ died for, and in that respect was the substitute of, were in the same condition in the eyes of God, as he was in the eyes of the Jews, wicked and sons of death; which their substitute bore for them, and restored them to life, and pardoned their sin, and would pardon even that great sin of killing him if they would repent and *do what is right in the sight of Jehovah*. See Mat. xxvii. Mark xv, or rather the whole story of the crucifixion.

^e Psal. lxxviii. 18.

^f Change her habit and become a new creature, See Psal. xlv. 10. and Isa. liv. 1, — 6.

any advantage of her, because thou hast humbled her.

If a man shall have two wives, the one beloved, and the other hated; and they have born him children, both the beloved and the hated one, and the son of the hated one be the first-born; when he giveth his sons their inheritance out of what he hath, he must not prefer the son of the beloved before the son of the hated one, *who is* the first-born; but he shall acknowledge *for* first-born the son of her that is hated, by giving him a double portion of all that he hath; because he *is* the first of his strength; the birthright *is* his ^h.

When a man shall have a stubborn and rebellious son, who obeyeth not the voice of his father, and the voice of his mother, and they correct him, and he will not hearken to them; then his father and mother shall lay hold of him, and bring him out to the elders of their city, and into the gate of their place; and they shall say to the elders of their city, this our son is stubborn and rebellious, he doeth not hearken to our voice, *he is* a glutton and a drunkard. And all the men of their city shall stone him with stones to death; and thou shalt take away the evil from the midst of thee; and all Isral shall hear and fear.

^g Rom. xi. 17, 24. If the branch that was grafted in be broken off once, it is of no further use: and the wife, *i. e.* church, that pleaseth not Jehovah the husband after marriage, he will utterly discard, having nothing to do with her more, because he had taken her to wife, and he found reason to be displeased with her. See Heb. vi. 4, — 6.

^h The Jew was not the first-born but the Gentile; Ham, not Shem; Esau, not Jacob; Reuben, not Judah; and others were seniors to the chosen line; and God had promised to call the Gentiles and prefer them to the children of the beloved wife.

ⁱ And may not God justly deal with his rebellious children in the same manner the Isralites were directed to do with their's? Surely this denounces death to all the children of disobedience.

And

22 And when there is sin in any one to
the judgement of death, and he is put
to death, and thou hangeſt him on a
23 tree, his body ſhall not remain all night on
the tree; but thou ſhalt ſurely bury him
within that day, for he that is hanged
is the ^k curſe of the Aleim; and thou ſhalt
not defile thy land which Jehovah thy
Aleim hath given thee for an inheritance.

XXII. THOU ſhalt not ſee thy brother's ox,
or his ſheep going aſtray, and withdraw
thyſelf from them; thou ſhalt by all
means bring them back to thy brother.

2 And if thy brother *be* not near to thee,
and thou doſt not know him, then thou
ſhalt take it into thine houſe; it ſhall
be with thee till thy brother enquire
after it, and thou ſhalt reſtore it to him.

3 And in like manner ſhalt thou do with
his aſs; and ſo ſhalt thou do with his
rayment; and ſo ſhalt thou do with every
loſt thing of thy brother's, which is loſt
by him, and thou findeſt it; thou mayeſt
not withdraw thyſelf.

^k " Ceremonially and typically, to foreſhew that
Chriſt ſhould undergo this execrable puniſhment, and
be made a curſe for us, (Gal. iii. 18.) and ſo this is ſpoken
with reſpect unto him." *Clark*. But ſtill, why did
the dead body hanging the *ſecond* day defile the land
more than on the *firſt*? The land was *heaven* in the
mystery, and they were to enter heaven after the night
of death; and letting the criminal remain above
ground to the next day, would have been ſaying that ſin
did not diſqualify for entering into heaven; and ſo de-
filin*g that inheritance* of which God gave them the land of
Canon as an earneſt and figure. And our Lord, tho'
without ſin, was *made ſin for us*; and as *the curſe of God*,
his dead body was caſt out of God's earth. They
ſometimes killed their criminals, and then *lifted them up*
on a tree, gibbet, or croſs, as Joſh. x. 26. that all men
might ſee them, ſo our Lord was lifted up that all men
might turn their eyes upon him. And burying the cri-
minal within the day was not ſo much a prediction that
Chriſt ſhould be buried that day, as that he ſhould be
caſt out of the earth as the *off-ſcouring of it*, and not fit
to be above ground, when the new light ſhould ariſe;
though to answer other deſigns of providence a rich man
laid him in his own burying ground, in a new tomb.

¹ Comp. Exod. xxiii. 5.

^m Every ſtep to any ſin is to be avoided. " And the
reaſon why men and women's interchanging drefſes is ſo
ſeverely forbidden, ſeems to be that this was an *idolatrous*

¹ Thou ſhalt not ſee the aſs of thy bro- 4
ther, or his ox, fallen in the way, and
withdraw thyſelf from them; thou
ſhalt ſurely help him to raiſe *them* up.

The drefs of a man ſhall not be upon 5
a woman; neither ſhall a man wear the
rayment of a woman; for every one that
doth theſe things *is* an ^m abomination to
Jehovah thy Aleim.

If a bird's neſt happen to be in the 6
way before thee, in any tree, or on the
ground, with young ones or eggs, and
the ⁿ dam be ſitting upon the young ones,
or upon the eggs, thou ſhalt not take
the dam with the young ones; thou 7
ſhalt ſurely let the ^o dam go, and take the
young ones to thyſelf; that it may be
well with thee, and thou mayeſt pro-
long the days.

When thou buildeſt a new houſe, 8
thou ſhalt make a battlement to thy roof,
that thou bring not blood upon thine
houſe, if any one ſhould fall from it ^p.

^q Thou ſhalt not ſow thy vineyard with 9

cuſtom praſtiſed by ſeveral nations in the worſhip of parti-
cular idols, eſpecially by the *Egyptians* in that of *Iſis*; to
ſet forth, I ſuppoſe, the *all-generative* nature of the *heavens*
or *air*, that it was ¹ *αἰθέροθεν*, both *male* and *female*, as
ſome of them called it. Hence we may gueſs at the *un-*
natural and *abominable impurities* that accompanied this
ſervice. See *Abbé Pluche's Hiſt. du Ciel*, Tom. I.
p. 201, 2. *Boſſe's Pantheon*, p. 72. *Univerſal Hiſtory*,
Vol. IV. p. 358. 8vo. *Le Clerc* in his note on this verſe
cites a paſſage from *Julius Firmicus*, who, ſpeaking of
the manner in which the *Aſſyrians* and *Africans* worſhip
the idol of the *Air*, ſays expreſſly, *Cui aliter ſer-vire ſa-*
cerdotum ſuorum chorus non poteſt niſi effeminant cultum,
cutem poliant, et virilem ſexum ornatu muliebri dede-
corent. Videre eſt in iſſis templis, cum publico gemitu,
miferanda ludibria, viros muliebria pati, & hanc impuri
& impudici corporis labem glorioſâ oſtentatione detegere."
Editor.

ⁿ Lev. xxii. 28.

^o Jer. xlv. 5. for having done her duty; for he that
loſeth life in doing ſo, ſhall find it; and in the ſame
proverbial way of ſpeaking, St. Paul ſays, " the wo-
man ſhall be ſaved in child-bearing." 1 Tim. ii. 15.

^p Their roofs are flat, and the uſefulneſs of ſuch a
fence round them, enforces the leſſon of taking care
not to lay ſpiritual ſtumbling blocks in the way of any,
Mat. xviii. 7. 1 Cor. x. 32.

^q Lev. xix. 19.

seeds of different kinds, lest the crop of
 the seed which thou sowest, and the
 produce of thy vineyard be ^r set apart.
 10 ^u Thou shalt not plow with an ox and
 an ass together.
 11 ^v Thou shalt not wear a garment of
 wool and linen together.
 12 ^w Twists shalt thou make thee upon the
 four skirts of thy covering which thou
 art covered with.
 13 If a man take a wife, and go in
 14 unto her, and hate her, and lay an ac-
 cusation of things against her, and bring
 a bad name upon her, and say, I took
 this woman, and came near to her, and
 15 found not her virgin proofs; then the
 father of the damsel, and her mother,
 shall take and bring forth the damsel's
^u virgin-proofs to the elders of the city in
 16 the gate. And the father of the damsel
 shall say to the elders, I gave my daugh-
 ter to this man to wife, and he hateth
 17 her, and behold, he hath brought an
 accusation of things, saying, I found
 not her virgin-proofs; and these are my
 daughter's virgin-proofs; and shall
 spread the garment before the elders of
 18 the city. And the elders of the city
 shall take the man, and chastise him,
 19 and shall amerce him a hundred of sil-
 ver, and give *it* to the father of the dam-
 sel, because he hath brought a bad name
 upon a daughter of Isral: and she shall
 be his wife; he shall not put her away
 20 all his days. But if this thing be true, *and*
 the virgin-proofs be not found for the
 21 damsel; then they shall bring out the
 damsel to the door of her father's house,
 and the men of her city shall stone her

with stones to death, because she hath
 wrought folly in Isral, by playing the
 harlot in her father's house: and thou
 shalt take away the evil from the midst
 of thee.

If a man be found lying with a wo- 22
 man who hath a husband, then they
 shall die, even both of them; the man
 that lay with the woman and the wo-
 man: and thou shalt take away the evil
 from Isral.

If there be a young woman, a virgin, 23
 who is betrothed to a man, and a man
 meet with her in the city, and lie with
 her; then ye shall bring out both of 24
 them to the gate of that city, and stone
 them with stones to death; the young
 woman because she did not cry out in a
 city, and the man, because he humbled
 his neighbour's wife: and thou shalt
 take away the evil from the midst of
 thee.

But if the man found the betrothed 25
 woman in the field, and the man laid
 hold of her and lay with her; then the
 man that lay with her only shall die;
 and thou shalt do nothing to the young 26
 woman, a sin unto death is not on the
 young woman: for as when a man riseth
 up against his neighbour, and murdereth
 him, so is this matter; for the young 27
 woman that was betrothed being found
 in the field, cried out, and *there was*
 none to save her.

If a man meet with a young woman, 28
 a virgin, who is not betrothed, and
 take her, and lie with her, and they be
 found out; then the man who lay with 29
 her shall give to the father of the young

^r "Be deemed appropriated to idolatrous and super-
 stitious uses." *Critica Hebraea* in שרד.

^u Lev. xix. 19.

^v See 2 Cor. vi. 14.

^w Num. xv. 38.

^x Virgins were distinguished by their drefs called

מעיל, see 2 Sam. xiii. 18. which is rendered a mantle,
 1 Sam. xxviii. 14, a cloak Isa. lix. 7. a robe, Exod.
 xxviii. 31. and spreading this robe before the elders,
 [for שמלה ver. 17. is *wearing apparel*] seems to be chal-
 lenging a trial upon the objections to their daughter's
 honesty.

woman fifty of silver, and she shall be his ^w wife: because he humbled her, he shall not put her away all his days.

30 A man shall not take his father's wife, nor uncover his father's ^x skirt.

XXIII. ONE wounded, ^y bruised, or cut short in the privy member shall not enter into the congregation of Jehovah.

2 ^z One descended from a foreign stock shall not come into the congregation of Jehovah: even his tenth generation shall not come into the congregation of Jehovah. An Amunite and a Moabite

3 shall not come into the congregation of Jehovah, even to the tenth generation;

4 ^a because they met you not with bread and with water in the way, when ye came out of Egypt; and because ^{aa} they hired against thee Balom the son of Bour, from Patur of Mesopotamia, to

5 curse thee; but Jehovah thy Aleim would not hearken to Balom; and Jehovah thy Aleim turned the curse into a blessing to thee, because Jehovah thy

6 Aleim loved thee. Thou shalt not seek their welfare nor their good all thy days for ever.
7 Thou shalt not abhor an ^b Edomite, for he is thy brother. Thou shalt not abhor an ^b Egyptian, because thou wast a

8 stranger in his land. The children that are born to them shall come into the

congregation of Jehovah in the third generation.

When the camp goeth forth against ⁹ thine enemies, then keep thee from every evil thing.

If there shall be among you a man ¹⁰ that is not clean, when night cometh, then he shall go out without the camp; he shall not come within the camp. And when it turns evening, ¹¹ he shall ^c wash with water, and when the sun is gone he shall come into the camp.

And thou shalt have a place without ¹² the camp, and thou shalt go out thither. And thou shalt have a spade ^d on ¹³ thy shoulder; and when thou fittest without, thou shalt dig with it, and turn and cover that which is ^e cast from thee; because Jehovah thy Aleim walketh ¹⁴ within thy camp to deliver thee, and to give up thine enemies before thee: and thy camp shall be holy, that he may not see any filthy thing in thee, and turn away from thee.

^f Thou shalt not deliver up to his master ¹⁵ a servant, who shall escape from his master to thee: he shall dwell with ¹⁶ thee in the place among you which he shall chuse, in one of thy gates where he pleaseth: thou shalt not oppress him.

^w If her father pleased; for he might refuse his consent, though the man who had enticed his daughter could not refuse to take her. See Exod. xxii. 16, 17.

^x Ch. xxvii. 20. Lev. xviii. 8. Ruth iii. 9. and *uncovering is throwing off the skirt, and so disclosing the nakedness.*

^y If כרת be a noun here, as I have taken it in *Crit. Heb.* it may be a *broke* or *hernia*.

^z He that should rule the people of God must be a perfect man, and a true Isralite: and not only of the same stock with Isral, but not a false friend or false brother, like Moab and Amun, as it follows.

^{aa} See Mat. xii. 30. Luk. xi. 23, 4. John x.

^{bb} Num. xxii. 5, 6. Amun is not mentioned there with Moab and Midin.

^b The Edomites were their brethren; and the Egyptians, though they afflicted them, yet like briars over young timber, sheltered them so that they grew up to

a great people under them. *Love your enemies* whilst there is a possibility of their becoming friends, and *avenge not yourselves*, is the voice both of the law and the gospel, whose *spirit* is in every thing the same.

^c See Lev. xi. 25. xiv. 8. xvi. 26, 28.

^d *Heb. at thy ear*, as what is laid across the shoulder is.

^e Whether it means the excrements, or what was cast off, as the hair and cloaths were on being cleansed from the leprosy, &c. *Qu?* See Zech. iii. 3. where these filthy garments are called כותונות, as here תורת. If it means the latter, it was burying the *old man*, the old habit, or nature.

^f No doubt there were limitations to this law, and *escape* indeed implies that he fled from injustice, as when a slave or captive escaped home again; or as David fled from tyranny.

There

- 17 There shall be no^s whore of the daughters of Isral, nor a Catamite of the sons
 18 of Isral. Thou shalt not bring the hire of a whore nor the price of a dog into the house of Jehovah thy Aleim for any vow; for they *are* an^h abomination to Jehovah, even both of them.
- 19 Thou shalt not take interest of thy
 20 brother for money, interest for victuals, interest for any thing which is lent upon interest; of a stranger thou mayst take interest, but of thyⁱ brother thou shalt not take interest; that Jehovah thy Aleim may bless thee in all thou puttest thy hand unto, in the land whither thou art going to possess it.
- 21 When thou hast vowed a vow to Jehovah thy Aleim, thou shalt not delay to perform it; for Jehovah thy Aleim will surely require it of thee, and
 22 it will be sin on thee: but if thou forbearst to vow, it will not be a sin on
 23 thee. Thou shalt observe what is gone out of thy lips, and do as thou hast vowed to Jehovah thy Aleim readily, *even* what thou hast spoken with thy mouth.
- 24 When thou comest into thy neighbour's vineyard, then thou mayst eat thy fill of the grapes at thy pleasure; but put not *any*
 25 into thy vessel. When thou comest into

^s Prostitutes, male and female, brutal as well as human, were not only tolerated, but held *sacred* among the worshippers of the heavens, and the most abominable impurities made part of their religious service. See Mr. Parkhurst's *Heb. Lex.* in וקדש

^h No wicked gain can be sanctified by giving part to religious uses, or, as it is called, in charity. Neither *lust*, nor a *greedy rapaciousness* can produce any fruit but what is abominable to God.

ⁱ A *poor* man, whose necessities compelled him to borrow, was not to be loaded with interest; but they were to *lend*, as they were to *give* to the poor freely, Exod. xxii. 25. Lev. xxv. 35.

^k "This permission was for the hardness of their hearts, Mat. xix. 8. which freed them only from the punishment by the magistrate, but *still it was a sin* in the sight of God." *Clark*. Could God then give them a formal leave to commit a sin? Surely this good man must be mistaken here, and Mat. xix. 8, must relate to the hardness of the heart of them as a church; that God

the standing corn of thy neighbour, then thou mayst pluck the ears with thy hand; but put not the sickle into thy neighbour's corn.

IF a man take a woman and marry ^{XXIV.} her, and she doth not find favour in his eyes, because he hath found some shameful thing in her, then he shall write her a bill of divorce, and put *it* into her hand, and send her away from his^k house. And she shall go from his house, and may go and be another man's *wife*. And should the latter husband hate her,³ and write her a bill of divorce, and put *it* into her hand, and send her out of his house; or if the latter husband die who had taken her to him to wife, her former husband who sent her away, may not take her again to be his wife, after he hath^l declared her unclean; for that *is* an abomination before Jehovah; and thou shalt not cause the land to sin which Jehovah hath given thee *for* an inheritance.

When a man hath taken a new wife⁵ he shall not go out to war, neither shall there^m any thing be laid upon him; he shall be free at home for one year, and rejoice with his wife whom he hath taken.

No one shall take theⁿ swifts and the 6

would divorce their church, and cast off his people for the hardness of their heart, and never take them again, as ver. 2. a warning not only to the ecclesiastical wife, but to every individual that the power of divorcing belongs to, and will be exercised by God as well as man, on discovery of some shameful thing in the party. In time this power was abused, and they put away their wives for every cause, but Moses gives no such power, "*neither was it so from the beginning,*" or in the first marriage before the fall.

^l For this sense of טמא, see Lev. xiii. 3. and for the mystical lesson, Heb. vi. 4. God only divorces for *fornication* or *falling away*, Heb. vi. 6. And that was the original design of the Mosaic divorce, if the man discovered in her ערות דבר, *a shameful thing*, not any light thing.

^m Meaning tax, I suppose, towards the support of the war. See ch. xx. 7.

ⁿ So I apprehend מרחמים means; mercy was to rule all their dealings with the poor. Comp. Exod. xxii. 26, 7. mill-

mill-stone to pledge; for that is taking the life to pledge.

7 ° If a man be found stealing any one of his brethren of the children of Israel, that he may make advantage of him, and sell him; then that thief shall die, and thou shalt take away the evil from the midst of thee.

8 Take heed in the plague of the leprosy to be very careful, and to do according to all that the priests, the Levites, shall teach you: according to what I commanded them shall ye take care to do.

9 Remember what Jehovah thy Aleim did to Miriam, in the way, on your coming out of Egypt.

10 When thou lendest thy brother any thing, thou shalt not go into his house to take his pledge: thou shalt stand without; and the man whom thou lendest to shall bring the pledge out to thee. And if the man be poor, thou shalt not lie down with his pledge; thou shalt surely return his pledge to him at the going down of the sun, that he may lie in his garment and bless thee; and it shall be righteousness to thee before Jehovah thy Aleim.

14 Thou shalt not oppress the hired servant, the poor and the needy of thy brethren, or of thy strangers which are in thy land within thy gates: at his day shalt thou give him his hire, the sun shall not go down upon it; for he is

poor, and hath set his heart upon it; that he may not cry against thee to Jehovah, and the sin be upon thee.

The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers: they shall each die for their own sin.

16 ° Thou shalt not pervert the judgement of the stranger or fatherless; neither shalt thou take the raiment of the widow to pledge: and thou shalt remember that thou wast a servant in Egypt, and Jehovah thy Aleim redeemed thee from thence; therefore I command thee to do this thing.

17 When thou reapest thy harvest in thy field, and forgettest a sheaf in the field, thou shalt not turn back to fetch it; it shall be for the strangers, for the fatherless, and for the widow; that Jehovah thy Aleim may bless thee in all the work of thy hands. When thou beatest thine olive-tree, thou shalt not go over the boughs after thee; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest in thy vineyard, thou shalt not glean after thee; it shall be for the stranger, for the fatherless, and for the widow: and thou shalt remember that thou wast a servant in the land of Egypt, therefore I command thee to do this thing.

WHEN there is a controversy between men, then they shall come for

° Exod. xxi. 16.

P See Lev. xiii. and xiv.

PP Num. xii. 10.

° Exod. xxii. 6.

! The usual pledge of the poor, we see here, was the hyke or loose garment they wrapt round them a days, and lay in a nights, and the creditor, we may suppose, had it brought to him in the morning: thus charity was part of the righteousness of the law.

! Heb. soul or affection.

° i. e. Come on thee, Mal. iii. 5. The labourer is worthy of his hire, and God engageth himself that all his servants shall have it in due time, Jer. xxii. 13.

! In spite of the Calvinistical predestination.

° See Exod. xxii. 21, 22. Deut. xxvii. 19.

° Comp. ver. 13.

* The greatest mercy is to be shewn to the most distressed, and they should be lent to [for the same reason we are to give to them] without any pledge.

° A figure of the redemption by Christ, and so this is enforcing the duty of charity upon the hopes of eternal salvation.

° And yet when Christ came, they were extremely unwilling that the dogs should eat of the crumbs that fell from their masters's table; and if the true spirit of the inquisition could have prevailed, the gospel had never been preached to the heathen, who then were poor and fatherless, and their church a widow.

judgement, and ^{zz} they shall judge them, and they shall justify him that is in the right, and condemn him that is in the
 2 wrong. And if he that is condemned *is* to be beaten, then the judge shall make him fall down, and one shall beat him before him, in proportion to his fault,
 3 by number. Forty *times* may he strike him, he shall not exceed; lest he beat him too much in exceeding these, and thy brother become ^a contemptible in thy fight.

4 ^b Thou shalt not muzzle the ox when he treadeth out *the corn*.

5 If brothers dwell together, and one of them die, and have no child, the wife of the deceased shall not marry without, to one that is a ^c stranger: her brother-in-law shall go in unto her, and take her to wife, and ^d do as a brother-in-
 6 law by her. And the first-born, which she beareth, shall rise up in the ^e name of his brother *who is* dead, that his name
 7 be not blotted out of Isral. But if the man doth not like to take his sister-in-law; then his sister-in-law shall go up into the gate, to the elders, and say, my brother-in-law refuseth to raise up the name of his brother in Isral; he will not do as a brother-in-law by me.
 8 And the elders of his city shall call to him, and speak to him; and he shall stand, and say, I do not like to take
 9 her. And his sister-in-law shall come near to him in the sight of the elders, and loose his shoe from off his foot, and shall spit in his face, and shall answer

^{zz} *i. e.* The judges.

^a "By this cruel usage, as if he were a slave or brute beast." *Clark*.

^b All the laws of Moses have a mystical or moral, as well as a literal, meaning. See 1 Cor. ix. 9. 1 Tim. v. 17.

^c *i. e.* One of another tribe or family. So Job says, his redeemer would be *no stranger* but one whom he should see and know, as being עֵרֵב, a near relation of his own family and blood, Job. xix. 27.

^d *i. e.* Do as they had been used to do, for the cus-

and say, thus shall it be done to the man who will not build up his brother's house. And his name shall be called in ¹⁰ Isral, the house of him whose ^f shoe was pulled off.

If men strive together, one with an- ¹¹ other, and the wife of one cometh near to deliver her husband out of the hand of him that is smiting him; and she putteth forth her hand, and taketh him by his secret parts; then thou shalt cut off her ¹² hand, thine eye shall not spare.

Thou shalt not have in thy bag a great ¹³ weight and a small weight; thou shalt ¹⁴ not have in thy house a great aiphah and a small aiphah: thou shalt have a per- ¹⁵ fect and a just weight; thou shalt have a perfect and just aiphah; that thy days may be prolonged on the land which Jehovah thy Aleim giveth thee. For all ¹⁶ that do these things, all that do wrong, *are* an abomination to Jehovah thy Aleim.

Remember what Omelek did to thee ¹⁷ by the way, when ye came out of Egypt; ^g who met thee by the way, and ¹⁸ cut off in the rear all of you that were feeble behind you; and thou wast faint and weary; and he feared not the Aleim. And when Jehovah thy Aleim shall have ¹⁹ given thee rest from all thine enemies round about, in the land which Jehovah thy Aleim giveth thee for an inheritance to possess it; thou shalt ^h blot out the memory of Omelek from under the heavens: thou shalt not forget *it*.

AND when thou *art* come into the ^{XXVI} land which Jehovah thy Aleim giveth

tom was older than the law. See Gen. xxxviii. 8. This custom was a memorial that the redeemer should take the church, the wife of Adam, dead in sins, and raise up children to him.

^e And so have the inheritance, as if real heir.

^f Is it as of one who had stopped the *עֵרֵב* *proceeding* or *bleffing* in his brother's line, or does it denote him as a slave, or one under disgrace, so 2 Sam. xv. 30. Isa. xx. 2, 3, 4.

^g Mat xviii. 7.

^h Exod. xvii. 14, 16.

thee for an inheritance, and thou art possessed of it, and dwellest in it; then thou shalt take of the first of all the fruit of the ground, which thou shalt raise from thy land which Jehovah thy Aleim giveth thee, and shalt put it into a basket, and shall go to the place where Jehovah thy Aleim shall chuse to place his name; and thou shalt come to the priest which shall be in those days, and say to him, I profess this day to Jehovah thy Aleim, that I am come into the land which Jehovah sware to our fathers to give us. And the priest shall take the basket out of thy hand, and set it down before the altar of Jehovah thy Aleim. And thou shalt answer and say before Jehovah thy Aleim, a Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few persons; and became there a great, mighty, and populous nation: and the Egyptians did evil to us, and oppressed us, and laid hard servitude upon us: and we cried to Jehovah the Aleim of our fathers, and Jehovah heard our voice, and looked upon our affliction, and our labour, and our oppression: and Jehovah brought us out of Egypt with a mighty hand, and with an out-stretched arm, and with great terrour, and with signs, and with wonders; and brought us to this place, and gave us this land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the ground which thou, Jehovah, hast given me. And thou shalt set it

¹ The miracles in Egypt and in the wilderness were given as proof to all the world that Jehovah only is Aleim; that he made the world, and will redeem men from death, as he hath done from sin. This short epitome of their history was keeping up a perpetual memory of the evidence religion stands upon.

^k Deut xiv. 10.

¹ The tythe of the third year was to be divided as above, ch. xiv. 28, and he who set it apart was to say he

before Jehovah thy Aleim, and bow down thyself before Jehovah thy Aleim, and rejoice in all the good things which Jehovah thy Aleim hath given to thee, and to thy house, thou and the Levite, and the stranger that is among you.

^k When thou shalt have made an end of thything all the tythe of thy increase in the third year, the tythe year, then thou shalt give it to the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates and be filled; and thou shalt say before Jehovah thy Aleim, I have taken that which was set apart from my family, and have also given it to the Levite and to the stranger, to the fatherless and to the widow, according to all thy commandments which thou didst command me; I have not transgressed thy commandments, neither have I forgotten them: ¹ I have not eaten of it by myself, neither have I taken away any part of it for the unclean, nor have I given ought of it to the dead: I have hearkened to the voice of Jehovah my Aleim; I have done according to all that thou hast commanded me. Look down from thy holy habitation, from the heavens, and bless thy people Isral, and the land which thou hast given us, as thou swarest to our fathers, a land flowing with milk and honey.

This day Jehovah thy Aleim commandeth thee to do these statutes and judgements: keep therefore, and do them with all thy heart and with all

had not eaten any of it *by himself*, as I understand בִּמְנוֹ, nor taken any of it away. *i. e.* from the store-house, for the unclean or for the dead. Qu. whether the idol or what? “בְּשֵׂמָיִם, I think, may mean either *into an unclean place, i. e.* a temple or place consecrated to idolatrous worship, or, as our Translation, *for any unclean (or idolatrous) use*, and לַמֵּת, *to the dead*, may be an allusion to the worship of Osiris, whom the Egyptians solemnly lamented as dead. See *Le Clerc* on the place, and *Diodorus Sic. Lib. I.*” Editor.

17 thy soul. Thou hast this day declared
 Jehovah to be for Aleim to thee; and that
thou wouldest walk in his ways, and keep
 his statutes, and his commandments, and
 18 his judgements, and obey his voice: and
 Jehovah hath declared thee this day to be
 for a people peculiar to himself, as he pro-
 19 mised thee; and that *thou shouldst* keep all
 his commandments; and that he would set
 thee high above all nations which he
 hath made, ^min glory, and in name, and
 in honour; and that thou shouldst be
 a people holy to Jehovah thy Aleim,
 as he hath spoken.

XXVII. AND Moses and the elders of Isral
 commanded the people, saying, keep all
 the commandments which I command
 2 thee this day. And when ye pass over
 Jordan into the land which Jehovah your
 Aleim giveth thee; then thou shalt set thee
 up great stones, and thou shalt cement them
 3 with ⁿ plaister, and write upon them all
 the words of this law, when thou art
 passed; that thou mayest come into the
 land which Jehovah thy Aleim giveth
 thee, a land flowing with milk and ho-
 4 ney, as Jehovah the Aleim of thy fa-
 thers hath promised thee. When there-
 fore ye are passed over Jordan, ye shall
 set up these stones, which I command
 you this day, in mount Oibal, and ce-

^m He must want common sense who can think it is worldly pomp and glory only, which is promised here, and that the people of God should know less of another world, than the very heathens, who were without God in the world. "His glory is above the earth and heaven," Psal. cxlviii. 13. Isa. lvi. 5.

ⁿ Not as a face to write upon, as if it was to be written with ink, but to cement the stones together, that there might be a sufficiently broad and compact surface to cut the letters on, See Josh. viii. 30, 32.

^o The stones were to be set in the form of an altar, and made of unwrought stones like the altar, Exod. xx. 25, as the body of man is *without hands*; and the sacrifices of atonement and reconciliation were to be offered upon it, and the people to eat of the latter and rejoice as friends do at making up a quarrel; and then the law, the terms of peace and salvation, were to be written in letters *cut in* [for so באר ver. 8, implies] *well,*

ment them with plaister; and thou shalt
 5 build there an ^o altar to Jehovah thy
 Aleim, an altar of stones: thou shalt
 6 not lift up *any* iron over them; of entire
 stones shalt thou build the altar of Jeho-
 vah thy Aleim; and offer burnt-offer-
 ings upon it to Jehovah thy Aleim;
 and thou shalt offer peace-offerings,
 7 and eat there, and rejoice before Jehovah
 thy Aleim. And thou shalt write upon
 8 the stones all the words of this ^p law, en-
 graving them deep.

And Moses, and the priests, the Le-
 9 vites, spake to all Isral, saying, hearken,
 and hear, O Isral; this day thou art be-
 come the people of Jehovah thy Aleim;
 and thou shalt ^q obey the voice of Jehovah
 10 thy Aleim, and do his commandments
 and his statutes which I command thee
 this day.

And Moses charged the people that
 11 day, saying, these shall stand to bless the
 12 people upon ^r mount Gerizim, when ye
 are passed over Jordan; Simeon, and
 Levi, and Jeudeh, and Issacher, and Joseph,
 and Benjamin: and these shall stand for the
 13 curse, ^r on mount Oibal, Reuben, Gad, and
 Asher, and Zebulun, Dan, and Nepthali^s.

And the Levites shall answer and say
 14 to all the men of Isral, with a loud voice,
 cursed *is* the man that maketh a graven
 15

i. e. deep. And the stones, I apprehend, were to be plaistered in the joints, to hold them strongly together, there being no iron to touch them.

^p Not the whole law, or all the rules and directions about the ceremonies; but *this law* or epitome in the blessings and curses that follow, though the whole was read there.

^q Justification depends upon obedience, as obedience doth upon faith, *faith* being the efficient cause; according to both the law and the gospel; for *faith* implies knowledge from heaven, and the grace or assistance of the holy spirit.

^r Ch. xi. 29, Josh viii. 33.

^s Was there any particular reason for this division of the tribes, or choice of the places, that one should be for the blessing, and the other for the curse, rather than the contrary?

and

and a molten image, the abomination of Jehovah, the work of the hands of the smith, and putteth it in a ^tsecret place. And all the people shall answer
 16 and say, Amen. ^uCurfed is he that curfeth his father and his mother. And
 17 ^wall the people shall say, Amen. Curfed is he that turneth back his neighbour's land-mark. And all the people shall
 18 say, Amen. ^xCurfed is he that maketh the blind to wander in the way. And
 19 all the people shall say, Amen. Curfed is he that perverteth the judgement of the stranger, the fatherless, and the widow. And all the people shall say,
 20 Amen. Curfed is he that lieth with his father's wife; for he uncovereth his father's ^yskirt. And all the people shall
 21 say, Amen. Curfed is he that lieth with any beast. And all the people shall say,
 22 Amen. Curfed is he that lieth with his sister, the ^zdaughter of his father, or the daughter of his mother. And all the people shall say, Amen. Curfed is
 23 he that lieth with his ^amother-in-law. and all the people shall say, Amen.
 24 Curfed is he that smiteth his neighbour secretly. And all the people shall say,
 25 Amen. Curfed is he that taketh a bribe ^bto slay an innocent person. And all the
 26 people shall say, Amen. Curfed is he that confirmeth ^cnot the words of this

law to do them, And all the people shall say, Amen.

AND if thou hearken diligently to XXVIII.
 the words of Jehovah thy Aleim, to take care to do all his commandments which I command thee this day, then will Jehovah thy Aleim set thee high above all the nations of the earth: and all these blef- 2
 sings shall come on thee, and reach thee, if thou wilt hearken to the voice of Jehovah thy Aleim. Blessed shalt thou be 3
 in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy 4
 belly, and the fruit of thy ground, and the fruit of thy ^dbeast, the increase of thy herd, and the young of thy flock. Blessed shall be thy ^ebasket and thy ^ere- 5
 mainder. Blessed shalt thou be in thy 6
 going out, and blessed shalt thou be in thy coming in. Jehovah shall give up 7
 thine enemies that rise up against thee to be smitten before thee: by one way shall they come out against thee, and by seven ways shall they flee before thee. Jehovah will command a blessing upon 8
 thee in thy store-houses, and on all thou puttest thine hand unto; and he will bless thee in the land which Jehovah thy Aleim giveth thee. Jehovah will 9
 establish thee for an holy people to himself, as he sware to thee, if thou wilt keep the commandments of Jehovah thy

^t Qu? Whether the secret place here, (סֵתֶר, whence Saturn and Seater derive their name) does not mean the nimbus or dark cloud, called the pavillion of God? See Psal. xviii. 12. and lxxxii. 7, or 8. Job xxii. 14.

^u Exod. xx. 12. and xxi. 17.

^w No doubt all the twelve tribes joined in the Amen, the so be it, or consent; for though the people were divided, and the curses denounced from one mount, and the blessings from the other, all the people were equally concerned in both; and at ver. 14. all the men of Isral are spoken to.

^x Prov. xxviii. 10.

^y Or nakedness, by removing the skirt that covered it, Lev. xviii. 8. Comp. 1 King ii. 23.

^z Comp. Lev. xviii. 9.

^a His wife's mother, Lev. xviii. 17. xx. 14.

^b Heb. to smite the frame or body of the innocent blood.

^c Ezek. xviii. 20, & seq. Who doth not acknowledge the law to be right, and engage to observe it. Jer. xi. 3. Gal. iii. 10. hence it follows that he who doth not keep the law in all its words, or in every point, was, by his own confession, under the curse; and since no man could pretend to absolute unfinning obedience, it follows likewise that the law was not given for justification, but only as evidence for Him who could justify sinful man through faith.

^d Beasts includes asses, horses, camels, &c. and cattle means with us, generally bullocks.

^e The basket of first fruits, (see ch. xxvi. 2. Exod. xxiii. 19.) which God would mercifully accept, and for their sake bless the remainder. Comp. Rom. xi. 16.

- 10 Aleim, and walk in his ways. And all the peoples of the earth shall see ^f that thou art called by the name of Jehovah,
- 11 and shall be afraid of thee. And Jehovah will exceed in goodness towards thee, in the fruit of thy belly, and in the fruit of thy beasts, and in the fruit of thy ground, in the land which Jehovah
- 12 sware to thy fathers to give thee. Jehovah will open to thee his good treasure, the heavens, to give rain to thy land in its season, and to bless all the work of thy hand. And thou shalt lend to many nations, but shalt not borrow.
- 13 And Jehovah will make thee the head, and not the tail; and thou shalt be only uppermost, and shalt not be beneath; if thou wilt hearken to the commandments of Jehovah thy Aleim, which I command thee this day to keep and to do.
- 14 And thou shalt not turn aside from any of the things which I command thee this day, to the right hand or to the ^g left, to go after other Aleim to serve them.
- 15 But if thou wilt not hearken to the voice of Jehovah thy Aleim, to take care to do all his commandments and his statutes which I command thee this day, then shall all these curses come upon thee, and overtake thee. Cursed shalt thou be in the city,
- 16 and cursed shalt thou be in the field.
- 17 Cursed shall be thy basket and thy re-
- 18 mainder. Cursed shall be the fruit of thy belly, and the fruit of thy ground, the increase of thy cattle and the young of
- 19 thy flock: ^h Cursed shalt thou be in thy going out, and cursed shalt thou be in thy coming in. Jehovah will send upon thee cursing, confusion, and ^{is} rebuke, in all thou puttest thine hand to, *in* whatsoever thou undertakest, till he have destroyed thee, and till thou perish quickly: because of the wickedness of thy doings, in that thou hast forsaken me. Jeho-
- 21 vah will make the plague to stick to thee till he consume thee from off the land whither thou art going to possess it. Je-
- 22 hovah will smite thee with the ^h scurvy, with fevers, and with inflammations, and extreme burning, and with drought, and with blasting, and with mildew; and they shall pursue thee till thou art destroyed. And the heavens which *are* over thy
- 23 head shall be brass, and the ground which *is* under thee shall be iron. Jeho-
- 24 vah will make the rain of thy land powder; and ⁱ dust from heaven shall it come down upon thee, till thou art destroyed. Jehovah will give thee up to be
- 25 smitten before thine enemies: by one way shalt thou go out against him, and by seven ways shalt thou flee before him; and thou shalt be ^k scattered abroad into all the kingdoms of the earth. And thy
- 26 carcase shall be meat to all the fowls of the air, and to the beasts of the field; and there shall be none to drive *them* away. Jehovah will smite thee with the biles of
- 27 Egypt, and with botches, and with an itch, and with a fiery heat which thou shalt not be able to cure. Jehovah will smite thee
- 28 with madness, and with blindness, and with palpitation of the heart. And thou
- 29 shalt be feeling about at noon day, as a

^f Heb. *that the name of Jehovah is called upon thee, i. e.* that Jehovah calls thee his people—the people of Jehovah, or his children, who bear the father's name, ch. xiv. 1.

^g 2 Chron. xv. 5.

^{is} Isa. li. 20.

^h Seamen are too well acquainted with the direful effects of this, one of the most dreadful of all distempers.

ⁱ “Which the wind raises in time of drought.” Clark. They that are unacquainted with the hotter climates, and sandy soils, have no conception of the suffocating clouds of dust that there arise.

^k All history, as well as our own knowledge, can testify the completion of this prophecy, as well as of those about their judicial blindness.

Blind man feeleth about in the dark : and thou shalt not prosper in thy ways ; for thou shalt be only oppressed and robbed continually ; and there shall be none to deliver. Thou shalt betroth a wife, and another shall bed with her. Thou shalt build an house, and shalt not dwell in it. Thou shalt plant a vineyard, and shalt not handsel it. Thine ox *shall be* slain before thine eyes, and thou shalt not eat of it. Thine ass *shall be* taken by violence before thy face, and shall not be returned to thee. Thy flocks *shall be* given to thine enemies, and thou shalt have no deliverer. Thy sons and thy daughters *shall be* given to another people, and thine eyes shall see it, and pine for them continually, and *there shall be* no help in thine hand. The fruit of thy ground, and all thy labour shall people eat whom thou knowest not ; and thou shalt be only oppressed and wasted continually : and thou shalt be ¹ mad at the sight which thine eyes shall see. Jehovah will smite thee with a sore bile in the knees and in the legs, which thou shalt not be able to heal, ^m from the sole of the foot, even to the top of thy head. Jehovah will carry thee and thy king whom thou shalt set over thee, to a nation whom thou knewest not, thou nor thy fathers ; and there thou shalt serve other Aleim of wood and stone : and thou shalt be an astonishment, a proverb, and a bye-word among all the people whither Jehovah shall lead thee. Thou shalt carry out much seed into the field, but thou shalt gather little in ; for the locust shall consume it. Thou shalt plant vineyards, and dress *them*, but thou shalt not drink

the wine nor gather *the grapes* ; for the worm shall eat them. Thou shalt have 40 olive-trees in all thy coasts, and shalt not be anointed with the oil ; for thine ⁿ olive tree shall drop *it's fruit*. Thou 41 shalt beget sons and daughters, but they shall not be thine ; for they shall go into captivity. All thy trees and the fruit of 42 thy ground shall the locust possess. The 43 stranger, that *is* among you, shall get up above thee higher and higher, and thou shalt go down lower and lower : he 44 shall lend to thee, but thou shalt not lend to him : he shall become the head and thou shalt become the tail. And all 45 these curses shall come upon thee and shall pursue thee, and overtake thee, till thou art destroyed, because thou didst not hearken to the voice of Jehovah thy Aleim, to keep his commandments and his statutes which he commanded thee ; and they shall be upon thee for a sign and 46 for a wonder, and on thy seed for ever. Because thou didst not serve Jehovah thy 47 Aleim with joyfulness and a glad heart for the great plenty of every *thing*, there- 48 fore shalt thou serve thine enemies whom Jehovah will send against thee in hunger, and in thirst, and in nakedness, and in the want of every *thing*. And he will put a yoke of iron on thy neck till he hath destroyed thee. Jehovah will bring 49 against thee a nation from far, from the extremity of the earth, as an eagle ^p flieth ; a nation whose ^q language thou shalt not understand ; a nation of fierce 50 countenance, who will not regard the person of the old, nor have compassion on the young : and they shall eat the 51 fruit of thy beasts, and the fruit of thy

¹ Heb. *at the sight of thine eyes which thou shalt see.*

^m Spoken of the body politic. Isa. i. 7.

ⁿ No tree blights sooner than the olive, even to a proverb. See Job xv. 33.

^p Flieth on it's prey.

^q A thing, no doubt, thought very strange when this was predicted, for there is not the least evidence, in scripture, of any different languages till Hezekiah's reign. 2 King. xviii. 26.

ground, till thou art destroyed; who will not leave thee corn, wine, or oil, the increase of thy herd, or the young of thy flock, till they have destroyed thee. And they shall besiege thee in all thy gates, till thy high and fenced walls, wherein thou trustedst, come down, throughout all thy land. And they shall besiege thee in all thy gates, throughout all the land which Jehovah thy Aleim hath given thee; so that ^rthou shalt eat the fruit of thine own belly, the flesh of thy sons and of thy daughters whom Jehovah thy Aleim giveth thee, in the siege, and in the distress with which thy enemies shall distress ^rthee. The man *who is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the rest of his children that shall be left; so that he will not give to one of them any of the flesh of his children whom he shall eat, because he hath nothing left him in the siege, and in the distress with which thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, who would not venture to set the sole of her foot upon the ground for delicacy and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her ^sdaughter; and she shall ^sboil that which ^tfaints at her feet, even of her own children whom she hath born; for she shall eat them secretly in the want of every *thing*, in the siege, and in the distress with which thine enemies shall distress thee in thy gates; if thou wilt not take care to perform all the words of this law *which are* written in

this book, that thou mayst fear this ^uglorious and terrible name, JEHOVAH THY ALEIM. And Jehovah will make thy plagues wonderful, and the plagues of thy seed: the plagues shall be great and of long continuance, even grievances sore and lasting. And he will bring upon thee all the diseases of Egypt which thou art afraid of, and they shall stick to thee. Every grievance also, and every plague which *is* not written in the book of this law, them will Jehovah bring upon thee till thou art destroyed. And ye shall be left few in number, instead of being as the stars of heaven for multitude; because thou wouldest not hearken to the voice of Jehovah thy Aleim. And as Jehovah rejoiced over you to do you good, and to multiply you, so will Jehovah rejoice over you to ruin you and to destroy you; and ye shall be plucked off from the ground whither thou art going to possess it. And Jehovah will scatter thee among all peoples, from one end of the earth even to the other end of the earth; and there thou shalt serve other Aleim, whom neither thou nor thy fathers have known, of wood and stone. And among these nations thou shalt not be quiet, neither shall the sole of thy foot have any rest; but Jehovah will give thee there a trembling heart, and a ^wwasting of the eyes, and sorrow of the ^xsoul: and thy life shall be burthensome to thee in prospect; and thou shalt be afraid night and day; and thou shalt have no assurance of thy life. In the morning thou shalt say, oh, that it were evening! and in the evening thou

^r 2 King. vi. 28, 29. Jer. xix. 9. Lam. ii. 20. iv. 10.

^s Compare this with 2 King. vi. 29. where the woman *boiled* her son.

^t Heb. *is burnt up*, i. e. with hunger and thirst, as ch. xxxii. 24, כוֹרֵר רֵעֵב.

^u *Glorious* in the mercy which the oath of God assures

to the heirs of salvation, but *terrible* for the *curse* it denounceth on all the children of disobedience.

^w The eye pines and wastes away under a longing desire.

^x i. e. the *animal soul* or *vital frame*, which contains the seats of desire, the heart, liver, reins, or &c. which are all languid in sorrow.

68 shalt say, oh, that it were morning !
for the fear of thy heart with which
thou shalt be afraid, and for the sight
which thine eyes shall see. And Jehovah
will send thee back into Egypt in ships,
by the way of which I said to thee, thou
shalt see it no more ; and ye shall be sold
there to your enemies for men-servants
and for women-servants, till there is no
purchaser^γ.

XXIX. THESE are the words of the purifi-
cation which Jehovah commanded Mo-
ses to cut with the children of Isral in
the land of Moab, besides the purifica-
tion which he cut with them in Horeb.

2 And Moses called to all Isral, and
said to them, ye saw all that Jehovah did
before your eyes in the land of Egypt,
to Pharoeh, and to all his servants, and
3 to his whole country ; the great trials
which thine eyes saw, the signs and those
4 great wonders : but Jehovah hath not
given you a heart to know, and eyes to
5 see, and ears to hear, unto this day. And
I have led you forty years in the wilder-
ness : your cloaths are not worn out upon
you, neither are your shoes worn out upon
6 your feet : ye have not eaten bread, neither
have ye drunk wine or strong drink ; that
ye might know that I *am* Jehovah your
7 Aleim. And ye came to this place, and
Sihun king of Hcsbun, and Oug king of
Bafan came out against us to battle, and
8 we smote him, and took his land ; and
we gave it for an inheritance to the Reu-
benites, and to the Gadites, and to half

of the tribe of Menafeh. Ye shall there- 9
fore keep the words of this purification,
and do them, that ye may prosper in all
that ye do.

Ye stand this day, all of you, before 10
Jehovah your Aleim, your heads, your
tribes, your elders, and your officers,
with all the men of Isral, your little 11
ones, your wives, and the stranger that
is within thy tents, both the hewer of
thy wood and the drawer of thy water, to 12
enter into the purification of Jehovah
thy Aleim, and into his oath, which
Jehovah thy Aleim cutteth with thee
this day ; that he may establish thee this 13
day for a people to himself ; and *that*
he may be for Aleim to thee, as he pro-
mised thee, and as he sware to thy fa-
thers, to Abrem, to Isaak, and to Jacob.
And not with you only do I cut this pu- 14
rification and this oath, but with *him* 15
that is standing here with us this day be-
fore Jehovah our Aleim, and also with
him that *is* ^z not here with us this day :
for ye yourselves ^a know what our dwell- 16
ing was in the land of Egypt, and what
our passing was among the nations whom
we passed through ; and ye ^a saw their 17
abominations, and their idols of wood
and stone, of silver and gold, which *were*
with them ; lest there should be among 18
you a man, or woman, or family, or
tribe, whose heart should turn away this
day from Jehovah our Aleim, to go to
serve the Aleim of those nations ; lest
there spring up among you a ^b root of bitter-

^γ The historical books of sacred scripture, and of the *Maccabees*, as well as *Josephus*, are records of the completion of this *dreadful burthen* of Moses in all its particulars.

^z " See Act. ii. 39. posterity unborn." *Clark*.

^a Ye know how we lived in Egypt, and what abominations we were forced to submit to ; and ye saw the wickedness of the people whose countries we passed, and the folly of their imagery and religious worship ; this was shewn you that none might be drawn into the worship of their Gods, which will prove a bitter curse to you.

^b A root bearing the most poisonous and nauseous acids or bitters. רויש is applied, ch. xxxii. 32, to some berries whose taste is bitter and nauseous, and effects poisonous ; and לעבקה, from לע to swallow, is literally a draught, or what was given as a draught to those who were to drink *the cup of fury*, poison being one way of putting criminals to death. Jer. viii. 14, where *water of שואר bitterness*, or *bitter-water*, is, I suppose, an infusion of some sour, or bitter, and poisonous herb, and לעקה may mean a draught of a similar kind.

19 nefs and poison; and when he heareth the words of this curfe, he blefs himfelf in his heart, faying, I fhall have peace though I walk in the imaginations of my heart, that ^cI may quench my thirft
 20 by drinking plentifully: Jehovah will not pardon him, for then will the anger of Jehovah, and his jealousy fmoke againft that man, and every curfe *that is* written in this book fhall be upon him, and Jehovah will blot out his name from
 21 under heaven, and Jehovah will pick him out of all the tribes of Ifral for evil, according to all the curfes ^dof the purification written in this book of the law.
 22 And the generation that is to come of your children that fhall rife up after you, and the ftranger that fhall come from a far country, fhall fay when they fee the plagues of that country, and it's corruptions which Jehovah hath inflicted upon
 23 it; all it's ground brimftone and burning falt, nothing fown, nor any thing growing; not an herb fprung up in it; as the overthrow of Sodom and Gomorreh, Adameh and Jebiim, which Jehovah overthrew in his anger, and in his fury;
 24 even all nations fhall fay, wherefore did Jehovah do thus to this land? why
 25 *was* the heat of this great anger? And they fhall fay, becaufe they forfook the purification of Jehovah the Aleim of their fathers, which he cut with them when he brought them out of the land

^c Literally, "that plentiful drinking may put an end to my thirft; proverbially, that I may fatisfy my thirft after idolatry." *Critica Hebræa* in 717.

^d Annexed to the purification, or what we commonly call the covenant of grace, for the confirmation of it, and *written*, though fingular in the Hebrew, may by uſage refer either to the fingular or plural noun that precedes; (fee Gen. iv. 10. 1 Sam. ii. 4. in Heb.) and *purification*, like *covenant*, is the *words* it is expreſt in, for they only can be written.

^e And this was *the book of law* which was found, 2 King. xxii. 8. and which contained *the curſes* and *the ſong* following, and not the whole law; (fee ver. 21. above,

of Egypt; and they went and ſerved 26 other Aleim, and worſhipped them, Aleim whom they knew not, and *who* had given them no portion: and the an- 27 ger of Jehovah was kindled againft that land, to bring upon it all the curſes written in ^ethis book: and Jehovah 28 rooted them out of their land in anger, and in fury, and in great wrath, and caſt them into other countries, as at this day. Secret *things belong* to Jehovah 29 our Aleim, but *what are* revealed belong to us, and to our children for ever, that ^fwe may do all the words of this law.

AND when all theſe things are come XXX. upon thee,^g the bleſſing and the curſe which I have ſet before thee; and thou ſhalt lay *it* to thy heart among all the nations whither Jehovah ſhall have driven thee, and ſhalt return to Jehovah thy Aleim, 2 and ſhalt hearken to his voice, according to all that I command thee this day, thou and thy children, with all your heart, and with all your ſoul; then will 3 Jehovah thy Aleim turn thy captivity, and have compaſſion on thee, and gather thee again from all the peoples whither Jehovah thy Aleim had ſcattered thee: ſhould thy outcaſts be at the ex- 4 tremity of the heavens, from thence will Jehovah thy Aleim gather thee; and from thence will he fetch thee: and 5 Jehovah thy Aleim will bring thee to the land which thy fathers poſſeſſed, and

curſes—written in this book of the law) and Joſiah ſaw the time was come againſt which it had been laid up, and providence had preſerved it.

^f Therefore they were not to repine at the thought of that dreadful end which awaited them. The counſels and purpoſes of God and his judgements not being explained to us we have nothing to do with, but are to adhere to his revealed word, that we may eſcape the vengeance; and as many as do ſo ſhall be preſerved, as corn is from among the chaff, Am. ix. 9. Comp. Act. i. 7. Rom. xi. 33.

^g The bleſſing was to come firſt, and the curſe at laſt.

thou

thou shalt possess it; and he will do good to thee, and multiply thee more
6 than thy fathers. And Jehovah thy Aleim will circumcise thy heart, and the heart of thy seed, to love Jehovah thy Aleim with all thy heart, and with
7 all thy soul, for thy ^h life. And Jehovah thy Aleim will put all these curses upon thine enemies, and upon thy
8 haters, who persecute thee. And thou shalt return and obey the voice of Jehovah, and do all his commandments
9 which I command thee this day. And Jehovah thy Aleim will make thee to prosper in every work of thy hand; in the fruit of thy belly, and in the fruit of thy beasts, and in the fruit of thy ground, in plenty; for Jehovah will again re-
10 joyce over thee for good, as he rejoiced over thy fathers; if thou shalt hearken to the voice of Jehovah thy Aleim, to keep his commandments and his statutes, *which are* written in the book of this law; if thou shalt return to Jehovah thy Aleim with all thy heart, and with all thy soul.

11 For this commandment, which I command thee this day, *is* not above thy
12 capacity, neither is it afar off; *it is* not in the heavens, that *ye should* say, who shall go up for us into the heavens, and fetch it to us, that we may hear it
13 and do it? neither *is* it beyond the sea, that *ye should* say, who shall go over the sea for us, and fetch it to us, that we
14 may hear it and do it? for the word *is* very nigh to thee, in thy mouth, and in thy heart, that thou mayest do it ⁱ.

^h Prov. x. 16. *i. e.* life eternal; as *life* is generally used throughout the New Testament; godliness having the promise of that which is to come; and they are most wretched blunderers who rob the church of the better half of the promise.

ⁱ If this is not saying, that "*with the heart* man believeth to righteousness, and *with the mouth* confession is made unto salvation," what words could say it? This

See, I have set before thee this day, 15
life and good, and death and evil; in- 16
asmuch as I command thee this day to love Jehovah thy Aleim, to walk in his ways, and to keep his commandments and his statutes and his judgements, that thou mayest live and multiply; and Jehovah thy Aleim may bless thee in the land, whither thou art going to possess it. But if thine heart turn away, 17
and thou do not obey, but be drawn aside to worship other Aleim, and serve them, I denounce unto you this day 18
that ye shall surely perish; ye shall not prolong the days upon the land whither thou art passing over Jordan to go to possess it. I call the heavens and the 19
earth this day to witness against you, *that* I have set before you life and death, a blessing and a curse: and thou mayest chuse life, that thou mayest live, thou and thy seed; that thou mayest love Je- 20
hovah thy Aleim; that thou mayest obey his voice, and adhere to him; for that is thy ^k life and length of days: that thou mayest dwell in the land which Jehovah sware to thy fathers, to Abrem, to Isaak, and to Jacob, to give them.

AND Moses went and spake these xxxi.
words to all Isral: and he said to them, 2
I *am* this day an hundred and twenty years old; I can no more go out and come in; and Jehovah hath said to me, thou shalt not pass over this Jordan. Jehovah thy Aleim, he will pass over 3
before thee; he will destroy these nations from before thee, and thou shalt

excludes the work of the law from being *the work of salvation*, and places it on faith in the heart, and confession with the mouth; and we may venture to pronounce the Jews of old much better and sounder divines than certain modern Commentators on the scriptures have supposed them. Comp. Rom. x. 6, & seq

^k John xvii. 3.

possess them : ¹ Jehosua, he is to pass over before thee, as Jehovah hath said.
4 And Jehovah will do to them, as he did to Sihun and to Oug the kings of the Amorites, and to their land, which he
5 destroyed ; and Jehovah will give them up before you, and ye shall do unto them according to all the commandments which I have commanded you.
6 Be strong, and of good courage ; fear not, nor be dismayed because of them ; for Jehovah thy Aleim, he goeth with thee ; he will not ^m fail thee, nor forsake thee.
7 And Moses called to Jehosua, and said to him before the eyes of all Isral, be strong, and of good courage ; for thou must bring this people into the land which Jehovah swore to their fathers to give them, and
8 thou shalt cause them to inherit it ; and Jehovah, he goeth before thee ; he will be with thee, he will not fail thee nor forsake thee : fear not, neither be cast down.
9 And Moses wrote this law, and gave it to the priests, the sons of Levi, who bare the ark of the purification of Jehovah, and to all the elders of Isral ; and Moses commanded them, saying, at the
10 end of seven years, at the appointed year of release, at the feast of tabernacles, when all Isral cometh to appear
11 before Jehovah thy Aleim in the place which he shall chuse, thou shalt read this law before all Isral in their ears.

¹ Jehosua, it is well-known, was a figure of ouraviour, and his conquest over the enemies of God in Canon, an earnest of conquest over Satan: Heb. iv. 8.

^m If the Reader keep in mind the mystery that runs parallel with the letter, viz. that Canon was the earnest of heaven, and this war, the emblem of that against the world and the prince of it, in which not Moses or the law, but *Jehovah himself in person*, was to give them the victory, he will see the propriety of St. Paul's citation, Heb. xiii. 5, and how little they were encouraged to expect their reward *in this life only*, who were fighting under the banner of Jehovah, the captain of their salva-

Gather the people together, the men, and the women, and the children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your Aleim, and take heed to do all the words of this ⁿ law. And their children who know not, shall hear, and learn to fear Jehovah your Aleim, all the days that ye live in the land whither ye are passing over Jordan to possess it.

And Jehovah said to Moses, behold, thy days draw nigh to death ; call Jehosua, and present yourselves in the tent of the congregation, and I will give him a charge. And Moses and Jehosua went and presented themselves in the tent of the congregation. And ^o Jehovah appeared in the tent in the pillar of the cloud ; and the pillar of the cloud stood at the door of the tent.

And Jehovah said to Moses, behold, when thou art lain down with thy fathers, this people will rise up, and go a whoring after the Aleim of the strangers of the land, whither they are going amongst them ; and will break my purification which I have cut with them : and my anger will be kindled against them in that day, and I shall forsake them, and shall hide my face from them, and they shall be consumed ; and many evils and afflictions shall come upon them ; and they shall say in that day, is it not because our Aleim is not among

tion against the prince of this world, whose kingdom was now shaken.

ⁿ See Josh. viii. 34, 35. that it was not the *whole* law, but *the blessings and curses*, and what is connected with them ; a copy of which Moses gave to the elders as well as to the priests, and a copy of which, in his hand, was put at the side of the ark, and found there in Josiah's reign.

^o *Jehovah in person*, was now in the tent or tabernacle, as an earnest of his presence in the body of Christ, the true tabernacle of God, who dwelt in Christ and did the works.

us, that these evils are come upon
 18 us? And I shall surely hide away my
 face in that day, because of all the evil
 which they have committed, in that
 they have turned unto other Aleim.
 19 And now write ye this song for you,
 and teach it the children of Isral; put it
 into their mouth, that this song may be
 a witness for me against the children of
 20 Isral. When I shall have brought them
 into the land which I sware to their fa-
 thers, flowing with milk and honey,
 and they shall have eaten and be filled,
 and grown fat, and shall have turned to
 other Aleim, and served them, and de-
 spised me, and broken my purification;
 21 and when great evils and afflictions
 are come upon them; then this song
 shall testify as a witness against them;
 for it shall not be forgotten out of the
 mouth of their seed; for I know their
 imagination, which they are forming at
 this day, before I have brought them
 into the land which I have sworn.
 22 And Moses wrote this song that day,
 and taught it the children of Isral.
 23 And he gave Jehosua the son of Nun
 a charge, and said, ^p be strong, and of
 good courage; for thou must bring the
 children of Isral into the land which I
 sware to them, and I will be with thee.
 24 And when Moses had done writing
 all the words of this law in a book,
 25 till they were finished, then Moses com-
 manded the Levites, who bare the ark of
 26 the purification of Jehovah, saying, take
 this book of the law, and put it at the
 side of the ark of the purification of Je-

hovah your Aleim, that it may be there
 for a witness against thee; for I know 27
 thy rebellion and thy stiff neck; behold,
 whilst I am yet alive with you this day, ye
 have been rebellious against Jehovah;
 and how much more after my death?
 Gather together to me all the elders 28
 of your tribes, and your officers, and
 I will speak these words in their ears,
 and will call the heavens and the earth
 to witness against them; because I know 29
 that after my death ye will certainly cor-
 rupt *yourselves*, and turn aside from the
 way which I commanded you; and evil
 will come upon you in the latter days;
 because ye will do evil in the eyes of
 Jehovah, to provoke him by the work
 of your hands. And Moses spake all 30
 the words of this song in the ears of all
 the children of Isral, till he had done.

GIVE ear, O ye ^a heavens, and I will XXXII.
 speak; and let the ^a earth hear the words
 of my mouth. ^r Let my doctrine drop as 2
 the rain; let my words drop down as the
 dew, as showers upon the grass, and the
 growing showers upon the herb. For I 3
 will ^s declare the name of Jehovah: as-
 cribe ye greatness to our Aleim, the 4
^t rock, whose work is perfect; for all
 his ways are judgement; a Lord of
 truth, and without iniquity; he *is* righ-
 teous and upright. Corruption is on 5
 them; their spot *is* not his children's;
it is a perverse and crooked generation.
 Will ye thus requite Jehovah, O foolish 6
 people, and not wise? *is* he not thy
^u father, *who* raised thee up? thy maker,
 who established thee?

nothing more need be said concerning it; and I un-
 derstand Moses as praying that his words might answer
 the end for which they were designed.

^s Psal. xxii. 22. Exod xxxiv. 6.

^t Psal. xviii. 31. and xcii. 15.

^u *יָרָא* is used for a man's *raising* or *breeding up* a flock.
 So God had *bred up* that people, and *raised* his flock
 from Abrem and Sareh only.

^p Speaking the words of God.

^a This is calling heaven and earth to witness against
 them, as so often mentioned. Comp. Job xx. 27.
 Luk. xv. 21.

^r Let it soften the heart, and bring forth the fruit of
 righteousness, as the water from heaven renders the
 ground fruitful. See Isa. lv. 10. Deut. xxxiii. 28. Psal.
 cx. 3. cxxxiii. 3; but the comparison of God's word
 20 rain or dew, is so often used, and is so just, that

7 Remember the days of old, consider
the years of many generations: ^w ask thy
father, and he will shew thee, thy el-
8 ders, and they will tell thee. ^x When
the most high gave the nations for an
inheritance, when he scattered the ^y chil-
dren of men, he set the bounds of the
^z peoples according to the number of the
9 sons of Isral: for his people *is* the por-
tion of Jehovah; Jacob *is* the lot of his
10 inheritance. He found them in the
land of the wilderness, and in the howl-
ing waste of ^a Jeshimun: ^{aa} he led them
about, he instructed them, he kept them
11 as the apple of his eye. As an eagle
hatcheth it's nest, broodeth over it's
young ones, spreadeth out its wings,
taketh them, carrieth them by it's
12 strength: *so* Jehovah alone did lead them,
13 and no strange Lord *was* with him. He
made them ^b sit upon the high places of
the earth; and they ate the produce of
the field; and he fed them with honey
from the ^c rock, and with oil from the
14 flinty ^c rock, with ^d cream from the cow,
and the fat of sheep, with the fat of lambs,
and of rams, the breed of Basan, and he-
goats, with the richness of the grains of

wheat; and thou didst drink the pure
blood of the grape.

But Iserun ^e grew fat and kicked ¹⁵
with fatness, with the thickness of fat,
and forsook ^f Alueh his maker, and set
at nought the rock of his salvation.
They provoked him to jealousy with ¹⁶
strangers, with abominations provoked
they him to anger. They sacrificed to ¹⁷
^g many breasted images; *these were not*
Aleim, they knew them not; they were
new *ones* that were newly come up;
your fathers feared them not. Of the ¹⁸
rock ^h which produced thee thou hast
been unmindful, and hast forgotten the
Lord who formed thee. And Jehovah ¹⁹
saw *it*, and cast off in anger his ⁱ sons
and his daughters; and he said, I will ²⁰
hide my face from them, I will see what
will be the end of them; for they *are* a
perverse generation, children in whom
there *is* no trust. They have moved me ²¹
to jealousy with *what is not* Lord, they
have provoked me to anger with their
vanities; and I will move them to jea-
lousy with a ^k no people, with a foolish
nation will I provoke them to anger;
for a fire is kindled in mine anger, and ²²

^w Psa. lxxviii. 5, 6. Isa. li. 1, 2.

^x When he gave the seven nations of the Canonites for an inheritance, he divided their country into twelve districts, the number of the sons of Jacob.

^y The heathen not being sons of God.

^z *i. e.* Of the tribes or families, or of the several bodies of the people, among whom he ordered the country to be divided in twelve divisions. Whatever might induce the Greek Translators to render *the sons of Isral*, by *angels of God*, it seems to have misled many people in construing this plain obvious passage.

^a Num. xxi. 20.

^{aa} God led them about from place to place in the wilderness forty years, and gave them the law, and bred up a new generation under it.

^b As masters of all the strong places of the enemy.

^c Judca is a rocky country, abounding *then* with honey and oil, the olive growing out of the rocks, and the bees making their honey in the cracks.

^d Not *butter*, which could not be drunk; but the *cream* or *rich milk* which they curdled, and drank as a most refreshing draught. The rock was Christ, out

of whom is both honey and oil; he is also the bread of life, and the wine; and the milk. See Isa. lv. 1.

^e Psa. xvii. 10. Isa. vi. 10. Jer. v. 28. Ezek. xxxiv. 16. Fat, wanton, and wicked go together: and the context seems to me, plainly to require שמורת and the two next words, to be construed as nouns. "But Q? Editor.

^f *Alueh* is literally, *the one made a curse*, and who, in other places, is called *our rock*, and *our salvation*.

^g שִׁירָיִם is the *teats*, *paps*, or *dugs*; and the *Multimammæ*, such as the *Diana* of the *Ephesians*, Act. xix. no doubt, were the Goddesses here spoken of. These images had many dugs for milk, but they were not *Aleim*; they neither had nor could *swear* to the heirs of salvation, or bear *the curse* for them, which Jehovah did in human nature, as *Alueh* in ver. 15. implies.

^h Many creatures are rock-bred, and thence the metaphor is taken.

ⁱ Isa. i. 2. and xxx. 9.

^k This relates to the calling of the Gentiles. See Rom. x. 19. and xi. 11, 14.

It shall burn unto the pit beneath, and consume the earth and its fruits, and set on fire the foundations of the mountains. I will heap mischief upon them; I will spend my arrows upon them. *They shall be burnt up with hunger, and wasted with burning heat and bitter destruction: and the teeth of beasts I will send against them, with the poison of the serpents of the dust.* The sword without, and terrour within shall destroy both the young man and the virgin, the sucking child with the man of grey hairs. I said, I would smite them in all their coasts, I would make the remembrance of them to cease from amongst men: were it not that I feared the provocation of the enemy; lest their adversaries should pretend ignorance, lest they should say, our exalted hand, and not Jehovah, hath done all this; for they are a people of pernicious counsels, and there is no understanding in them. O that they would be wise, that they would understand this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and Jehovah had given them up? For their rock is not like our rock, even our enemies being judges. But their vine is of the vine of Sodom, and of the field of

Gomoreh; their grapes are grapes of poison; their bunches are bitter: their wine is the hot venom of serpents, and the poison of the cruel vipers. *Is not this stored up with me? is it not sealed up among my treasures, to avenge myself, and make recompence, at the time their foot shall slip, when the day of their destruction is coming, and hastens with speed upon them? But Jehovah will judge his people, and repent himself because of his servants, when he seeth that their hand faileth, and there is no rule nor assistance; and he will say, where are their Aleim, the rock in which they trusted, which ate the fat of their sacrifices, and drank the wine of their libations? let them arise and help you, let them be your protection. Behold now, I even I am he, and there is no Aleim like me; I kill and I give life; I wound and I heal; and there is none can deliver out of my hand; for I will lift up my hand to the heavens, and say, I live for ever. If I whet my glittering sword, and my hand take hold on judgement, I will render vengeance to mine enemies, and repay them that hate me; I will make my arrows drunk with blood, and my sword shall devour flesh; with the blood of the slain and of the captives, for all the injuries of the enemy. Rejoice with*

¹ Lam. iv. 11. Jer. xv. 14. Their captivity was but as it were, the beginning of their sorrows; their war with the Romans, and final destruction only can explain these strong metaphors.

^m Jer. viii. 17. Ezek. v. 17. Psal. lxxix. 2.

ⁿ Ezek. vii. 15.

^o So Moses pleads with God for them, Num. xiv. 13. &c. lest the enemy should triumph upon their destruction, and harden themselves in their idolatry by arguing, that God was not able to preserve his people; were it not for this, God says, he would have destroyed them for their wickedness.

^p See Exod. xiv. 25. Num. xxiii. 8. 1 Sam. iv. 8.

^q Isa. i. 10. They were God's vine, but now bore the berries only of the most poisonous plants, and were become venomous as the adder.

^r Heb: *Their bunches are bunches of bitterness to them.*

^s Therefore God will take vengeance for all their sins when the proper time should come, Mat. xxiii. 35.

^t Rule and govern them by his holy spirit, as Gen. vi. 3. and be favourable to them for the elects sake, and repent him of the evil, and help them as he often did, through the course of their history, Jud. x. 10, & seq.

^u The heavens were the heathen's God, but Jehovah hath set his glory above their's, and can extend out his hand to them in contempt, as bidding them defiance.

^w See Isa. xxxiv. 5. lxiii. 3. Jer. xxx. 14.

^x To the sum of the disturbances or interruptions the enemy had given to his people, or to the full of &c. "or rather, from the hairy head of the enemy. Comp. Psal. lxxviii. 22." Editor.

him, O ye ^y Gentiles, for he will avenge the blood of his ^y servants; and he will render vengeance on his ^z adversaries; and the ransom of his land shall be with ^a him.

44 And Moses came, and spake all the words of this song in the ears of the people, he and Oseo the son of Nun.

45 When Moses had done speaking all these

46 words to all Isral, he said to them, set your hearts to all these words which I testify to you this day, that thou mayest bid thy children take care to do all

47 the words of this law; for this is no light matter to you; for it is your ^b life, and by this thing ye shall prolong the days in the land whither ye are going over Jordan to possess it.

48 And Jehovah spake to Moses that very

49 day, saying, go up into this mount Oberim, even mount Nebu, which is in the land of Moab, which is over against Jerichu, and behold the land of Canon, which I have given the children of Isral for a possession;

50 and die in the mount whither thou goest up, and be gathered to thy people; as Aerun thy brother died in

^y Why should the Gentiles rejoice in God, if his mercy was not to extend to them? See Psal. lxxvii. &c. Rom. xv. 9. Isa. lxxv. 13, & seq. shews who are the servants spoke of, who were to rejoice with or before God, as עִבְדֵי is often used.

^z The adversaries of God and his salvation; all those who opposed the gospel, Luk. i. 74. See Amos ix. 11—15. which is spoken of the additional church of Christ, as appears by comparing ver. 11, 12. with Act. xv. 16, 17.

^a Comp. Isa. xl. 10. and lx. 18—21. All this relates to the call of the Gentiles, and final rejection of all the enemies of the great design of providence to visit the Gentiles and take out of them a people for his name. And his land means the new earth mentioned 2 Pet. iii. 13.

^b "The way to obtain long life here, and eternal life hereafter, Luk. x. 2—8." Clark.

^c The law had only the shadow of the good things to come, afforded only a prospect of heaven, and so Moses saw it only at a distance whilst he lived: and his and Aerun's personal crime was not sanctifying Jehovah, thro' anger, at the waters of strife with the Holy One; when he endured the contradiction of sinners, and poured the living water out of the rock, through the wounds they made in it. And the waters of Meribet-kades is literally the waters of the Strife with the Holy One. See Num. xx. 10.

mount Eer, and was gathered to his people: because ye rebelled against me 51 among the children of Isral, at the waters of Meribet-kades, in the wilderness of Jen; because ye did not sanctify me among the children of Isral. Yet thou 52 shalt have a ^c prospect of the land; but thou shalt not go thither, into the land which I have given the children of Isral.

AND this is the blessing which Moses the man of the Aleim gave the children of Isral before his death: and he 2 said, Jehovah came ^d from Sini, and arose upon them at Soir; he shined forth at mount Paran, and came from ^e Rabbebet-kades; at his right hand was the fire placed by him; wrath enveloped 3 the peoples; all their holy ones were in thy hand, and thou didst smite them down at thy foot, they were destroyed at thy word. Moses commanded him a law, 4 the ^f meditation of the congregation of Jacob: and he was king over Isurun, when 5 the heads of the people were gathered together, ^g when the tribes of Isral assembled.

^h Reuben shall live and not die; and 6 his men shall be numerous.

^d Jehovah shone forth in glory, and was seen in the great fire at Sini, and several other places in the wilderness: and the names Soir, Paran, and Rabbebet-kades, Terror, Glory, and the Majesty of Holiness, were either given them then, or prophetically before-hand.

^e So Hab. iii. 3, 4, describes God in glory, filling the earth with it's brightness, and horns, i. e. an irradiation of light from the fire, at his hand, or beside him; and 1 King. xxii. 19. "all the host of heaven are standing by him on his right hand and on his left; where at or on his hand is exprest by בְּיָמָיו ."

^f So the word is used Job. xvii. 11. "But Qu? might not this verse be rendered as in the common Translation? Moses commanded us a law, even the inheritance of the congregation of Jacob, for see Psal. cxlvii. 19, 20. lxxviii. 4, 5, &c. מְדִינַת in Job xvii. 11, I apprehend, denotes thoughts, or the like, only as joined with לִבִּי , the heart, and from וְיָרַשׁ to inherit, possess, strictly signifies what had got possession of his heart." Editor.

^g When is plainly understood before וְיָרַשׁ , as it is in other places.

^h Reuben means Look on the son; Reuben had forfeited by his incest, but yet was restored as a tribe; and they who look on the son with an eye of faith shall live and prosper. See Gen. xlix. 3. 4.

And

7 And this for ¹Jeudeh: and he said, hear, Jehovah, the voice of Jeudeh, and bring him to his people; may his hands be sufficient for him; and be thou an help *to him* from his enemies.

8 And of Levi he said; thy Thummim and thy Urim *shall be* thy holy one's, whom thou didst prove at Maseh, whom thou didst contend with at the waters of
9 Meribeh; who saith of his father and his mother, I regard them not, and doth not acknowledge his brethren, and knoweth not his own son; for they shall observe thy word, and keep thy
10 purification; they shall teach Jacob thy judgements, and Isral thy law; they shall put the incense to thy nose, and whole burnt-offerings on thine altar:
11 bless, Jehovah, their labour, and accept the work of their hands: bow down the loins of those that rise up against them, and let not those that hate them stand up.

12 And of Benjamin he said; beloved of Jehovah, he shall dwell in safety by him; he will cover over him continually, and will dwell within his ¹borders.

¹ Jeudeh is *confessor*, one who makes open profession of his faith in God; and though Christ was most eminently such, and is principally intended here, yet every one who *witnesses a good confession* will find the help here mentioned; and literally, to this tribe is promised the continuance of the faith with them. See Gen. xlix. 8, — 11. Hof. xii. 1.

² Levi was to be priest, but not the real High Priest of God, who could make the true atonement. This was the holy one whom they tempted, more particularly in the wilderness, 1 Cor. x. 9, and who had no relation or friend but God, and knew no other attachment. Such the Levites shewed themselves remarkably, Exod. xxxii. 26, & seq. and so were a fit figure of him whom they all expected as priest. And God will bless the labour of every one who so *joins himself* to God.

¹ The temple stood within the borders of Benjamin, and that tribe adhered to the house of David, and kept the faith of God, as Jeudeh did, which was owing to the temple being among them; and he that perseveres to the end will, in like manner, dwell in God, and God in him, 1 John iii. 24. & al. in perpetual safety.

² Compare the blessing which Isaak gave to Jacob,

And of Joseph he ^msaid; his land ¹³ shall be blessed of Jehovah for the precious things of the heavens, for the dew, and for the deep that lieth beneath; and for the precious things, the ¹⁴ produce of the sun; and for the precious things that are thrust forth by the moon; and for the chief things of the ¹⁵ former mountains; and for the precious things of the antient hills; and for the ¹⁶ precious things of the earth, and the fulness of it. And the good will of them that dwelt in the ^otree shall come on the head of Joseph, and upon the crown of him that is separate from his brethren. ^pHe hath the stateliness of a ¹⁷ young bull, and his horns *are* the horns of a stag; with them shall he push the nations, even to the ^qends of the earth. And there *shall be* ten thousands of Ephrim, and there *shall be* thousands of Menaseh ^r.

And of Zebulun he said; rejoice, ¹⁸ Zebulun in thy going forth; and Issa-cher in thy tents. They shall call the ¹⁹ peoples to the mountain; there shall they offer the sacrifices of righteousness:

Gen. xxvii. 27, 28. with that which Moses here giveth to Joseph under *temporal* promising *spiritual* good things: and indeed, religion and all the comforts of a civilized life always come and go together.

ⁿ That the sun is the fertilizer of the earth, and by it's heat forces the sap or vegetable matter into the plants and seeds *by impulse*, and that the moon assists vegetation by *thrusting forward* the vegetable matter in the same manner, the *moving cause* being *behind*, not *before*, is what Moses says here: not that he speaks of this as a philosophical discovery, or in the language of the learned, but in the familiar common style, entails the richest blessings of heaven and earth on Joseph as father of the two tribes, in the youngest of which the kingdom of Isral was placed for many years: and under the name of Joseph he speaks of him who was *seperate from sinners*, and *distinguished* above all men; as all the prophets do under borrowed names and circumstances.

^o Exod. iii. 2.

^p Or, the beauty or grandeur of his forward bull is to him.

^q Psal. ii. 8. 1 Sam. ii. 10. Act. xiii. 47.

^r See Gen. xlviii. 15, & seq. and xlix. 22, & seq.

there-

therefore shall they suck the abundance of the sea, and the treasures hid in the sand^s.

20 And of Gad he said; he that is blessed will enlarge Gad: as a lion shall he lie down, and tear with strength, even the

21 head. And he shall provide a chief part for himself, for there shall be the^u sway of a^w studded sceptre; and he shall^x restrain the heads of the people; he shall execute the righteousness of Jehovah, and his judgements with Israel.

22 And of Dan he said; Dan is a young lion, which^y leapeth from Basan.

23 And of Nephtali he said; Nephtali^z shall be full of favour; and filled with the blessing of Jehovah; he shall possess the west and the south.

24 And of Asher he said; blessed^b above men shall Asher be; he shall be acceptable to his brethren, and^c shall dip his

25 foot in oil: thy^d bars shall be iron and brass; and as thy days, thy strength^d.

26 There is none like the Lord, O Jesurun! who rideth on the heavens to help thee, and in his majesty on the

^s These two tribes bordered upon the *Mediterranean*, and no doubt, with their neighbours of *Tyre* and *Zidon*, partook of the advantages arising from their situation as maritime powers, and of the riches of the sea on their coast, particularly of the purple fish, whence the *tyrii colores* were so famous.

^t Gad is a *partizan*, a *soldier*; and God will give them that fight *the good fight* a large share of the spoil, and crown them with victory. Moses compares Gad to a lion that lieth or coucheth down, and then flies upon the prey; and such this tribe was: as a frontier, it was strongly fortified; and it had a studded or magisterial sceptre, and more power than a private tribe, as having a share in the administration of public justice; and we find *Mijpeh* the seat of civil as well as of religious justice and judgement, Jud. xi. 11. 1 Sam. vii. 6,—16. Jer. xxii. 6. cl. 9. Mich. vii. 14.

^u Share or portion, *field* or *place* of situation.

^w "Or rather, perhaps, *overlaid*, *covered*, *i. e.* with gold or other metal. See *Critica Hebræa* in *ED.*" Editor.

^x Set bounds to, *i. e.* govern and prescribe to them.

^y See Jud. xiv. 5. he shall leap upon his prey with as much vigour as a young lion from that mountain.

^z "This, I suppose, refers to the natural goodness of the country of Nephtali, (which not only abounded

in the fruits of the earth, but also enjoyed the advantage of a communication with the *Mediterranean*, and was bounded on one side by the sea of *Genesareth*, which supplied them with abundance of excellent fish) but principally is prophetic of our blessed Lord, Jehovah incarnate's frequenting that country. See Isa. ix. 1, 2. Mat. iv. 13,—16. ix. 1." Editor.

skies; who hath humbled the Aleim of 27 former times, and brought down the arms of old, and hath driven out the enemy from before thee, and said, destroy. And Israel shall dwell safely^c alone, 23 and the fountain of Jacob in a land of corn and wine; his heavens also shall drop down the dew. Blessed art thou, 29 O Israel! who is like thee, O people, saved by Jehovah, the shield of thy help, and who is the sword of thy^f loftiness! and thine enemies shall fail before thee; and thou shalt tread upon their high places.

AND Moses went up from the commons of Moab to mount Nebo, to the top of Pisgeh, which is over against Jerichu. And Jehovah shewed him all the land of Gelod to Dan, and all Nephtali, 2 and the land of Ephrim and Menasch, and all the land of Jeudeh to the^e western sea; and the^h south, and the plain 3 of the valley of Jerichu, the city of theⁱ palm-trees, to Juor. And Jehovah said 4 to him, this is the land which I sware to Abrem, to Isaak, and to Jacob, say-

in the fruits of the earth, but also enjoyed the advantage of a communication with the *Mediterranean*, and was bounded on one side by the sea of *Genesareth*, which supplied them with abundance of excellent fish) but principally is prophetic of our blessed Lord, Jehovah incarnate's frequenting that country. See Isa. ix. 1, 2. Mat. iv. 13,—16. ix. 1." Editor.

^a "Qu? What is the meaning of this Passage? I do not understand it, nor can I meet with any Writer who has explained it." Editor.

^b Jacob gives him *royal dainties*, and *the fatness of the earth*; Gen xlix. 20., but Moses gives him the preference to the rest; what did that consist in?

^c See Job xxix. 6.

^d This is rendered *shoes*, but it may mean *bars* of the gates; so that his cities should be strong and well fortified. Their tribe was the inlet from *Tyre*, and all that side of *Asia*; and probably was not only well fortified, but partook of the trade with its trading neighbours.

^e See Num. xxiii. 9.

^f The sword that *exalts* thee, or is *lifted up* in thy behalf.

^g Heb. *backward*, as the East is *foremost*.

^h Hebrun.

ⁱ See 2 Chron. xxviii. 15.

ing,

ing, to thy seed will I give it, I have let thee see *it* with thine eyes, but thou shalt not go over thither.

5 ^k And Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah.

6 And he buried him in the valley, in the land of Moab, against Bith-pour; and ^lno man knoweth of his sepulchre unto this day.

7 And Moses *was* an hundred and twenty years old when he died; his eye was not dim, nor his freshness gone.

8 And the children of Isral mourned for Moses in the commons of Moab thirty days: and the days of the mourning grief for Moses ended ^m.

^k This, we presume, was written by the public Historiographer; such an officer, as well as Scribes, and an authentic copy under the inspection of the High Priest is often mentioned.

^l But was he therefore translated, as some moderns have imagined?

^m A. M. 2593.

And Jehosua the son of Nun was ⁹ filled with the spirit of wisdom; for Moses had laid his hands upon him, and the children of Isral hearkened unto him, and did as Jehovah commanded by Moses.

But there ⁿ arose not another prophet ¹⁰ in Isral like unto Moses, whom Jehovah knew face to face, in all the signs ¹¹ and wonders which Jehovah sent him to perform in the land of Egypt, to Pharoeh and all his servants, and to all his land, and in all the mighty hand, and ¹² in all the great terror which Moses shewed in the eyes of all Isral.

ⁿ *i. e.* There was none to succeed him who had such power with God. Jehosua was a prophet, but not a Moses; and many other prophets there might be, and doubtless were; but there was no one like Moses: עוֹד is used for *another* in this comparative view, Isa. xlv. 5, 6, & al.

The B O O K of

J E H O S U A.

Jehovah giveth a charge

CHAP. I.

to Jehosua.

I. **A**FTER the death of Moses, the servant of Jehovah, Jehovah spake to Jehosua the son of Nun, the attendant on Moses, saying, Moses my servant is dead; and now arise, pass over this Jordan, thou and all this people, into the land which I have given to them, *even* to the children of Isral. I will give to you every place which the sole of your foot shall tread upon, as I said to Moses. From the wilderness and this Lebanon, and to the great river, the river Euphrates, all the land of the Hettites, and to the great sea, towards the going down of the sun, shall be your bounds^a. Not a man shall stand before thee all the days of thy life. As I was with Moses I will be with thee; I will not fail thee nor forsake thee. Be strong, and of good courage; for thou must put this people in possession of the land, which I sware to their fathers to give them. Only be strong and very resolute and careful to do according to all the law, which Moses my servant commanded thee; thou shalt

not turn aside from it *to* the ^b right hand or *to* the left, that thou mayest behave wisely in whatsoever thou goest upon. The book of this law shall not depart from thy mouth, but thou shalt read in it day and night, that thou mayest be careful to do according to all *that is* written in it, for then thou shalt make thy way to prosper, and then thou wilt behave wisely. Have not I commanded thee? Be strong and of good courage; be not dismayed, neither be cast down; for Jehovah thy Aleim *is* with thee in all thou goest upon.

And Jehosua commanded the officers of the people, saying, pass through the host, and command the people, saying, prepare you provisions; for within three days ye are to pass over this Jordan, to go in and possess the land, which Jehovah your Aleim hath given you to possess it.

And to the Reubenites, and to the Gadites, and to the half tribe of Manasseh, Jehosua spake, saying, remember the word which Moses the servant of

^a They never possessed all this country, though David made most of it tributary to him; and several of the tribes lay upon the *Mediterranean*, and shared in it's riches; but the land was given conditionally, if they did not corrupt themselves; which if they did, the heathen were to have the possession of it *to provoke them to jealousy*; it not being the natural seed, but the seed of the faith of Abrem, that was to inherit the promises.

^b Are not perseverance and the strongest resolution

not to be discouraged in our Christian warfare, as well as obedience to the orders of the captain of our salvation, enforced here, on every soul that hopes to enter the heavenly Canon? though the commands to *Josua* more particularly concerned *Jesus* or the *saviour*. And now every leader under him is bound *not to turn to the right hand or to the left*, neither to *add to*, nor *take from* the words of life? "Obedience to God's commands is the best way for governors to prosper in all they do." *Clark.*

Jehovah

Jehovah commanded you, saying, Jehovah your Aleim hath given you a settlement, and given you this land. Your wives, your little ones, and your cattle shall remain in the land which Moses hath given you on this side Jordan, but ye shall pass over in array before your brethren, all *that are* mighty men of valour, and help them^c; till Jehovah shall have settled them, as *he hath* you, and they also shall possess the land which Jehovah hath given them: then ye shall return to the land of your possession, and take possession of it, which Moses, the servant of Jehovah, gave you on this side Jordan, *toward* the sun-rising^d.

16 And they answered Joshua, saying, all that thou commandest us we will do; and whithersoever thou shalt send us we will go: according to all as we hearkened to Moses, so will we hearken to thee; only may Jehovah thy Aleim be with thee, as he was with Moses. Let every man that rebelleth against thy commandment, and will not hearken to thy words, be put to death; only be strong, and of good courage.

II. AND Jehosua the son of Nun sent secretly from Sittim two men for spies, saying, go view the land and Jerichu. And they went and came to the house of a woman, an^e hostess, and her name was Rahab, and they lay there. And one told the king of Jerichu, saying, behold, some men are come here tonight from the children of Isral, to search out the country. And the king

of Jerichu sent to Rahab, saying, bring out the men that came to thee, who came into thy house; for they are come to search out all the country. And the woman took the two men, and hid them; and she said, true, there came men to me, but I knew not whence they *were*. And when the gate was to be shut, when it was dark, the men went out; I know not whither the men went: pursue quickly after them; for ye may overtake them. And she brought them up to the^f roof of her house, and hid them among the rows of wood laid out for her upon the roof. And the men pursued after them the way to Jordan, unto the ferries: and they shut the gate after them as soon as the pursuers were gone out.

And before they were laid down, she came up to them upon the roof; and she said to the men, I know that Jehovah hath given you the land, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away because of you. For we have heard that Jehovah dried up the waters of the Red sea before you, when ye came out of Egypt; and what ye did to the kings of the Amorites which *were* beyond Jordan; to Sihon and to Oug, whom ye utterly destroyed. We heard *it*, and our hearts melted away, and there remained no more spirit in any man because of you; for Jehovah your Aleim, he *is* Aleim in the heavens above, and in the earth^g beneath. And

^c Rom xv. 1, Gal vi. 2.

^d See Num. xxxii.

^e That *הַיֹּשֵׁב* from *יָשַׁב* is *an harlot*, there is no doubt, and as little perhaps that Rahab was not much better than her neighbours in that debauched city; but still the word from *יָשַׁב* *provisions* means no more than *an innkeeper*, or *one who entertains* others; and as such, it is plain, the spies came to her house as a house of entertainment.

^f The eastern houses are flat, and on Rahab's roof, as it seems, wood for her fuel was laid out to dry and keep for use; *עֵץ מִשְׁתַּיִם* literally signifies not *flax-stalks*, but *spreadings out of wood*.

^g This was the contest between Jehovah and the heathen world, whether Jehovah or the heavens were supreme; and Rahab makes a noble confession of faith, and shews her faith by her works, Jam. ii. 18, 25.

now, swear to me by Jehovah, for I have shewn kindness to you, that ye will also shew kindness to my father's house; and give me a ^h sign of truth:
 13 and *that* ye will save alive my father, and my mother, and my brothers, and my sisters, and all that belong to them,
 14 and deliver our lives from death. And the man said to her, our lives for your's if ye utter not this our business: and when Jehovah giveth us the land, then we will shew kindness and truth to you.
 15 And she let them down by a cord, through the ⁱ window; for her house *was* against the flat of the wall, and she
 16 dwelt by the wall. And she said to them, go to the mountain, lest the pursuers meet you; and hide yourselves there three days till the pursuers return, and
 17 afterwards go your way. And the men said to her, we *will be* clear from this thy oath which thou hast made us swear;
 18 behold, *when* we come into the land, thou shalt tie this line of scarlet cord in the window which thou hast let us down by; and thou shalt bring into thy house thy father, and thy mother, and thy bro-
 19 thers, and all thy father's house. And it shall be *that* whosoever goeth out of the doors of thy house into the street, his blood *shall be* upon his own head, and we guiltless; but whosoever is with thee in thy house, his blood *be* on our head, if *our* hand be
 20 upon him. And if thou discover this business of ours, then we will be clear of thy oath which thou hast made us swear.
 21 And she said, according to your words, so *be* it: and she sent them away and they went; and she tied the scarlet line
 22 in the window. And they went, and

came to the mountain, and staid there three days, till the pursuers were returned; and the pursuers sought *them* all the way, but did not find *them*.

And the two men turned, and came ²³ down from the mountain, and passed over, and came to Jehosua the son of Nun, and told him all that had happened to them. And they said to Jehosua, truly ²⁴ Jehovah hath given into our hand all the land, and all the inhabitants of the land even melt away because of us.

AND Jehosua arose in the morning, ^{III.} and they marched from Sittim, and came to Jordan, he and all the children of Isral, and they lodged there before they passed over. And at the end of ² three days, the officers passed through the host, and commanded the people, ³ saying, when ye see the ark of the purification of Jehovah your Aleim, and the priests, the Levites bearing it, then ye shall march from your place, and go after it ^k: only there shall be a distance ⁴ between you and it of about two thousand cubits by measure; come not near it, that ye may know the way which ye are to go, for ye have not passed this way heretofore. And Jehosua said to ⁵ the people, sanctify yourselves; for ¹ tomorrow Jehovah will do wonders among you. And Jehosua spake to the priests, ⁶ saying, take up the ark of the purification, and pass on before the people; and they took up the ark of the purification, and went before the people.

And Jehovah said to Jehosua, this ⁷ day I will begin to magnify thee in the eyes of all Isral, who shall know that as I was with Moses, I will be with

^h *i. e.* An oath.

ⁱ She must have a window then that overlooked the wall, against which her house was built.

^k Num. x. 33.

¹ Ch. i. 11, "Within three days ye shall pass over;" which then must mean *three other days*, not including the day on which the officers spoke; for it was on the *fourth* day they did pass, as appears from this verse compared with ver. 2.

8^m thee. And thou shalt command the priests who bear the ark of the purification, saying, when ye come to the edge of the water of Jordan, ye shall stand ⁿ in Jordan.

9 And Jehosua said to the children of Isral, come hither and hear the words of Jehovah your Aleim. And Jehosua said, hereby shall ye know that the living Lord is among you, and that he will surely drive out from before you the Canonites, and the Hettites, and the Hivites, and the Perizites, and the Girsagites, and the Amorites, and the Jebusites. Behold, the ^o ark of the purification of the ^p Lord of all the earth passeth over before you through ^p Jordan.

12 And now, take ye twelve men out of the tribes of Isral, out of every tribe a man. And as soon as the soles of the feet of the priests who bear the ark of Jehovah, the Lord of all the earth, shall be set on the waters of Jordan, the waters of Jordan shall be cut off, the waters that come down from above, and shall stand on a heap.

14 And when the people marched from their tents to pass over Jordan, and the priests who bare the ark of the purification before the people, even as soon as they that bare the ark were come to Jordan, and the feet of the priests that bare the ark were dipt in the edge of the water, (for Jordan overfloweth all his banks all the days of the ^q harvest,) the waters that came down from above stood still; they rose up *in* a heap at a great distance, by

^m The sea divided before them when they came out of Egypt; and Jordan, to give them a way into Canon; and this latter was to them an equally miraculous promise that all opposition should fall before them, and is so to us, that all opposition shall at length fall before the heirs of salvation under Jesus their leader. See Isa. li. 10, 11. and xxxv. 8. and xlv. 27.

ⁿ Within the bank of the river.

^o So this was the *religious war*, and the ark as the tent of the Lord of life, then invisible, unless in the types

^r Adam, a city which is at the side of Jarten; and those that came down to the sea of the common, to the salt sea, were entirely cut off, and the people passed over before Jericho. And the 17 priests that bare the ark of the purification of Jehovah stood firm on the dry ground in the midst of Jordan; and all Isral passed over on dry ground till all the people had wholly passed over Jordan.

AND when all the people had wholly IV. passed over Jordan, Jehovah spake to Jehosua, saying, take you twelve men 2 out of the people, out of every tribe a man, and command them, saying, take 3 you here from the midst of Jordan, from the place where the feet of the priests stood firm, twelve stones, and carry them over with you, and lay them down in the place where ye lodge at night. And Jehosua called to the 4 twelve men, whom he had appointed of the children of Isral, out of every tribe a man; and Jehosua said to them, pass 5 on before the ark of Jehovah your Aleim, into the midst of Jordan, and take you up each man one stone upon his shoulder, according to the number of the tribes of the children of Isral; that 6 this may be a sign among you when your children shall ask hereafter, saying, what *are* these stones to you? Then 7 ye shall say to them, that the waters of Jordan were cut off before the ark of the purification of Jehovah; when it passed through Jordan the waters of

of the law and his living representatives, was the leader, and the Gentiles represented the fallen spirits whose place believers are to supply.

^p Jer. x. 10. Mat xxviii. 18.

^q It hath double banks. Comp. Eccus. xxiv. 26.

^r So that the river was dry from *Adam* to the Salt sea; and *Adam* lay north-east of that sea and of Jericho too. N. B. *Salt* here doth not mean *common salt* but sulphur, 1 King. iv. 12. and vii. 46.

Jordan

Jordan were cut off; and these stones shall
 be for a memorial to the children of Isral
 8 for ever. And the children of Isral did
 so as Jehosua commanded, and they
 took up twelve stones from the middle
 of Jordan, as Jehovah spake to Jehosua,
 according to the number of the tribes
 of the children of Isral, and carried
 them over with them to the lodging-
 9 place, and laid them down there. And
 Jehosua set up twelve stones in the mid-
 dle of Jordan, in the place where the
 feet of the priests that bare the ark of
 the purification had stood; and they
 are there at this day.
 10 And the priests that bare the ark
 stood in the middle of Jordan till every
 thing was done which Jehovah com-
 manded Jehosua to speak to the people,
 according to all that Moses commanded
 Jehosua; then the people made haste
 11 and passed over. And when all the peo-
 ple had done passing over, the ark of
 Jehovah and the priests passed on be-
 12 fore the people. And the children of
 Reuben and the children of Gad, and
 half of the tribe of Menasch passed over
 in array before the children of Isral, as
 13 Moses spake to them: about forty
 thousand equipt for service passed over
 before Jehovah to the war, into the
 commons of Jerichu.
 14 On that day Jehovah magnified Jehosua
 in the sight of all Isral; and they feared
 him, as they feared Moses, all the days
 15 of his life. And Jehovah spake to Je-
 16 hosua, saying, command the priests
 that bear the ark of the testimony, that
 17 they come up out of Jordan: and Je-
 hosua commanded the priests, saying,
 18 come ye up out of Jordan. And when

the priests that bare the ark of the pu-
 rification of Jehovah were come out of
 the middle of Jordan, *and* the soles of
 the feet of the priests were got to the
 dry ground, then the waters of Jordan
 returned to their place, and went as be-
 fore over all it's banks.

And the people came up out of Jor- 19
 dan on the tenth of the first month,
 and encamped in ^s Gilgal, at the extre-
 mity east of Jerichu.

And those twelve stones, which they 20
 they took out of Jordan, did Jehosua
 set up in Gilgal. And he spake to the 21
 children of Isral, saying, when your
 children shall ask their fathers hereafter,
 saying, what *are* these stones? then ye 22
 shall inform your children, saying, Isral
 passed through this Jordan on dry ground;
 for Jehovah your Aleim dried away the 23
 waters of Jordan before you, till ye had
 passed, as Jehovah your Aleim did to
 the Red sea, which he dried up before us,
 till we had passed: that all the peoples 24
 of the earth may know the hand of Je-
 hovah, that it is mighty; that ye may
 fear Jehovah your Aleim for ever^t.

AND when all the kings of the Amo- V.
 rites, who *were* on the side of Jordan
 westward, and all the kings of the Ca-
 nonites, who *were* ^u by the sea, heard that
 Jehovah had dried up the waters of Jor-
 dan before the children of Isral, till
 they had passed, their heart melted,
 and there was no more spirit in them
 because of the children of Isral.

At that time Jehovah said to Jehosua, 2
 make thee ^w sharp knives, and circum-
 cise again the children of Isral the se-
 cond time. And Jehosua made him 3
 sharp knives, and circumcised the chil-

^s "So called afterwards upon the occasion men-
 tioned ch. v. 9." Clark.

^t A. M. 2534.

^u Num. xiii. 29.

^w Not of *flints*, as in the margin of our Translation,
 but of *fine* edges, or of firm, *hardened* metal.

dren of Isral at the hill of the Foreskins.
 4 And this *is* the reason that Jehosua did
 circumcise: all the people that came
 out of Egypt, the males, * all the men
 of war, died in the wilderness, by the
 way, after they came out of Egypt.
 5 For all the people that came out were
 circumcised; but all the people *that*
were born in the wilderness, by the way,
 after ² their coming out of Egypt, were
 6 not circumcised. For the children of
 Isral travelled in the wilderness forty
 years, till all the body of the men of
 war who came out of Egypt were gone;
 who obeyed not the voice of Jehovah;
 to whom Jehovah sware that he would
 not let them see the land which Jehovah
 sware to their fathers to give ^a them, a
 7 land flowing with milk and honey. And
 their children, *whom* he raised up in
 their room, them Jehosua circumcised;
 for they were uncircumcised, for they
 had not circumcised them by the ^b way.
 8 And when all the people were done cir-

cumcising, they sat still in the camp, till they
 were well. And Jehovah said to Jehosua, 9
 this day have I removed the ^c reproach of
 Egypt from you. And the name of that
 place is called ^d Gilgal unto this day.

And the children of Isral encamped in 10
 Gilgal, and offered the halt-sacrifice on
 the fourteenth day of the first month,
 at evening, in the commons of Jerichu.
 And they did eat ^e of the corn of the 11
 land on the morrow after the halt-sacri-
 fice, with unleavened cakes and parched
 corn, the very same day.

And the manna ^f ceased on the morrow, 12
 after they had eaten of the corn of the
 country; and the children of Isral had
 no more manna, but ate of the produce
 of the land of Canon of ^g that year.

And when Jehosua was by Jerichu, 13
 he lift up his eyes and looked, and be-
 hold, a man stood before him, and his
 sword drawn in his hand: and Jehosua
 went to him, and said to him, *art* thou
 for us, or for our ^h enemies? And he 14

* All above twenty years old, Num. xiv. 29.

² *i. e.* The children of Isral's coming out; though
 their might refer to the children born, it may also refer
 to the people of Isral, though not the next antecedent.

^a וְנִי is the relative to וְנִי, as I take it; and so in the
 first verse Isral is the antecedent to וְנִי there.

^b So Abrem was not circumcised by the way as he
 travelled about, till the covenant was made with him;
 but these uncircumcised children were in covenant with
 God, as Moses often told them; and then, why were
 they not circumcised?

^c They had said, God could not bring them in,
 that evil was before them, and the like; but God had
 now brought them into the country, and taken away
 the handle which their loitering in the wilderness had
 given their enemies to sneer.

^d *i. e.* A removing or revolution; an earnest of their
 removing into that better country of which that Canon
 they were now entered into was promised as a figure:
 or it may be considered as denoting a revolution *ex turn*
 in their affairs; instead of being in a wilderness, the
 jest of their enemies, they were now in that better
 country they sought after, and were no longer wan-
 derers.

^e עֵבֶר is rendered *old corn*, but if עֵבֶר be used here,
 as Gen. xxiii. 16. it may mean new as well as old corn.
 See Lev. xxiii. 11. They were to lift up a sheaf to God

on the morrow after the sabbath, *i. e.* on the third day
 from the passover, including the 14th of Abib, and
 then to eat bread and parched corn, (ver. 14,) not of the
 old but new corn. Here they ate of the bread and
 parched corn on the morrow after the passover, *i. e.* on
 the 16th of Abib, for the paschal feast was not finished
 till the beginning of the ecclesiastical 15th; so that
 there was but one entire festival day between the pas-
 chal sacrifice and the lifting up the sheaf, immediately
 on which they ate the new corn. And thus our Lord
 died on Friday evening, which was the beginning of
 their (ecclesiastical) Saturday, and arose on Sunday
 morning, and so on the morrow after the passover:

^f "So will all outward comforts and enjoyments
 when we come to heaven, Rev. xxi. 22." Clark.

^g *i. e.* Of that year's corn, as above. The harvest
 was now at hand, and they parched the green corn in
 the ear, and ate it, till it was hard enough to grind;
 but manna on this ceased, they being now in possession
 of the bread or produce [typically] of the heavens of
 Jehovah, manna being only a figure of the heavenly
 bread we are to live by on earth.

^h Praying to know whether Jehovah was come forth
 in anger for some sin committed by them, or in favour
 to assist them. No doubt he saw who it was that ap-
 peared.

said

said, no, for I am the captain of the host of Jehovah; now am I come forth; And Jehosua fell on his face to the earth, and worshipped, and said to him, what would my Lord say to his
 5 servant? And the captain of the host of Jehovah said to Jehosua,^k loose thy shoe from off thy foot, for the place on which thou standest is^l holy; and Jehosua did so. (NOW Jerichu was shut up, and enclosed round^m, because of the children of Isral; none went out and none
 2 came in.) And Jehovah said to Jehosua, see, I have given Jerichu into thine hand, and the king of it with the mighty men
 3 of valour. And ye shall go round the city, all the men of war surrounding it
 4 once; so shall ye do six days. And seven priests shall carry sevenⁿ sounding trumpets before the ark; and on the seventh day ye shall go round the city seven times; and the priests shall blow
 5 with the trumpets. And when the sounding horn shall be blown with a long *blast*; when ye hear the sound of the trumpet all the people shall shout with a great shout; and the wall of the city shall fall down, and the people shall go up every one straight forward.
 6 And Jehosua the son of Nun called the priests, and said to them, take the ark of the purification, and let seven priests carry seven sounding trumpets
 7 before the ark of Jehovah. And^o they said to the people, pass on, and go

round the city, and let armed *men* go on before the ark of Jehovah.

And when Jehosua had spoken to the
 8 people, seven priests carrying seven sounding trumpets before Jehovah, passed on, and blew with the trumpets; and the ark of the purification of Jehovah went after them.

And the armed *men* that went before
 9 the priests blew with trumpets, and the rear that came after the ark went on and blew with trumpets. And Jehosua
 10 commanded the people, saying, ye shall not shout, nor shall ye let your voice be heard, neither shall a word come out of your mouths till the day that I say to you, shout; then ye shall shout. And the
 11 ark of Jehovah went round the city, going round *it* once; and they came into the camp, and lodged in the camp.

And Jehosua arose in the morning,
 12 and the priests took up the ark of Jehovah. And seven priests, carrying
 13 seven sounding trumpets before the ark of Jehovah, went on and blew with the trumpets; and armed men went before them, and the rear came after the ark of Jehovah, going on, and blowing
 14 with trumpets. And they went round the city the second day once, and returned to the camp: thus did they six
 15 days. And on the seventh day they arose about the break of day, and went round the city after this manner seven
 16 times: on that day only they went round the city seven times. And at the

ⁱ *i. e.* Ready to begin to assist you.

^k Exod. iii. 5.

^l This was then Jehovah himself as he is called in the next verse but one, which in our old Translation is made the second verse of the next chapter, but which, it is evident should not have been disjoined from this. See Exod. xxiii. 21, 2. Dan. x.

^m *i. e.* With walls, so that it would have been hard if not impossible for them to have taken it, for which reason Jehovah appears, and promises him supernatural help, and directs him what to do.

ⁿ *i. e.* Made on purpose for the loudest sounds. These were, like *shouting* with the voice, to express their joy and triumph by, in the loudest blast. ^{לשון} is only the *sound*, but the sound itself, as in *shouting*, expresses the design of joy, or &c. *Jubilo* in Latin gives the true sense of the word in Hebrew. The trumpet is called *a horn*, ver. 5. either from its *shape* or because made of *horn*.

^o *i. e.* The proper officers who carried Jehosua's orders.

seventh time the priests blew with the trumpets; and Jehosua said to the people, shout, for Jehovah hath given you the ^p city.

17 And the city shall be ^q devoted to Jehovah, it and all that is in it; only ^r Rahab the hostess shall live, she and all that *are* with her in the house; because she hid the messengers whom we
18 sent. But ye, beware of what is devoted, lest ye be ^s accursed, when ye take of what is devoted, and make the camp of Isral
19 accursed, and trouble it. But all silver and gold, and all vessels of brass and iron *shall be* holy to Jehovah; they shall
20 be brought into the treasury of ^t Jehovah. And the people shouted, and they blew with the trumpets: and when the people heard the sound of the trumpet, the people shouted with a great shout, and the wall fell down; and the people went up into the city, every man straight before him; and they
21 took the city. And they utterly destroyed all that *was* in the city, both man and woman, both young and old, and ox, and sheep, and as, with the
22 edge of the ^u sword. And to the two

men that espied out the country, Jehosua said, go to the house of the woman, the hostess, and bring out from thence the woman and all that are with her, as ye sware to her. And the young men, ²³ the spies, came and brought out Rahab, and her father, and her mother, and her brothers, and all that belonged to her; and all her ^w families they brought forth, and set them without the camp of Isral. And the city they burnt with ²⁴ fire, and all that *was* in it; only the gold, and the vessels of brass and iron, they put into the treasury of the house of Jehovah. And Rahab, the hostess, ²⁵ and her father's house, and all that belonged to her, Jehosua saved alive; and she dwelleth in Isral unto this day, ^x because she hid the messengers whom Jehosua sent to spy out Jerichu.

And Jehosua sware at that time, say- ²⁶ ing, ^y cursed *be* the man before Jehovah, that shall rise up and build this city of Jericho; in his first-born he shall lay the foundation of it, and in his youngest ²⁷ son shall he set up the gates of ^z it. And Jehovah was with Jehosua, and his fame was in all the country.

^p Heb. xi. 30. The people shewed their faith by their obedience in going round the city, which could have no effect on it; but why was this ordered? was it only as other outward signs in many other miracles? merely obediential? The *shout of triumph* was naturally expressive of their hopes and confidence in the promise.

^q *Devoted*, as a debt due to divine vengeance for their wickedness. See Jer. xlvi. 10.

^r Her *faith saved* her; being convinced by the miracles in Egypt and the wilderness, she renounces her country Gods, and at the hazard of life testifies her faith in Jehovah, and so faith saves: If there could possibly have been the knowledge of God or help, but through the outward means of grace we might talk of natural religion; which is now but a mere chimæra; all the knowledge it pretends to comes from revelation; and it is utterly destitute of all help for human infirmity, if that help *must come* through a favour.

^s Parties in all great crimes are treated as principals, Deut. vii. 26. Rev. xviii. 4.

^t But nothing was to be private spoil; the whole be-

ing forfeited to Jehovah as the effects of incorrigible rebels.

^u As a perpetual warning to themselves and others not to depart from the living God, as those wicked people had done. See the corruption of manners among them, Lev. xviii.

^w The several families by father or mother's side, who with her took warning, and fled to her, relying on the oath given for protection from that destruction which they must believe before hand would come, or else they had not fled to her for protection, so sudden was the fall of the walls. Thus all that will take warning have the oath of God for their security; but it will be too late when judgement is come.

^x See Jam. ii. 22,—26.

^y Here we have the form of an oath used at that time, and it was plainly a conditional execration. *To swear*, and *to adjure* were often the same thing, he that swore doing it by denouncing the curse [conditionally] on himself as well as others; and whosoever sware or was sworn to any thing was under a curse.

^z 1 King. xvi. 34.

VII. AND the children of Israel committed a trespass in what was devoted; for Ochan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Jeudeh, took of what was devoted; and the anger of Jehovah was kindled against the children of Israel. And Jehosua sent men from Jerichu to Eoi, which is by Bith-aven to the east of Bithal; and he said to them, go up, and spy out the land; and the men went up and spied out the land. And they returned to Jehosua, and said to him, let not all the people go up; let about two or three thousand men go up and smite Eoi; make not all the people labour thither, for they are but few. And there went up thither of the people about three thousand men; and they fled before the men of Eoi. And the men of Eoi smote of them about thirty and six men; and pursued them before the gate to the Breaches, and smote them in the descent; and the heart of the people melted, and became water. And Jehosua rent his cloaths, and fell upon his face to the earth before the ark of Jehovah till the evening, he and the elders of Israel, and put dust upon their heads. And Jehosua said, alas, O Lord Jehovah, why didst thou bring this people at all over Jordan, to give us into the hand of the Amorites to destroy us? and oh that we had resolved to have dwelt on the other side Jordan! oh Lord, what shall I say,

^a It doth not appear that these six and thirty men were at all concerned in Achan's crime, though they fell in consequence of it; which surely no one will presume to object to as an injustice in providence, whose ways must be unsearchable to men, and his judgements past finding out, as to all the causes and connections of events.

^b Breaches, perhaps, in some adjoining rocks or grounds near the place.

since Israel hath turned their back before their enemies? And the Canonites, and all the inhabitants of the land will hear of it, and they will environ us round; and will cut off our name from the earth; and what wilt thou do for thy great name?

And Jehovah said to Jehosua, why is it that thou art fallen upon thy face? Israel hath sinned, and they have also transgressed my purification which I commanded them; for they have taken of what was devoted, and have also stolen, and have also dealt falsely, and they have put it also among their own goods. And the children of Israel cannot stand before their enemies; they shall turn their backs before their enemies, for they are become accursed. I will no more be with you, unless ye destroy the accursed person from among you: rise, sanctify the people, and say, sanctify yourselves against to-morrow: for thus saith Jehovah the Aleim of Israel, there is an accursed thing among you, O Israel; thou canst not stand before thine enemies, till ye remove the accursed thing from among you. And ye shall be brought near in the morning by your tribes; and the tribe which Jehovah shall take shall come by the families, and the family which Jehovah taketh shall come by the houses, and the house which Jehovah taketh shall come by the men: and he that is taken with the accursed thing shall be burnt with fire, he and all that he hath; because he

^c As under the deepest grief.

^d This exclamation is very natural on this occasion; because then they would not have met with this disgrace.

^e Exod. xxxii. 12. Num. xiv. 13. Deut. xxxii. 27. Joel ii. 17. Psal. xxv. 2. cvi. 45, 46. 2 Cor. ii. 14.

^f But not alive, see ver. 25.

hath transgressed the purification of Jehovah, and because he hath wrought folly in Isral.

16 And Jehosua arose in the morning, and brought Isral by their tribes; and
 17 the tribe of Jeudeh was taken. And he brought the families of Jeudeh; and the family of the Zerahites was taken; and he brought the family of the Zerahites by the men, and Zabdi was taken;
 18 and he brought his house by the men, and Ochan the son of ^e Carmi, the son of Zabdi, the son of Zerah, of the
 19 tribe of Jeudeh, was taken. And Jehosua said to Ochan, my son, give, I pray thee, glory to Jehovah the Aleim of Isral, and make confession to him, and tell me now what thou hast done, hide
 20 *it* not from me. And Ochan answered Jehosua, and said, indeed I have sinned against Jehovah the Aleim of Isral; and
 21 thus and thus have I done; for I saw among the spoil a fine robe of ^h Sinor, and two hundred shekels of silver, and a tongue of gold of fifty shekels weight; and I fancied them, and took them; and behold, they *are* hid in the earth, in the midst of my tent, and the money under it.

22 And Jehosua sent messengers, and they ran to the tent, and behold, *it was* hid in his tent, and the money under it.
 23 And they took them out of the tent, and brought them to Jehosua, and to all the children of Isral, and set them
 24 before Jehovah. And Jehosua took Ochan the son of Zerah, and the mo-

^e Called 1 Chron. ii. 6, *Zimri*, a pruner of vines, as *Carmi* is a vine-dresser.

^h The valley in which Babylon was built.

ⁱ *i. e.* *Trouble*, ver. 6.

^k The *Cherem* or *devoting* of any person or thing was condemning them to destruction under an oath or adjuration, which was a curse on them who should break it. Ochan had incurred this curse, and his family shared, as all families do, in the good or bad fortune of their parents; which struck the greater terror into others.

ney, and the robe, and the tongue of gold, and his sons, and his daughters, and his ox, and his ass, and his sheep, and all that he had, and all Isral with him, and they brought them to the valley of ^l Ochur. And Jehosua said, how
 25 hast thou troubled us? Jehovah will trouble thee this day; and all Isral stoned them with ^k stones, and burnt them with fire, when they had stoned them with stones. And they raised over
 26 him a great heap of stones unto this day. And Jehovah turned from his great wrath. Therefore was the name of the place called the valley of ^l Ochur to this day.

AND Jehovah said to Jehosua, fear VIII. not, neither be dismayed; take with thee all the people of war, and rise, go up to Eoi; see, I have given into thy hand the king of Eoi, and his people, and his city, and his land. And thou
 2 shalt do to Eoi, and to the king of it as thou didst to Jericho and its king; only the spoil thereof, and its beasts shall ye take for a prey to yourselves. Lay an ambush against the city behind it.

And Jehosua arose, and all the peo- 3 ple of war, to go up to Eoi: and Jehosua chose thirty thousand men, mighty men of valour, and sent them by night. And he commanded them, saying, see, 4 ye are to lie in wait against the city, behind the city; be not very far from the city; and be all of you ready. And 5 I, and all the people that *are* with me,

And this execution of Ochan was absolutely necessary not only as the oath was violated, but to testify publicly God's abhorrence of idolatry, which Isral was brought into Canon to destroy; and it proclaimed to the Canonites what they were destroyed for, Jericho having been devoted on that account.

^l Isa. lxxv. 9, 10. The valley of *Ochur*, *Trouble*, shall be a place of peace and rest to them that seek God; or God's flock shall rest from trouble; when *the seed* or *hair* shall come to the holy mountain.

will draw nigh to the city; and if they
 6 come out to meet us as before, we will
 flee before them. And they will come
 out after us till we have drawn them
 away from the city; for they will say,
 7 they flee before us as before, when we
 flee before them. And ye of the am-
 buscade shall arise, and take possession
 8 of the city; for Jehovah hath given it
 into your hand. And when ye have
 taken the city, ye shall set the city on
 fire: according to the commandment of
 Jehovah shall ye do: see, I have com-
 manded you.

9 And Jehosua sent them, and they went
 to the place of the ambush, and stayed be-
 tween Bith-al and Eoi, to the west of Eoi:
 but Jehosua lodged that night among the
 10 people. And Jehosua arose in the morn-
 ing, and mustered the people; and he went
 up, he and the elders of Isral, before the
 11 people to ^mEoi. And ⁿall the people of war
 which *were* with him, came up, and drew
 near, and came before the city; and pitched
 12 to the north of Eoi, and the valley was
 between them and Eoi. And he took
 about five thousand men, and put them
 in ambush between Bith-al and Eoi,
 13 to the west of the city. And the peo-
 ple, *even* all the camp that *were* to the
 north, set themselves in array against the
 city: but their ambush was to the west
 of the city: and Jehosua went that night
 into the midst of the valley.

14 And when the king of Eoi saw *it*,
 the men of the city hasted, and rose up,
 and went out against Isral to battle, he
 and all his people, to an appointed place
 upon the common; but he knew not
 that *there was* an ambuscade against him
 15 behind the city. And Jehosua and all
 Isral were beaten before them, and they

fled by the way of the wilderness. And 16
 all the people that *were* in the city were
 called forth to pursue after them; and
 they pursued after Jehosua, and were
 drawn off from the city. And there 17
 was not a man left in Eoi or in Bith-al,
 who went not out after Isral, and they
 left the city open, and pursued after
 Isral. And Jehovah said to Jehosua, 18
 stretch forth the javelin that *is* in thine
 hand towards Eoi; for I have given it
 into thy hand: and Jehosua stretched
 forth the javelin that *was* in his hand
 against the city. And the ambush rose 19
 in haste from their place, and ran as
 soon as he stretched out his hand, and
 came to the city, and took it; and they
 made haste, and set the city on fire.
 And the men of Eoi looked behind 20
 them, and saw, and behold, the smok
 of the city ascended towards heaven;
 and they had no power to flee this way
 or that: and the people that fled to
 the wilderness turned back upon the
 pursuers. And Jehosua and all Isral saw 21
 that the ambush had taken the city;
 and that the smoke of the city went up;
 and they turned and smote the men of
 Eoi. And the other came out of the 22
 city against them, and they were in the
 midst of Isral, some being on this side,
 some on that side; and they smote them
 till they left them none remaining, or
 that escaped. And they took the king 23
 of Eoi alive, and brought him to Jeho-
 sua. And when Isral had done slaying 24
 all the inhabitants of Eoi, in the field
 of the wilderness whither they pur-
 sued them, and all of them had fallen
 by the edge of the sword; till there was
 an end of them, then all Isral returned to
 Eoi, and smote it with the edge of the

^m This public parade diverted the attention of the people of Eoi from the ambush.

ⁿ In number twenty-five thousand; for five thou-

sand lay in wait; the whole number being thirty thousand, ver. 3.

25 sword. And all that fell that day, both
 26 of men and women, *were* twelve thou-
 sand, all the persons of Eoi. And Je-
 hosua drew not back his hand with
 which he stretched out the javelin, till
 he had destroyed all the inhabitants of
 27 Eoi. Only the beast, and the spoil of
 the city, that they took for a prey to
 themselves, according to the word of
 Jehovah which he commanded Jeho-
 28 sua. And Jehosua burnt Eoi, and made
 it a perpetual heap of desolation to this
 29 day. And the king of Eoi he hanged
 on a tree till the evening; and at the
 going-in of the sun Jehosua commanded,
 and they took down his carcase from
 the tree, and threw it at the door of the
 gate of the city, and raised over it a
 great heap of stones to this day.

30 Then Jehosua built an altar to Jeho-
 vah the Aleim of Isral in mount Oibal,
 31 as Moses the servant of Jehovah com-
 manded the children of Isral, as it is
 written in the book of the law of Moses,
 an altar of whole stones, over which no
 iron was lifted up; and they offered upon
 it burnt-offerings to Jehovah, and sa-
 32 crificed peace-offerings. And he wrote
 there upon the ^o stones a copy of the
 law of Moses, which he wrote for the
 33 children of Isral. And all Isral, and
 their elders, and officers, and their
 judges, stood on this side and on that side
 of the ark, before the priests, the Le-
 vites, who bare the ark of the purifica-
 tion of Jehovah, the stranger as well as
 the native; half of them against mount
 Gerizim, and half of them against
 mount Oibal, as Moses the servant of

Jehovah had commanded before that they
 should bless the people of Isral. And after 34
 this he read all the words of the law, the
 blessing and the cursing, according to all
that was written in the ^p book of the law.
 There was not a word of all that Moses 35
 commanded, which Jehosua did not read
 before all the congregation of Isral, and
 the women, and the children, and the
 stranger that went among them.

AND when all the kings who *were* IX.
 on this side Jordan, in the mountain,
 and in the plain, and in all the coasts
 of the Great sea over against Lebanun,
 the Hettites, and the Amorites, the
 Canonites, the Perizites, the Hivites,
 and the Jebusites heard, they gathered 2
 themselves together to fight with Jeho-
 sua, and with the people of Isral, with
 one accord.

And the inhabitants of Giboun heard 3
 what Jehosua had done to Jerichu and to
 Oi and they went to work with subtilty 4
 also, and went and made as if they were
 ambassadors, and took old sacks upon
 their asses, and ^a bottles of wine, old,
 and cracked, and bound up; and shoes 5
 old and patched upon their feet, and
 old cloaths upon them; and all the
 bread of their provision was dry *and*
^r mouldy. And they went to Jehosua to 6
 the camp at Gilgal, and said to him
 and to the men of Isral, we are come
 from a far country, and now cut a puri-
 fication for us. And the men of Isral 7
 said to the ^r Hivites, perhaps ye dwell
 among us, and how can we cut a puri- 8
 fication for you? And they said to Je-
 hosua, we *are* thy servants; and Jeho-

their wine in to this day, which the Gibonites here-
 pretend to have been *cracked*, not *rent*, for I do not find
 עקב used for *rending*.

^r Not one word of any strange language, which is
 remarkable, if language had multiplied so soon as
 this.

^r See ch. xi. 19.

^o *i. e.* Of the altar, Deut. xxvii. 8.

^p *i. e.* That book which was laid up at the side of the
 ark, and found there in Josiah's time, containing, as
 said here, *the blessing and the cursing*, as the sanction of
 the law, Deut. xxviii. but not the whole Penta-
 teuch.

^a Some kind of earthen jars, as such they keep

9 sua said to them, who *are* ye, and whence came ye? And they said, thy servants came from a very distant country, for the name of Jehovah thy Aleim, for we heard of his fame and all that he
 10 did to the Egyptians; and all that he did to the kings of the Amorites, which *are* beyond Jordan, to Sihon king of Hesbun, and to Oug king of Basan,
 11 who *was* at Osterut^s. And our elders, and all the inhabitants of our country spake to us, saying, take provisions in your hand for the journey, and go to meet them, and say to them, we *are*
 12 your servants; and now, cut a purification for us. This our bread we took hot, *for* our provision, from our houses on the day we came out to come unto you; behold,
 13 it is dry and mouldy: and these bottles of wine, which we filled, *were* new, and behold, they are crackt; and these our cloaths and our shoes are worn out with the exceeding greatness of the journey.
 14 And the men took of their provisions, and asked not at the mouth of Jehovah.
 15 And Jehosua made peace with them, and cut a purification for them, to let them live; and the chiefs of the con-
 16 gregation sware to them. And at the end of three days, after they had cut a purification for them, they heard that they *were* near to them, and dwelt
 17 among them. And the children of Isral marched, and came to their cities on the third day; and their cities *were*
 18 'Giboun, and Chephireh, and Barut, and Kirith-jorim. And the children of Isral did not smite them, because the chiefs of the congregation had sworn to them by Jehovah the Aleim of Isral;

^s Not a word of Jericho or Eoi.

^e *Gibo* is a hill, and *Chephireh* a she-lioness, the deity, it is likely of the city; and *Barut* wells, and *Jorim* woods.

^u *i. e.* He imposed a levy of men upon them to hew wood and draw water for the tabernacle.

and all the congregation murmured against the chiefs. And all the chiefs
 19 said to all the congregation, we have sworn to them by Jehovah the Aleim of Isral, and now we cannot hurt them.
 20 This we will do to them and let them live, lest there be wrath upon us, because
 21 of the oath which we have sworn to them. And the chiefs said to them, they shall live, and be hewers of wood
 and drawers of water for all the con-
 22 gregation; as the chiefs had said to them.

And Jehosua called for them, and
 22 spake to them, saying, why did ye deceive us, saying, we *are* very far from
 23 you; when ye dwell among us? And now ye *are* cursed, and shall never cease
 24 to be servants; and ye *shall be* hewers of wood and drawers of water for the house of my Aleim. And they an-
 25 swered Jehosua and said, because it was certainly told thy servants, that Jehovah thy Aleim commanded Moses his ser-
 26 vant to give you all the land, and to destroy all the inhabitants of the land before you, therefore we were greatly afraid for our lives because of you, and we did
 27 this thing. And now, behold, we *are* in thy hand; as it is good and as it is right in thy sight to do to us, do. And ^u he did this to them; and delivered them out of the hand
 of the children of Isral, that they
 28 slew them not. And Jehosua made them that day hewers of wood and
 29 drawers of water for the ^w congregation, and for the altar of Jehovah unto this day, at the place which he should chuse.

AND when ^x Adonizedek king of X.

^w At their religious assemblies, not at their private houses.

^x *i. e.* Lord of righteousness, a title, it is likely, assumed in their better days, like *Christian*, *Catholic*, and *Faithful* among us, and retained, even when they had forgot what religion was.

Jerusalem heard that Jehosua had taken Eoi, and utterly destroyed it; that as he had done to Jerichu and the king of it, so he had done to Eoi and its king; and that the inhabitants of Giboun had made peace with Isral, and were among them; they were greatly afraid, because Giboun *was* a great city, as one of the royal cities, and because it *was* greater than Eoi, and all the men of it *were* mighty. And Adonizedek king of Jerusalem sent to Even king of Hebrun, and to Pram king of Iremut, and to Ipio king of Lachish, and to Debit king of Oglun, saying, come up to me, and help me, and let us smite Giboun; because it hath made peace with Jehosua and with the children of Isral. And the five kings of the Amorites, the king of Jerusalem, the king of Hebrun, the king of Iremut, the king of Lachish, the king of Oglun, were gathered together and came up, they and all their armies, and encamped against Giboun, and fought against it.

6 And the men of Giboun sent to Jehosua to the camp at Gilgal, saying, slack not thy hands from thy servants, come up to us quickly and save us, and help us; for all the kings of the Amorites that inhabit the mountain are gathered

7 together against us. And Jehosua went up from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 And Jehovah said to Jehosua, fear them not, for I have given them into thy hands; not a man of them shall stand before thee. And Jehosua came upon them suddenly, going up all night from Gilgal. And Jehovah destroyed them before Isral, and they smote them with a great slaughter at Giboun; and they pursued them along the way that goeth up to Bith-hurn, and smote them to Ozekeh and to Makedeh. And as they fled before Isral, being at the descent to Bith-hurn, Jehovah cast down upon them great stones from the heavens unto Ozekeh, and they died. *They* that died of the hail-stones *were* more than *those* whom the children of Isral killed with the sword.

12 Then spake Jehosua to Jehovah, when Jehovah gave up the Amorites before the children of Isral, and he said in the fight of Isral, sun, stay at Giboun, and moon, at the valley of Ailun. And the sun stayed, and the moon stood till the people had avenged themselves of their enemies. *Is* not this written in the standard book? and the sun stood

^y A modern politician would gladly have laid hold of the opportunity to have got rid of his engagement, and have let others destroy them.

^z *Bith-hurn*, the temple of *the Fire*. *Makedeh*, another word for *fire*.

^a By this one would think it was a subterraneous fire, or a fire kept burning in some low grounds.

^b *Ozekeh*, as the verb is used, Isa. v. 2, very possibly was some strong *barrier*, *wall*, or *fence*, betwixt these Highlanders and the people of the valleys.

^c The sun was now setting, and the moon rising at the full, because the sun was *in the extremity* of the heavens, or *in the horizon*; and here it staid for the space of a day, as the moon did in the opposite point to it. And from hence it appears that the motion of the earth depends upon the sun or solar light, the edge of which vast stream pointed on Giboun, and was in the horizon

of that city, and was bid to stay there; which, had the earth moved independantly on the sun would have been of no use; but Jehosua, like a philosopher, spoke to the *moving cause*; and the earth stood still when what moved it did. Common people, in talking, may take the word *sun* for the orb, and not distinguish the *was admirabile caeli* from the fluid gold that runs from it in a constant stream; but when men who pique themselves upon their skill in philosophy do so, and charge so gross an error as the *motion of the solar orb* on the sacred Writers, and that from *words which prove the very contrary*, the scholar may blush if the christian doth not. Comp. Heb. iii. 11.

^d *i. e.* It was immediately entered in the *authentic book of history*, which they had an officer on purpose to write, called *the Recorder*. The story of *Phaëton*, no doubt, was built on this.

in the extremity of the heavens, and hastened not to go off about a whole
 14 day. And there was no day like that before it, nor shall be after it, for Jehovah to ^e hearken to the voice of a man; for Jehovah fought for Isral.

15 And Jehosua returned, and all Isral
 16 with him, to the camp at Gilgal. And those five kings fled, and hid themselves
 17 in a cave at Makedeh. And it was told Jehosua, saying, the five kings are
 18 found hid in a cave at Makedeh. And Jehosua said, roll great stones to the
 19 mouth of the cave, and set men over it to keep them. And ye, stay not, pursue after your enemies, and cut off the rear of them: suffer them not to enter into their cities; for Jehovah your Aleim hath given them into your hand.

20 And when Jehosua and the children of Isral had done slaying them with a very great slaughter, till they had done; there remained some of them, and they
 21 got into the fortified cities. And all the people returned to the camp, to Jehosua, at Makedeh, in peace, ^f none moved his tongue against any of the
 22 children of Isral. And Jehosua said, open the mouth of the cave, and bring out those five kings to me from the cave.

23 And they did so, and brought out to him those five kings from the cave, the king of Jerusalem, the king of Hebron, the king of Iremut, the king of Lachish,
 24 the king of Oglun. And when they had brought out those five kings to Jehosua, Jehosua called for all the men of Isral, and said to the captains of the

men of war who ^g went to the war with him, come near, set your feet upon the necks of these kings; and they came near, and set their feet upon their necks. And Jehosua said to them, fear ²⁵ not, nor be cast down; be strong and of good courage; for thus shall Jehovah do to all your enemies with whom ye shall fight. And Jehosua smote them after ²⁶ this, and ^h slew them, and hanged them upon five trees; and they were hanging upon the trees until the evening. And at ²⁷ the time of the going away of the sun, Jehosua commanded, and they took them down from the trees, and cast them into the cave where they had been hid; and they put great stones upon the mouth of the cave to this very day.

And Jehosua took Makedeh that day, ²⁸ and smote it with the edge of the sword, and the king thereof; utterly destroying them and every soul which *was* in it; he left none remaining, and did to the king of Makedeh as he had done to the king of ⁱ Jerichu. And Jehosua passed, ²⁹ and all Isral with him, from Makedeh to Libneh, and fought with Libneh. And Jehovah gave it also into the hand of ³⁰ Isral, and the king of it; and he smote it with the edge of the sword, and every soul that *was* in it; he let none remain in it; and he did to the king of it as he did to the king of Jerichu.

And Jehosua passed, and all Isral with ³¹ him, from Libneh to Lachish, and encamped by it, and fought against it. And Jehovah gave Lachish into the hand ³² of Isral, and they took it on the second day,

^e *i. e.* For Jehovah to lengthen day again *so much* at the request of any man.

^f *Not a dog barked* seems to be the proverb alluded to here, and which is used, Exod xi. 7, for uninterrupted success.

^g הלהלכו appears to be, a compound word from הלך *to go*, and כחץ *te bruise, break*.

^h No doubt these men had but their deserts, as well as another of Mr. Chubb's faints, Jud. i. 6.

ⁱ Nor did any prophet arise to write his *lamentations* over these poor pious souls, whose heroic deeds we have some specimens of, Lev. xviii. till Mr. Chubb of Salisbury denounced judgement against Jehovah and the executors of his just vengeance, and vindicated the memory and character of these much injured brethren of his.

and smote it with the edge of the sword, and every soul that *was* in it, according to all that they had done to Libneh.

33 Then came up Erm king of Gezer to help Lachish; and Jehosua smote him and his people, till he did not leave him one remaining.

34 And Jehosua passed, and all Isral with him, from Lachish to Oglun, and they encamped by it, and fought against

35 it, and they took it that day, and smote it with the edge of the sword, and every soul in it, that day ^k utterly destroying it, according to all that he

36 had done to Lachish. And Jehosua went up, and all Isral with him, from Oglun to Hebrun, and they fought against

37 it, and took it, and smote it with the edge of the sword, and it's king, and all it's cities, and every soul that *was* in it; he left not one remaining, according to all that he did to Oglun; but utterly destroyed it, and every soul that *was* in it.

38 And Jehosua returned, and all Isral with him, to Deber, and fought against

39 it; and he took it, and it's king, and all it's cities, and they smote them with the edge of the sword, and utterly destroyed every soul which *was* in it; he left not

one remaining: as he did to Hebrun, so he did to Deber and the king of it; and as he did to Libneh and it's king.

40 And Jehosua smote all the country of the mountain, and of the south, and of the plain, and of the springs, and all the kings of them; he left not one remaining; and every thing that ^m breathed he

utterly destroyed, as Jehovah the Aleim of Isral commanded. And Jehosua 41 smote them from Kades-barno even to Gaza, and all the country of Goshen, even to Giboun. And all these kings 42 and their land did Jehosua take at one time; because Jehovah the Aleim of Isral fought for Isral. And Jehosua re- 43 turned, and all Isral with him, to the camp at Gilgal.

AND when Jabin king of Hajur heard XI. *this*, he sent to Jubab king of Medun,

and to the king of Samerun, and to the king of Acfap, and to the kings that 2 *were* to the north, in the mountain, and

in the common, south of Chinerut, and in the valley, and in the districts of Dor westward: *to* the Canonites on the 3

east and on the west, and *to* the Amorites, and the Hivites, and the Perizites, and the Jebusites in the mountain, and

to the Hivites under Hermun, in the land of Mijpeh. And they came out, 4 they and all their armies with them,

with much people, as the sand which *is* upon the sea-shore for multitude; and horse and chariots very many. And all 5

these kings met, and came, and encamped together at the waters of Merum to fight with Isral.

And Jehovah said to Jehosua, be not 6 afraid of them; for to-morrow about this time I will give them all up be-

fore Isral to be slain; thou shalt ⁿ destroy their horses, and burn their chariots with fire. And Jehosua, and all 7

the men of war with him, came upon them at the water of Merum suddenly,

be at a loss for the reason why the beasts were destroyed as well as the men in some places, and not in others.

ⁿ The word is to *extirpate*, and seems to mean *destroying the breed*. The Translators make it *houghing* or *hamstringing them*, but עקע seems rather to mean *extirpating the breed* or their *power* or breeding.

^k *i. e.* Devoting or accursing it.

^m He put all the creatures of these cities, as at Jerichu, under the anathema; others might not be so wicked, and so the wrath against them was not so violent; but wherever bestiality had been tolerated, as it was even on a religious account in some places, the beasts themselves were not fit to live; and we need not

8 and fell upon them. And Jehovah gave them into the hand of Isral, and they smote them, and pursued them to great Zidon, and to the burning waters, and to the valley of Mijpeh eastward: and he smote them till he did not leave
9 them one remaining. And Jehosua did to them as Jehovah said to him; he destroyed their horses, and burnt their chariots with fire.

10 And Jehosua returned at that time, and took Hajur, and it's king he smote with the sword: for Hajur aforetime was head of all these kingdoms;
11 and they smote every soul that *was* in it with the edge of the sword, ^outterly destroying *them*; there was not any thing left that breathed: and he burnt
12 Hajur with fire. And Jehosua took all the cities of these kings, and all the kings of them, and smote them with the edge of the sword, utterly destroying them, as Moses the servant of Je-
13 hovah commanded: only all the cities which stood on ^pprecipices, them Isral burnt not, except Hajur alone; *that* Je-
14 hosua burnt. And all the spoil of these cities, and the beasts, the children of Isral took for a prey to themselves; but every man they smote with the edge of the sword, till they had destroyed them; they left not one that ^qbreathed.

15 As Jehovah commanded Moses his servant, so Moses commanded Jehosua, and so Jehosua did; he departed not a tittle from all that Jehovah commanded

^o Or putting them under a bann or curse, as ch. x. 35. Comp. Deut. vii. 2. Num. xxxiii. 52.

^p מלכות from לט, *hanging precipices*, such as Nazareth stood upon, Luke iv. 29. and many other cities, and so were naturally fortified, which, in an inland country, was of great use. See Judith iv. 5.

^q Neither man, woman, nor child.

^r Qu? What land this was.

^s *i. e.* Ephraim.

^t No room for mercy; which had they surrendered, it seems, there must have been. They had had forty years warning, and had seen the mighty miracles, par-

Moses. And Jehosua took all this land, ¹⁶ the mountain, and all the south, and all the land of ^rGasen, and all the plain, and the common, and the mountain of ^sIsral, and it's plain; from the moun- ¹⁷ tain that divides at the going up to Soir, and to Baol-gad in the valley of Lebanon, under mount Hermun: and all their kings he took, and smote them, and slew them. Many days did Jehosua ¹⁸ make war with all these kings. There ¹⁹ was not a city that made peace with the children of Isral, except the Hivites, the inhabitants of Giboun: they took them all in war; for it was of Jehovah ²⁰ to strengthen their hearts, to meet Isral in war, that he might utterly destroy them; that there might be no ^tmercy for them, but that he might destroy them, as Jehovah commanded Moses.

And Jehosua came at that time, and ²¹ cut off the ^uOnekim from the mountain, from Hebrun, from Deber, from ^wOnab, and from all the mountain of Jeudeh, and from all the mountain of Isral; Jehosua destroyed *them* utterly with their cities. There were none ²² left of the Onekim in the land of the children of Isral, except that in Gaza, in Gath, and in Ashdud some were left. And Jehosua took all the land, accord- ²³ ing to all that Jehovah spake to Moses; and Jehosua gave it for an inheritance to Isral, according to their shares, after their tribes; and the land had ^xrest from the war.

particularly those at Jordan, Jerichu, and Bith-hurn, ch. x. 11, and the standing still of the solar light, but in the pride of their own strength resolved to conquer or die.

^u The *Torquati*, who wore gold chains about their necks.

^w Hebrun, Deber, and Onab, [*i. e.* the bunch or grapes] were in this mountainous part of Judea, sometimes called *the south*. See Num. xiii. 22, 23. Josh. xiv. 12.

^x There was nobody in arms against them, all opposition was dropped. A. M. 2538.

AND

XII. AND these *are* the kings of the land whom the children of Isral smote, and possessed their land, on the other side Jordan, to the sun-rising, from the valley of Arnun to mount Hermun, and all the common eastward: Sihun king of the Amorites, who dwelt at Hesbun, who commanded from Oror, which *is* upon the edge of the valley of Arnun, and from the middle of the valley; and half Gilod, even to Jabok, the river which *is* the bounds of the children of Amun; and the common to the sea of Chinerut eastward, and to the sea of the common, the Salt sea, to the east, the way to Bith-isimut; and from the south, under the springs of ^y Pisgeh: and the coast of Oug king of Basan, who *was* of the remnant of the Repaim who dwelt at ^z Osterut, and in Adroi and ruled in mount Hermun, and in Salchah, and over all Basan, to the border of the Gesurites and the Mocatites, and over half Gilod to the border of Sihun king of Hesbun: Moses the servant of Jehovah and the children of Isral smote them, and Moses the servant of Jehovah gave it *for* an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Menasch.

7 And these *are* the kings of the land whom Jehosua and the children of Isral smote on this side Jordan; to the west, from Baol-gad in the valley of Lebanun, even to the mountain that parteth at the going up to Soir; and Jehosua gave it to the tribes of Isral *for* an inheritance, according to their shares; 8 in the mountain, and in the plain, and in the common, and in the springs, and in the wilderness, and in the south;

the Hettites, the Amorites, and the Canonites, the Perizites, the Hivites, and the Jebusites.

The king of Jerichu, one; the king 9 of Oi, which *is* beside Bith-al, one; the king of Jerufalem, one; the king 10 of Hebrun, one; the king of Iremut, 11 one; the king of Lachish, one; the 12 king of Oglun, one; the king of Gezer, one; the king of Deber, one; the king 13 of Geder, one; the king of Hormeh, 14 one; the king of ^a Ored, one; the king 15 of Libneh, one; the king of Odalam, one; the king of ^b Makedeh, one; the 16 king of Bithal, one; the king of ^c Tappuh, one; the king of Heper, one; the king of Apek, one; the king of 18 Lefarun, one; the king of Medun, 19 one; the king of Hajur, one; the king 20 of Samerun-meraun, one; the king of Acsap, one; the king of Tonac, one; 21 the king of Megidu, one; the king of 22 Kades, one; the king of Ikenom, of Carmel, one; the king of Dur, of the 23 district of Dur, one; the king of the Guim, of Gilgal, one; the king of 24 Tirzeh, one. All the kings were thirty and one.

XIII. WHEN Jehosua was old, being advanced in years, Jehovah said to him, thou art old, advanced in years, and *there is* a great deal of the land that remaineth to be possessed. This *is* the land 2 that remaineth; all the circuits of the Philistines, and all the Gesurites, from 3 Sihur, which *is* before Egypt, even to the coast of Okrun northward, which *is* reckoned to the Canonites; the five lords of the Philistines, the Gazite and the Asdudites, the Askalunite, the Gittite, and the Okrunite, also the

^y Which by it's name was used for an *observatory* to prove the stars eternal; the use the great H— made of the observatory at G—.

^z Gen. xiv. 5.

^a Wild ass.

^b Fire.

^c Apple of any kind.

4^d Ovites; from the south, all the land of the Canonites; and from Oreh, which belongs to the Sidonians, to Apekeh, 5 to the borders of the Amorites; and the land of the Giblites, and all Lebanun to the rising of the sun, from Baol-gad under mount Hermun to the entering 6 into Hamath. All the inhabitants of the mountain, from Lebanun to the burning waters, all the Sidonians, I^e will drive them out before the children of Ifral: only let it fall by lot to Ifral for an inheritance, as I commanded 7 thee. And now, divide this land for an inheritance to the nine tribes, and 8 half of the tribe of Menaseh; with them the Reubenites and the Gadites have received their inheritance, which Moses gave them on the other side Jordan, eastward, as Moses the servant of Jeho- 9 vah gave them; from Oruor, which is at the edge of the valley of Arnun, and the city which is in the midst of the valley, and all the plain of Mideba to 10 Dibun; and all the cities of Sihun the king of the Amorites, who reigned in Hesbun, to the border of the children 11 of Amun; and Gilod, and the coast of the Gesurites, and the Mocatites, and all mount Hermun, and all Basan to 12 Salcheh; all the kingdom of Oug in Basan, who reigned in Osterut and in Adroi; he remained of the remnant of the Repaim, and Moses smote them, 13 and drove them out: but the children of Ifral did not drive out the Gesurites

and the Mocatites; and the Gesurites and the Mocatites dwell among the Ifralites to this day: only to the tribe of 14 Levi he gave no inheritance; the offerings by fire to Jehovah the Aleim of Ifral, they were his inheritance, as he said to them.

And Moses gave to the tribe of the 15 children of Reuben, according to their families. And their coast was from 16 Oruor, which is at the brink of the valley of Arnun, and the city which is in the middle of the valley, and all the plain by Mideba; Hesbun and all 17 it's cities that are in the plain, Dibun, and Bemut-baol, and Bith-baol-moun, and Jezeh, and Kedemut, and Mepot, 18 and Keritim, and Sibmeh, and Jart-shahar in the mount of the valley; and 20 Bith-pour, and Asdut-pisgeh, and Bith-ismut; and all the cities of the 21 plain, and all the kingdom of Sihun the king of the Amorites, who reigned in Hesbun, whom Moses smote with the chiefs of Midin, Avi, and 22 Rekem, and Jur, and Hur, and Rebo, the anointed princes of the Sihunites, the inhabitants of the country.

And Balom, the son of Bour, the 22 diviner, did the children of Ifral kill with the sword among those they slew. And the bounds of the children of Reu- 23 ben were Jordan and Gabul. This was the inheritance of the children of Reuben according to their families, the cities and their villages^g. And Moses 24

^d Deut. ii. 23.

^e i. e. In my good time; but let it be divided now.

^f Num. xxi. 24. xxxii. 8.

^g Many of the cities were named from their objects of worship, and those idols, though in the main the same with others, were denominated from some remarkable particular or peculiarity, and often from some insigne, which, though not peculiar, yet was more observable in them than in other idols of the same kind.

Dibun, perhaps, from it's pretended oracle.

Bemut baol, the high places of Baol, a bull or heifer.
Bith-ba-olmoun, the turrated Jupiter, or Cybele and a bull.

Mepot, from a serpent, as the root מַעַפ is to cry out, and מַעַפּ a serpent.

Jart-shahar, the formation of darkness, without which all the operations of nature must stand still.

Bith-pour, the open mouthed Baol, or bull gaping wide.

Bith-ismut, the house or temple of the ruling agents.

gave to the tribe of Gad, to the children of Gad, according to their families.
 25 And they had the coast of Jozer, and all the cities of Gilod, and half the land of the children of ^hAmun, to Oruor,
 26 which *is* before Rabe^h; and from Hefbun to the heights of Mispeh and ⁱBenanim, and from ^kMehanim to the border of ^lEdeber; and in the valley
 27 Bith-erm ^m, and Bith-nimreh ⁿ, and ^oSuccut, and Jipun, the remainder of the kingdom of Sihun, the king of Hefbun, Jordan and Gabul to the edge of the sea of Chineret beyond Jordan eastward. This *was* the inheritance of the children of Gad, according to their families; the cities and their villages.

29 And Moses gave to the half tribe of Menasheh; and the half tribe of the children of Menasheh had according to their families. And their coast was from Mehanim, all Basan; all the kingdom of Oug king of Basan; and all ^pHut-jair, which *are* in Basan; sixty cities; and half Gilod, and Osteret, and Adroi, cities of the kingdom of Oug in Basan *were given* to the children of Machir the son of Menasheh; to half of the children of Machir, according to their families.
 32 These *are* what Moses gave for an inheritance in the commons of Moab, beyond Jordan, by Jerichu eastward. And
 33 to the tribe of Levi Moses gave no inheritance, Jehovah the Aleim of Isral, he was their inheritance, as he said to them.

XIV. AND these *are* what the children of Isral inherited in the land of Canon,

^h Which Sihun had taken from them, and belonging to him as their conqueror, it belonged of course to his conqueror.

ⁱ Nuts or dates.

^k Those who encamp round us, Gen xxxii. 2.

^l Called also Ladeber and Ludeber, 2 Sam. ix. 4.

^m Erm or Hermes, a noted God among the Greeks and Romans, as well as in Asia and Africa.

which Alozer the priest, and Jehosua the son of Nun, and the heads of the fathers of the tribes of the children of Isral gave them to inherit. By lot *was* 2 their inheritance, as Jehovah commanded by Moses, to the nine tribes and the half tribe; for Moses had given the 3 inheritance of two tribes and a half tribe beyond Jordan; and to the Levites he gave no inheritance among them; for the children of Joseph were 4 two tribes, Menasheh and Ephraim; and they gave the Levites no share in the land, but cities to dwell *in*, and their suburbs for their cattle and for their 5 stock. As Jehovah commanded Moses; so did the children of Isral, and they inherited the land.

And the children of Jeudeh came to 6 Jehosua at Gilgal; and Caleb the son of Ipeneh the Kenezite said to him, thou knowest the word which Jehovah spake to Moses the man of the Aleim, concerning me, and concerning thee, in Kades-barno. Forty years old *was* I when 7 Moses the servant of Jehovah sent me from Kades-barno to spy out the land, and I brought him word back, as *it was* in my heart; but my brethren who 8 went up with me made the heart of the people to melt away, when I wholly followed Jehovah my Aleim. And Mo- 9 ses sware that day, saying, the land which thy foot hath trod upon shall be thine for an inheritance, and to thy children for ever, because thou hast wholly followed Jehovah my Aleim. And now, behold, Jehovah hath pre- 10

ⁿ A leopard. There was always some beast with the human figure.

^o Built likely where Jacob kept the feast of tabernacles, Gen. xxxiii. 17.

^p Num. xxxii. 41.

^q *i. e.* Of other beasts, such as are distinguished from the cattle which means their flocks and herds.

^r *i. e.* Without the Levites.

served.

served me alive, as he spake, these forty and five years, since Jehovah spake this word to Moses, when Isral wandered in the wilderness. And behold, I *am* now ^sthis day, fourscore and five years old;
 11 I *am* yet now as strong as when Moses sent me; as my strength *was* then, so *is* my strength now for war, both for
 12 going out and for coming in. And now, give me this mountain which Jehovah spake of at that day; for thou heardst at that day, that the Onekim *were* there, and the cities great *and* fenced: perhaps Jehovah *will be* with me, and I may drive them out, as Jehovah said.
 13 And Jehosua blessed him, and gave Hebrun to Caleb the son of Ipeneh, the
 14 Kenezite for an inheritance; therefore was Hebrun the inheritance of Caleb the son of Ipeneh, the Kenezite, to this day, because he wholly followed Jehovah
 15 the Aleim of Isral. Now the name of Hebrun, formerly *was* the 'city of Arbo, a great man among the Onekim. And ^uthe land had rest from the war.
 XV. AND the lot of the tribe of the children of Jeudeh, according to their families, was to the border of ^wEdom; the wilderness of Jen southward from
 2 the uttermost part of ^xTiman: and their south border was from the uttermost part of the Salt sea, from the ^ybay which
 3 turneth southward; and it went out to the south, to above Okerbim; and passed on to Jen, and went up south to Kades-barno; and passed on by He-

^s A. M. 2538.

^t Gen. xxiii. 2.

^u Ch. xi. 23.

^w Num. xxxiv. 3.

^x Gen. xxxvi. 15.

^y Heb. tongue.

^z Rolling in a circle, which expresses the double motion of the earth.

^a עֲרֵבוֹת Plural, is used for the highest heavens, Psal. lxxviii. 5; and the word without the ך for the raven, which, from its colour might, among their

jerun, and went up to Adar, and fetched a compass to Karko, and passed on to Ojemun, and went out at the river of Egypt: and the goings out of the border were at the sea. This shall be your south border. And the border eastward, the Salt sea, to the end of Jordan. And the border on the north quarter, from the bay of the sea at the end of Jordan: and the border went up to Bith-hagleh^z; and passed by the north to Bith-orbeh^a; and the border went up to the stone of Ben the son of Reuben; and the border went up to Deber from the valley of Ochur, and northward turned to Gilgal, which *is* over against the going up to Adamim, which *is* to the south of the river; and the border passed on to the water of ^bOin-femes; and its goings out were at ^cOin-rogel. And the coast went up to the valley of the son of Enam to the shoulder on the south of Jebusi, which *is* Jerusalem; and the border went up to the top of the mountain, which *is* before the valley of Enam westward, which is at the end of the valley of Repaim northward. And the border was drawn along from the top of the mountain to the fountain of the water of ^dNeptuah, and went out at Ori of mount Oprun; and the coast drew along to Boleh, which *is* Kerit-jorim. And the border fetched a compass from Boleh westward, to mount Soir, and passed to the shoulder of the mount of Jorim, which *is* Che-

other sacred birds, be the idol, or at least a part of the sacred imagery at this temple.

^b *i. e.* The sun's eye, represented sometimes by the eye of a man, a pomegranate, a star, or &c. in the forehead, at the end of a scepter, on the breast, in the hand, &c.

^c *i. e.* The eye of, or on the foot; as an emblem of that light which spies out every thing.

^d A sacred memorial of the fountain of living water, to be opened in due time, and which belonged to Jeudeh.

salun to the north, and came down to
 Bith-lemes, and passed by Timneh;
 11 and the border went out to the shoulder
 of Okrun northward; and the border drew
 along to Secarun, and passed by the
 mount of Boleh, and went out to Ibe-
 12 nal; and the goings out of the border
 were to the sea: and the western border
 was to the great sea, and Gibul. This
 is the coast of the children of Jeudeh
 round about, according to their fami-
 lies.

13 And to Caleb the son of Ipeneh was
 given for a share among the sons of Jeu-
 deh, by the command of Jehovah to
 Jehosua, the city of Arbo the father of
 14 Onck, which is Hebrun. And Caleb
 drove out from thence the three sons of
 Onck, Sesi, and Ahimen, and Talmi;
 15 the children of Onck. And he went
 up from thence against the inhabitants
 of Deber, and the name of Deber be-
 fore was the city of Sepher.

16 And Caleb said, he that smiteth the
 city of Sepher, and taketh it, I will
 give to him Ocseh my daughter to wife.
 17 And Othnial the son of Kenez, the bro-
 ther of Caleb, took it; and he gave him

Ocseh his daughter to wife. And when 18
 he came in unto her, she moved him
 to ask of her father a field; and when
 she lighted from the ass, Caleb said to 19
 her, what wouldest thou? And she said,
 give me a blessing, for thou hast given 20
 me the land of the south, give me also
 springs of water; and he gave her the
 upper springs, and the lower springs.
 This is the inheritance of the tribe of 21
 the children of Jeudeh, according to
 their families. And some of the cities 22
 of the tribe of Jeudeh toward the coast
 of Edom in the south, were Kabegal,
 and Oder, and Igur, and Kinch, and 23
 Dimuneh, and Ododeh, and Kedes, 24
 and Hajur, and Itnen, Ziph, and Tha-
 lem, and Baolut, and Hajur, Hadeteh, 25
 and Keriut-hajerun, which is Hajur,
 Amem, and Semo, and Muldeh, and 26 27
 Hajer-gade, and Hesmum, and Bith-
 peleth, and Hajer-sual, and Bar-sebo, 28
 and Beziutieh, Baoleh, and Oim, and 29
 Ojem, and Altulad, and Chesil, and 30
 Hermeh, and Ziklag, and Medimneh, 31
 and Sanfaneh, and Lebaut, and Shale- 32
 him, and Oin, and Rimun^k: all the
 cities twenty and nine with their villages.

In

^c Temple of the Sun.

^d See Josh. x. 36,—38.

^e As Caleb is called the *Kenezite*, one would think that Kenez was the elder, since he gave name to the family, and Jud. i. 13. has been construed wrong.

^f i. e. That she might ask.

^g Qu? If not, *the pool*, i. e. adjoining to Deber, or which might convey water to it; for *Deber* was in the hilly part of this country; and this was recorded, we may suppose, to prevent disputes about the property.

^h Many of their cities were named, no doubt, as our's are, for various reasons which we can know nothing of, except they be mentioned, as of *Hormeh*; see Num. xiv. 45. but as the idols among the heathens gave names to many of their cities and places of habitation, as well as occasion, it is likely, to the very being of many of them, the single name of a place will frequently open points of philosophy and curiosity, and give, perhaps, a sufficient insight into their religion or philosophy, into their *idolatry* or *imagery*; for the images were but *images*, and not their *Gods*, whatever the folly of some people may think. Baoleh, and Baolut, or

Baol, in the masc. sing. one would suppose named from the idols called by those names, whose figures were in conjunction with others, a bull or heifer, one or more, and variously compounded with a human figure, trees, plants, fruits, and flowers; and some one of the emblems, by being extraordinary, gave name to the whole. See *Montfaucon de Diis Syriis*. The many *Hajurs*, i. e. pipes or tubes, would make one think they might have instruments to contemplate the heavens they worshipped, and the shining orbs in them. רבך, is the *invisible agent* of the heavens, which gives life and form to every thing, called in sacred scripture *the word of God*, as Pl. cxix. 89, and claimed as his creature, but a most glorious creature it is, and formed not only to give life to the body, but to afford an idea of the *Word Jehovah*, who gives life to the soul now, and will to the body also when raised again. *Muldeb*, ver. 26, was no doubt, a *Juno*, or *Diana Lucina*, and *Peleth* ver. 27, the same, since the word is used for *the delivery* of the young; and *Altulad*, ver. 39, also is the *Lord of birth*; whatever the emblems or hieroglyphical figures might be here, the names express the object of worship: but
 Altulad

33 In the plain. Aftaul, and ¹ Jaroch, and
 34 Afeneh, and ^m Zanuh, and ⁿ Oin-genim-
 35 tapuh, and ^m Eoinem, Irmut and Odalem,
 36 Shuchehe and Ozekeh, and ^o Sorim, and
 Oditim, and Egadereh, and Gedertim ;
 37 fourteen cities with their villages. ^p Je-
 nan, and Hadeseh, and the tower of
 38 ^q Gad, and Delon, and Mijpeh, and
 39 Iktal, Lachis, and Bojket, and Oglun,
 40 and Cabun, and ^r Lehames, and Ketlis,
 41 and Gederut, Bith-dagun ^s and Nomeh,
 and Mekedeh ; sixteen cities with their
 42 villages. ^t Libneh, and ^u Oter, and
 43 ^w Ofan, and Ipetah, and Afeneh, and

Nejib, and Koileh, and Acazib, and 44
 Meraseh ; nine cities with their villages. 44
 Okrun with it's towns and villages. 45
 From Okrun and westward, all that is 46
 on the side of Afdud, and their villages.
 Afdud it's towns, and it's villages ; Gaza, 47
 it's towns and it's villages ; to the river
 of Egypt, and the sea of Gibul and
 Gibul.

And in the mountain, Semir, and 48
 Itir, and Suchehe, and Daneh, and the 49
 city of ^x Saneh which is Deber. And 50
^y Onab, and Astemeh, and ^z Onim, and 51
 Gafen, and Halen, and Galeh ; eleven

Altulad might be a *Priapus*, or some obscene figure to the God of procreation. *Chefil* is the spirit or power of the air at the orbs, which brings the light from them. See the word in *Critica Hebraea* by J. B. San-
sanah seems to have been some figure of the palm-tree ; and *Lebaut*, ver. 32. of lions : and *Shalehim*, perhaps, streams of water. *Oin*, an eye, which was placed in the forehead, on the breast, at the end of a scepter, or as fancy directed, was a natural figure of the sun, the eye, star, or light of this world. Comp. on ver. 7. *Rimun* is a pomegranate, which is a very good figure of a star ; and a golden one, by being large and of massy gold, gave name to the temple of *Jupiter* near *Damascus*, 2 King. v. 13. and probably the Idol held it in his hand : and no doubt this was an emblem also with *Hermes* or *Mercury*.

¹ The hornet, and why not an emblem as well as the *Scarabæus* ?

^m Perhaps far-shooting, or which could cast off to a great distance.

ⁿ The fountain of the gardens of *Tapuh*, i. e. the apples, such as citrons, pomegranates, and this might be a *Paphian* grove, an *Antiochian Daphne*.

^m *Eoinem*, the eyes or fountain, or perhaps their eye or fountain.

^o The goats ; *Jeroboam* set up goats among other emblems ; and *Pan*, Satyrs, and such figures, simple or compound, were almost general.

^p A shield, such as *Minerva's*, or someway remarkable, so that the God was named from his shield.

^q *Gad* was a *Mars*, or God of war. It denoted the malignant powers of the air.

^r To the night-bark, or some bird of that kind. This like the owl, when placed with *Minerva*, or some other emblem of the fire or light, asserts the great secret of philosophy, that *darkness* feeds the fire and becomes light.

^s *Dagun* was half human half fish, with various other insignia, as Corn, &c. in his hands, See 1 Sam. v. 4.

^t A frankincense-tree. See Hof. iv. 13.

^u Vapour, and it might be the vapor nebula, the nimbus, cloud or glory, the igneus vigor of the heavens, the ether, which appears and operates in electrical experiments.

^w Smoke. See Psal. xviii. 8. There went up a smoke out of (through) his nostrils, and a fire out of his mouth devoured." Deut. xxix. 19. "the anger of the Lord, and his jealousy shall smoke. Comp. Exod. xix. 18. And this might be some grand representation of a *Jupiter* enraged in the midst of the fire, and the smoke in his nostrils be something extraordinary to give name to the whole ; we see it makes a great part in the description of the wrath of *Jehovah*. The vapour, which is דבר, Hab. iii. 5. is the beneficence of the heavens, being the vapour of light ; and smoke is the malevolence of the heavens ; or fire devouring : and no doubt the imagery was grand and laboured in proportion to the zeal with which they worshipped these agents, and the exact knowledge they had of the operators and operations of nature.

^x *Jehovah* appeared in a *Saneh*, whether palm-tree, (or whatever other sort of tree or shrub it might be) in a flame of fire, and *Saneh* is joined with *Horeb* in a man's name, and here stands as equivalent to *Deber*, or related to it, or as an emblem of it. The image here probably had this tree of an extraordinary size or workmanship, as an emblem of, or sacred to, the word which *God* hath established in the heavens, and which known now by the name of ether appears in electricity. It is a matter of curiosity what plant this emblem of the invisible glory of the heavens was ; visible only however by accident, in small quantities, and with but a small part of it's power.

^y A bunch of grapes, in the hand, we may suppose, of the God, among other emblems ; but this so remarkable as to distinguish it from other Gods of the same name or same kind in other respects. *Rimun* was a *Jupiter* with a large pomegranate, this with a bunch of grapes.

^z *Onim*, clouds, the face of the air their God.

52 cities with their villages. ^a Areb, and
 53 Dumeh, and Ason, and ^b Inus, and
 54 Bith-tapuh, and Apekeh, and ^c Hame-
 theh, and the city of Arbo, which is
 Hebrun, and Jior; nine cities and their
 55 villages. Moun, Carmel, and Ziph,
 56 and Jutheh, and Jezroal, and Ikodam,
 57 and Zanuh, Ekin, Naboech, and Tim-
 58 neh; ten cities and their villages. And
 59 Halhul, ^d Bith-jur, and Gedur, and
 Moret, and Bith-onuth, Al takan; six
 60 cities with their villages. The city of
 Baol, which is the city of Jorim, and
 Rabe; two cities with their villages.

61 In the wilderness, ^e Bith-orbeh, Me-
 62 din, and Shecacheh, and Enebesan, and
 the city of Salt, and ^f Oin-gedi; six ci-
 63 ties with their villages. But the Je-
 busites the inhabitants of Jerusalem,
 the children of Isral were ^g not able to
 drive them out; and the Jebusites dwell
 with the children of Jeudeh to this
 day.

XVI. AND the lot of the children of Jo-
 seph came out from Jordan, by Jerichu,
 at the waters of Jerichu, to the east of
 the wilderness, going up from Jerichu
 2 by the mount of Bith-al, and goeth out
 from Bithal to Luz, and passeth on to
 3 the coast of ^h Earachi - otherut, and

^a *Alocust*, there was, perhaps, not an image but had some tree, shrub, flower, beast, bird, insect, or parts of them about it. *Dumeh* might be *darkness*; and *Ason* a club, which *Hercules* is generally attended with, or else a rock which he leans upon, wrapt in a lion's skin, &c.

^b *Inus*, perhaps, the refuge or sanctuary, and *Bith-tapuh*, the temple or image distinguished by its citron or some other apple.

^c *Hameh*, the lizard. Every thing which imagination could suppose to bear a resemblance, or suggest an idea, was pictured with their God or the human figure. See Rom. i. 23.

^d *Jur* is a rock or great stone, and such they had at all their temples, and *Hercules* often leaned against one, as above. *Onuth* the clouds.

^e *Orebeh*, the raven; *Shecacheh*, a tabernacle.

^f *The goat's eye*; a goat with a remarkable eye in his forehead, perhaps, or at the end of a scepter, for they had many such idols.

goeth down westward to the coast of the Iphlethites, to the coast of Bith-harun the lower, and to Gezer; and its goings out are westward. And the children of Joseph, Menaseh, and Ephrim were put in possession.

And the coast of the children of Ephrim was according to their families; and the border of their inheritance eastward was ⁱ Otherut-ader to ^k Bith-harun the upper. And the border went out westward, at Mecamteh on the north; and the border fetched a compass eastward to ^l Tanet-shileh, and passed by it on the east to Inuheh, and went down from Inuheh to Otherut, and came to Jerichu, and went out at Jordan. From Tapuh the border went westward to the valley of ^m reeds, and its goings out were westward. This is the inheritance of the tribe of the children of Ephrim according to their families. And the children of ⁿ Ephrim had cities set apart within the inheritance of the children of Menaseh; all the cities and their villages. And they did not drive out the Canonites who dwelt at Gezer; but the Canonites dwell among the Ephrimites to this day, and are servants under a ^o levy.

^g They could go no further than the hand of God immediately supported them, as in the affair of Oi; and this means therefore that God did not support them so far as to entirely destroy the Jebusites, and they could not do it of themselves.

^h *Holding out a crown.*

ⁱ *An illustrious crown i. e. a Jupiter with an extraordinary crown.*

^k *The temple of five the upper: Qu?* Whether upper in respect of situation, or above ground in distinction from the other, under ground?

^l *The fig-tree of peace.*

^m In the marshy, reedy grounds many sorts of wild beasts shelter themselves, and armies in their flight, after a defeat, have suffered greatly in them, 2 Sam. xviii. 8.

ⁿ As being more numerous than Menaseh, they had entire cities and their environs to themselves out of Menaseh's share.

^o *i. e.* Of a certain number of men to serve at a time.

XVII. AND there was a lot for the tribe of Menasch, (for he *was* the first-born of Joseph;) *even* for Machir the first-born of Menasch, the father of Gilod; for he was a man of war, and he had Gilod
2 and Basan. And the remaining sons of Menasch had, according to their families; the sons of Abiozer, and the sons of Halak, and the sons of Asrial, and the sons of Sechem, and the sons of Heper, and the sons of Semido: these *were* the sons of Menasch the son of Joseph; the ^P men according to their families.

3 And Jelpahad the son of Heper, the son of Gilod, the son of Machir, the son of Menasch, had no sons, only daughters. And these were the names of his daughters, Meheleh, and Noeh,
4 Hegleh, Melcheh, and Terjeh. And they came near before Alozer the priest, and before Jehosua the son of Nun, and before the chiefs, saying, Jehovah commanded Moses to give us an inheritance among our brethren: and he gave them an inheritance among the brethren of
5 their father. And ten lines fell to Menasch, besides the land of Gilod and
6 Basan, which *are* beyond Jordan; for the daughters of Menasch shared the inheritance among his sons, and the other sons of Menasch had Gilod.

7 And the border of Menasch was from Asher to ^q Mecamtet, which *is* before Sechem, and the border went on to the
8 right, to ^r Isabi-oin-tapuh. The land of Tapuh was Menasch's; but Tapuh on the border of Menasch, was the children of Ephrim's. And the border
9 came down to the valley of reeds, south-

^P Who gave names to families.

^q Ch. xvi. 6.

^r *The eye of the apple*, which represents the glory on a star.

^s If ^t *Jor* be a compound of ^u *temple* and ^v *eye* (for there is no ^u *temple* in the Bible as a verb) it is *the temple of the rapid light*, and ^v *the rolling eye*.

ward of the valley. These cities *were* Ephrim's among the cities of Menasch; and the border of Menasch *was* on the north of the valley, and it's goings out were to the west: Ephrim had the
10 south, and Menasch the north, and the sea was his border; and they came to Asher on the north, and to Issacher on
11 the east. And Menasch had in Issacher and in Asher, Bith san and it's towns, and Iblom and it's towns, *and* ^s Isabidar and Isabi-oin-der and Isabi-tonac and it's towns, and Isabi-Megidu and
12 it's towns; three districts. And the children of Menasch could not possess these cities, but the Canonites would
13 dwell in that land. But when the children of Isral grew strong, they subjected them to a levy; but did not entirely dis-
14 possess them. And the children of Joseph spake to Jehosua, saying, why dost thou give us *but* one lot and one line *for*
15 an inheritance, and we *are* a great people, so much hath Jehovah blessed us? And Jehosua said to them, if thou *art* a great
16 people, get thee up to Jor, and plant there for thyself in the land of the Perizites and of the Repaim, if mount Ephrim be too
17 strait for thee. And the children of Joseph said, the mountain is not enough for us; and all the Canonites that dwell
18 in the land of the valley, those that *are* in Bith-san and it's towns, and those that *are* in the valley of Jezroal, have chariots
of iron. And Jehosua spake to the house of Joseph, to Ephrim, and to
19 Menasch, saying, thou art a great people, and thou hast great strength; thou shalt not have one lot *only*; for the
mountain shall be thine; for ^t Jor itself

^t *Jor* is the name of several places from their fruitfulness. By Ezek. xxi. 24, ^u *עיר בר* is the name of the country hereabouts: and Jehosua tells them they should not have one lot only, for they should have the mountain, and the rich low grounds also around it.

and its planting ground, and its outgoings shall be thine; for thou shalt drive out the Canonites though they have chariots of iron, though they are strong.

XVIII. AND all the congregation of the children of Isral assembled together at Shileh, and placed there the tent of the congregation; and the land was subdued before them. And there remained of the children of Isral, who had not received their inheritance, seven tribes. And Jehosua said to the children of Isral, how long will ye neglect going to possess the land, which Jehovah the Aleim of your fathers hath given you? Appoint you three men of a tribe; and I will send them, and they shall arise, and go through the land, and describe it according to their inheritance, and they shall come to me. And they shall divide it into seven parts; Jeudeh shall continue in his border on the south, and the house of Joseph shall continue in their border on the north. And ye shall describe the land in seven parts, and come to me hither, and I will cast lots for you here before Jehovah your Aleim; for the Levites have no part among you, because the ministry of Jehovah is their inheritance; and Gad, and Reuben, and half of the tribe of Menaseh have received their inheritance beyond Jordan eastward, which Moses the servant of Jehovah gave them. And the men arose, and went; and Jehosua commanded those that went to describe the land, saying, go ye, and go through the land, and describe it, and return to me; and here I will cast lots for you before Jehovah, in

Shileh. And the men went, and passed through the land, and described it with the cities in seven parts, in a book; and they came to Jehosua to the camp at Shileh.

And Jehosua cast lots for them in Shileh before Jehovah; and Jehosua divided the land there to the children of Isral, according to their shares.

And the lot of the tribe of the children of Benjamin came up according to their families; and the coast of their lot came out between Jeudeh and the children of Joseph. And their border on the north quarter was from Jordan; and the border went up to the shoulder of Jerichu on the north, and went up into the mountain, westward; and its outgoings were to the wilderness of Bithaven^w. And the border passed from thence to Luz, to the shoulder of Luz, which is Bithal, southward; and the border came down to Otherut-ader upon the mountain, which is on the south of Bithharun the lower. And the border drew, and fetched a compass round to the west quarter by south, from the mountain which is before Bithharun to the south; and its goings out were to Kerit-baol, which is Kerit-jorim, a city of the children of Jeudeh. This is the west quarter. And the south quarter was from the end of Kerit-jorim; and the border went out on the west, and went out to the fountain of *Mi-nepatuh. And the border came down to the end of the mountain which is before the valley of the son of Henam, which is in the valley of the Repairim to the north; and it came down the valley of Henam, to the shoulder of Jebusi, southward;

* Peace.

^w Venus.

^x i. e. The fountain of water that was to be opened, Zech. xiii. 1, &c.

^y By which was fulfilled that prophecy that Jehovah should dwell between the shoulders of Benjamin, Deut. xxxiii. 12. the temple being on the borders of this tribe, at this place.

17 and came down to Oin-rogel, and drew
 along on the north, and went forth to
 Oin-lemes, and went on to ^zGalilut,
 which *are* over against the going up to
 Adamim, and went down to the stone
 18 of Ben the son of Reuben. And it
 passed on to the piece against the com-
 mon northward, and came down to
 19 ^aOrebeh. And the border passed on to
 the shoulder of Bith-hagleh northward;
 and the out goings of the border were
 at the bay of the salt sea northward, to
 the end of Jordan southward: this
 20 *was* the south border. And Jordan
 bounded them on the east quarter. This
was the inheritance of the children of
 Benjamin, with their boundaries, accord-
 21 ing to their families. And the cities of
 the tribe of the children of Benjamin, ac-
 cording to their families, were Jerichu,
 and Bith-hagleh, and Omek-kejij, and
 22 Bith-orebeh, and ^bJamerim, and Bith-
 23 al, and Ouim, and ^cPerch, and Opreh,
 24 and ^dCaper-omuni, and O^epeni, and
 Gebo; twelve cities with their villages.
 25,26 Giboun, and Rameh, and Barut, and
 Mijpeh, and ^eCapireh, and Mejehe,
 27 and ^fRekem, and Irepal, and Teraleh,
 28 and Jalo, ^gAlep, and Jebusi, which is
 Jerusalem; Giboat, Kerit; fourteen
 cities and their villages. This *is* the
 inheritance of the children of Benjamin,
 according to their families.

XIX. AND the second lot came forth to
 Simeon, to the tribe of the children of
 Simeon, according to their families:

^z The stones that came out of Jordan.
^a *i. e.* The raven.
^b Whether dealers in wool, or wool-combers, Qu?
^c The heifer, and Opreh the fawn.
^d Perhaps the Ammonite lion.
^e The lioness.
^f Embroidery, from the manufacture, one may sup-
 pose.
^g The bull.

and their inheritance was within the
 inheritance of the children of Jeudeh.
 And they had in their inheritance Bar- 2
 shebo, and Shebo, and Muldeh, and 3
 Hajer-shuol, and Baleh, and Ojam, and 4
 Al-tulad, and ^hBetul, and Hormeh,
 and Jiklag, and ⁱBith-meracabut, and 5
 Hajer-shusheh^k, and Bith-lebaut, and 6
 Sharuhem; thirteen cities and their
 villages. Oin, Rimun, and Oter, and 7
 Ofan; four cities and their villages;
 and all the villages which *were* round 8
 these cities to Baolet-bar, Remet of the
^lsouth. This *was* the inheritance of
 the tribe of the children of Simeon,
 according to their families. Out of the 9
 portion of the children of Jeudeh *was*
 the inheritance of the children of Si-
 meon; for the share of the children of
 Jeudeh was too much for them; and
 the children of Simeon had an inhe-
 ritage within their inheritance.

And the third lot came up to the 10
 children of Zebulun, according to their
 families: and the border of their inhe-
 ritage was to Sarid. And their border 11
 went up to Imeh and Meroleh, and
 reached to ^mDabeseh, and came to the
 river which *is* before Ikenom; and it 12
 turned from Sarid eastward, toward the
 sun-rising, to the border of Chesilet-
 taber, and goeth out to Daberet, and
 up to Ipio, and from thence passeth on 13
 eastward to Gath heper, now Kajin, and
 goeth out at ⁿRimun-emetar to Noeh.
 And the border goeth round it on the 14

^h A virgin. Comp. ch xv. 26.
ⁱ The temple of the chariots or nimbi, clouds of
 glory, in which their Gods were placed.
^k The horses, it is likely, of the sun.
^l As the adjoining country was called, it being the
 south of Jeudeh; and the city was named from the idol
 at Bar the well, Remet on the high ground.
^m Perhaps so called from being famous for honey.
ⁿ The pomegranate that becomes luminous of itself.

15 north to Enaten; and its out-goings
are in the valley of °Ipetah-al; and
Kathat, and Neleh, and Samerun,
and °Idalch, and °Bith-lehem; twelve
16 cities and their villages. This is the in-
heritance of the children of Zebulun,
according to their families; these cities
and their villages.

17 The fourth lot came out to Issacher,
to the children of Issacher, according to
18 their families. And their border was
Jezroaleh, and °Cheslut, and Sunem,
19 and °Heperim, and Siaun, and °Ane-
20 hart, and Erbit, and Kasun, and Abej,
21 and Remet, and Oin-genim, and °Oin-
22 hadeh, and Bith-pajej. And the coast
reached to Tabur, and Sahjumej, and
Bith-femes; and the goings out of their
border were at Jordan; sixteen cities
23 and their villages. This is the inhe-
ritance of the tribe of the children of
Issacher, according to their families,
the cities and their villages.

24 And the fifth lot came out to the
tribe of the children of Asher, accord-
25 ing to their families. And their border
was Halket, and Hali; and °Bethen,
26 and °Acfap, and Al-melec, and
Omed, and Masal; and it came to
Carmel to the sea, and to Sihur-lebnet;
27 and it turneth toward the sun-rising to
Bith-dagun, and reacheth to Zebulun,
and to the valley of Ipetah-al northward;
to Bith-omek °, and Noial, and goeth

out to Cabul on the left, and Obern, 28
and Reheb, and °Hamun, and Keneh,
unto great Zidon; and the coast turneth 29
to Rameh, and to the fortified city of
Tyre; then the coast turneth to
Hasheh; and it's goings out are at the
sea from °Habal to Acazib; and 30
Omeh, and Apek, and Rehab; thir-
teen cities and their villages. This is 31
the inheritance of the tribe of the chil-
dren of Asher, according to their fa-
milies, these cities and their villages.

The sixth lot came out to the children 32
of Nepthali; to the children of Nep-
thali according to their families. And 33
their coast was from Halep, from
°Alun to Jonnim, and Adami, Nakeb,
and Ibenal to Lakum; and it's goings
out are at Jordan. Then the coast 34
turneth westward to °Azenut-tabur, and
goeth out from thence to Hakek, and
reacheth to Zebulun on the south, and
to Asher it reacheth on the west, and
to Jeudeh at Jordan toward the sun-
rising. And the fenced cities, Jidim, 35
Tyre, and Hamath, Raket, and Chi-
neret, and Adameh, and Rameh, and 36
Hajur, and Kades, and Adroi, and Oin- 37
hajur, and Iraun, and Megdel-al, He- 38
rem, and Bith onet °, and °Bith-femes;
nineteen cities and their villages. This 39
is the inheritance of the tribe of the
children of Nepthali, according to their
families, the cities and their villages.

° The Lord will open or loose, and free men from all chains, shackles, or restraints of Satan, sin, and death. Comp. Mark. vii. 35. John xi. 39.

° The hand of Aleh.

° The house of bread, meaning, it is likely, the bread of life.

° The strong, robust spirits of air, which impel the orbs.

° Heper is used for the vermin that dig into the ground.

° The snorter, whether horse or other beast, blowing out it's anger at it's nose, in which attitude it must make a fine figure.

° One eye; it was placed in various manners, in the forehead, breast, at the end of a sceptre, &c.

° A belly; they had images with vast bellies—*pontus-mihi venter*.

° A forcerer.

° Perhaps the *Dii inferi*, the agents in the deep.

° A Jupiter Ammon; the image was complicated and various; the object, the solar fire.

° See Zeph. ii. 5. in the Heb.

° The oak; *Jonnim* the flats.

° Does it mean watch-towers; or places to listen at on mount Tabur, or the echoing rocks?

° The clouds; *Scmes the sun*.

40 The seventh lot came out to the tribe
 41 of the children of Dan, according to
 42 their families. And the coast of their
 43 inheritance was Jaroeh, and Astaul,
 44 and the city of the Semes, and Solbin,
 45 and Ailun, and Itleh, and Ailun, and
 46 Timneteh, and Okrun, and Al-tekeh,
 47 and Gibetun, and Baolet, and Yed, and
 48 ^e Beni-barak, and ^f Gat-rimun, and Mi-
 49 irakun, and Rakun, with the coast
 50 against ^g Ipu. And the coast of the
 children of Dan went out *too little* for them;
 and the children of Dan went up and
 fought against ^h Lefem, and took it, and
 smote it with the edge of the sword, and
 possessed it, and dwelt in it; and they
 called it Lefem-dan, after the name of
 48 Dan their father. This *is* the inhe-
 49 ritage of the tribe of the children of
 Dan, according to their families, these
 cities and their villages.
 50 And they made an end of giving the
 land in heritage, according to it's coasts.
 And the children of Isral gave an inhe-
 51 ritage to Jehosua the son of Nun
 among them; according to the word
 of Jehovah they gave him the city
 which he asked, ⁱ Timnet-*sherah* in
 mount Ephrim; and he built the city
 51 and dwelt in it. These *are* the inhe-
 ritances which Alozer the priest, and

Jehosua the son of Nun, and the heads
 of the fathers of the tribes of Isral dis-
 tributed by lot at Shileh, before Jeho-
 vah, at the door of the tent of the con-
 gregation; and they made an end of
 dividing the country.

AND Jehovah spake to Jehosua, say- XX.
 ing, speak to the children of Isral, say- 2
 ing, appoint you the cities of refuge 2
 which I commanded by Moses ^k, for 3
 the slayer to flee to, who smiteth a 3
 person unawares, without design; and
 they shall be a refuge to you from the
 avenger of blood. And he shall flee to 4
 one of these cities, and stand at the 4
 door of the gate of the city, and tell his
 story in the ears of; he elders of that
 city, and they shall take him into the
 city to them, and give him a place, and
 he shall dwell with them. And if the 5
 avenger of blood pursue after him, they 5
 shall not deliver the slayer into his
 hand; because he smote his neighbour
 without design, and hated him not
 aforetime. And he shall dwell in that 6
 city till he standeth before the congrega-
 tion in judgement, *and* until the ^m death
 of the High priest, that shall be in
 those days; then shall the slayer re-
 turn, and come to his own city, and to
 his house in the city which he fled from.

^e Sons of thunder, or Thunderers; such, perhaps, as
Jupiter Olympius, who was represented as a man riding
 on a flying eagle, with thunder and lightning in his
 hands, in the act of throwing them.

^f The pomegranate-press.

^g Afterwards called *Joppa*, Act. ix. 36. whether
 from from פֶּה *a mouth*, or יָפֶה *beautiful*, Qu?

^h Jud. xviii. 29, this city is called שִׁלֹּן *a lion*; here
 שִׁלֹּן *lions*.

ⁱ The likeness of that which shoots, or casts out a
 glory on every side. See the use of the word, Ezek
 xxiii. 15, for crowns or chaplets of glory on the
 head; and by Jud. ii. 9, they meant קֶרֶן, the
solar fire by it. If you take *Sherah* in the sense *Mar-*
d: Calasio gives it, of *fætor* or *superfluities*, it would be
 only calling the solar fire as a God, a *stinking* or *weak*
thing, by inverting the name. The likeness or repre-
 sentation of the solar fire might be a real fire; thus many

nations worshipped the sun by an artificial fire, which
 was designed to represent that in the solar orb;
 which orb, by the way, must be as distinct *matter* from
 the fire operating in it, as our fuel is from the fire, heat,
 and light it forms by melting down or dissolving
 the air: and as there always must be air naturally
 round the sun, (for so senseless a notion as that of a
vacuum was never heard of till above three thousand
 years after this) they had, as philosophers, some pre-
 tence for making their God eternal; and last he will
 as long as our God will let him.

^k Num. xxxv. 6.

^m He was to be taken into the city at his first coming,
 and to be protected till his cause could be heard;
 and if acquitted of wilful murder, he was to stay
 there till the death of the High Priest. See Num.
 xxxv. 24, & seq.

And

7 And they set apart Kades in Galilee, in
the mountain of Nepthali, and Se-
chem in the mountain of Ephrim, and
8 Kerit-arbo, which is Hebrun, in the
mountain of Jeudeh; and beyond Jor-
dan, by Jerichu to the east, they
assigned Bezer in the wilderness in the
plain, out of the tribe of Reuben; and
9 Ramut in Gilod out of the tribe of
Gad, and Gulan in Basan out of the
tribe of Menaseh. These are the cities
that were appointed for all the children
of Isral, and for the stranger that so-
journed among them, that whosoever
should smite a person unawares, might
flee thither, and not die by the hand of
the avenger of blood, till he stood be-
fore the congregation.

XXI. AND the heads of the fathers of the
Levites came near to Alozer, and
to Jehosua the son of Nun, and
to the heads of the fathers of the
2 tribes of the children of Isral, and spake
to them at Shileh in the land of Canon,
saying, Jehovah commanded by the
hand of Moses, to give us cities to dwell
in, and their suburbs for our beasts.
3 And the children of Isral gave to the
Levites out of their inheritance, at the
word of Jehovah, these cities and
4 their suburbs. And the lot came out for
the families of the Ketites: and the chil-
dren of Aerun the priest, who were of the
Levites, had from the tribe of Jeudeh,
and from the tribe of the Simeonites,
and from the tribe of Benjamin, by
5 lot, thirteen cities. And the other
children of Ket had from the families of
the tribe of Ephrim, and from the
tribe of Dan, and from the half-tribe of

Menaseh, by lot, ten cities. And the 6
children of Gersun had from the fami-
lies of the tribe of Issacher, and from
the tribe of Asher, and from the tribe
of Nepthali, and from the half-tribe
of Menaseh, by lot, thirteen cities.
The sons of Merari, according to their 7
families, had from the tribe of Reuben,
and out of the tribe of Gad, and out of
the tribe of Zebulun, twelve cities.
And the children of Isral gave to the 8
Levites these cities and their suburbs,
as Jehovah commanded by the hand of
Moses, by lot.

And they gave out of the tribe of the 9
children of Jeudeh, and out of the tribe
of the children of Simeon, these cities
which were mentioned by name. And 10
the children of Aerun, of the family of
the Ketites, of the children of Levi,
had a lot, for they had the first lot.
And they gave them the city of Arbo, 11
the father of Onuk, which is Hebrun,
in the mountain of Jeudeh, and its
suburbs round about it. But the fields 12
of the city and its villages they gave to
Caleb the son of Ipeneh for his posses-
sion:

And to the children of Aerun the 13
priest they gave Hebrun the city of
refuge for the slayer, and its suburbs,
and Libneh and its suburbs, and Iter 14
and its suburbs; and Astamuo and its
suburbs, and Halan and its suburbs, 15
and Deber and its suburbs, and Oin 16
and its suburbs, and Itheh and its
suburbs, and Bith-semes and its suburbs;
nine cities from these two tribes. And 17
out of the tribe of Benjamin, Giboun
and its suburbs, and Gebo and its

ⁿ Deut. iv. 41.

^o And if guilty of wilful murder, or previous en-
mity, then he was to die.

^p Declination; by this word they seem to have meant
the declination of the earth; and from their great zeal to-

wards the celestial agents, and their knowledge of their
operations it appears probable that they had some figure
of scheme to represent this extremely beneficial ordinance
of the heavens.

suburbs.

18 suburbs, ⁹ Onetut and it's suburbs, and Olmun and it's suburbs; four cities.
 19 All the cities of the children of Aerun, the priests, *were* thirteen cities and their suburbs.
 20 And the families of the children of Ket, the Levites that remained of the children of Ket, even they had their lot
 21 out of the tribe of Ephrim; and they gave to them Sechem, the city of refuge for the slayer, in mount Ephrim, with it's suburbs, and Gezer and it's suburbs, and Kebejim and it's suburbs,
 22 and Bith-harun and it's suburbs; four cities. And out of the tribe of Dan,
 23 ^r Alteka and it's suburbs, and Gibetun and it's suburbs, Ailun and it's suburbs,
 24 Gat-rimun and it's suburbs; four cities. And out of the half tribe of Menaseh, Tonac and it's suburbs, and
 25 Gath-rimun and it's suburbs; two cities. All the cities *were* ten, with their
 26 suburbs, for the families of the children of Ket that remained.
 27 And the children of Gersun, of the families of the Levites, *had* out of the half tribe of Menaseh, Gelun, the city of refuge for the slayer, in Bafan and it's suburbs, and Bostereh and its suburbs;
 28 two cities. And out of the tribe of Issacher, Kasun and it's suburbs, Deberet and it's suburbs, Iremut and it's suburbs, Oin genim and it's suburbs;
 29 four cities. And out of the tribe of Asher, Mesal and it's suburbs, and
 30 Obedun and its suburbs, Halket and it's suburbs, Reheb and it's suburbs;
 31 four cities. And out of the tribe of Nepthali, Kades in Galilee, the city of

refuge for the slayer, and it's suburbs, and Hamat-dar and it's suburbs; and Kartan and it's suburbs; three cities: All the cities of the Gersunites, according to their families, *were* thirteen cities and their suburbs.

And the families of the children of Merari, the rest of the Levites, *had* out of the tribe of Zebulun, Ikenom and its suburbs, and Karteh and it's suburbs, and Dimneh and its suburbs, Nelel and it's suburbs; four cities. And out of the tribe of Reuben, Bejer and it's suburbs, Jegeh and it's suburbs, Kedemut and it's suburbs, and Mipot and it's suburbs; four cities. And out of the tribe of Gad, Ramet the city of refuge for the slayer, in Gilgal, and it's suburbs, and ^s Mehanim and it's suburbs, Hessun and it's suburbs, Jozer and it's suburbs; all the cities, four. All the cities of the sons of Merari, according to their families that remained of the families of the Levites, even their lot was twelve cities. All the cities of the Levites, within the possession of the children of Isral, *were* forty and eight cities and their suburbs. These cities were their's, every city and it's suburbs around it; so to all these cities.

And Jehovah gave to Isral all the land which he sware to their fathers to give, and they possessed it and dwelt in it. And Jehovah gave them rest round about, according to all that he sware to their fathers; and there stood not before them one of all their enemies: all their enemies did Jehovah deliver into their hand. There failed not any thing of all.

of the *insignia* with the idol of this God, and it is a very proper one.

^s Gen. xxxii. 2. *Those who encamp about us*, meaning Jehovah Aleim.

^t But their enemies, whom the mercy of God spared to give them time for repentance, being awakened by this terrible execution of divine wrath, became

⁹ *Clouds.*

^r Called also Altekeh, ch. xix. 44; a God that presided over spinning, a *Minerva*. See אֱלֹהֵי הַקְּוֹנִים, 2 Chron. i. 16. *raw silk* which the worm spues out, or *thread*. Comp. אֱלֹהֵי הַקְּוֹנִים, 1 King. x. 28. A spider, by the story of *Minerva's* turning a skilful spinner into one, seems to have been one

all the good things which Jehovah had spoken to the house of Isral; all came to pass.

XXII. THEN Jehosua called the Reubenites, and the Gadites, and the half tribe of Menaseh, and said to them, ye have kept all that Moses the servant of Jehovah commanded you, and ye have obeyed my voice in all that I commanded you: ye have not forsaken your brethren these many days to this day, and ye have kept the charge of the commandments of Jehovah your Aleim.

4 And now Jehovah your Aleim hath given rest to your brethren, as he spake to them: now, therefore, turn ye, and get you to your tents, into the land of your possession, which Moses the servant of Jehovah gave you beyond Jordan: only take the utmost care to do the commandments and the law which Moses the servant of Jehovah commanded you; to love Jehovah your Aleim, and to walk in all his ways, and to keep his commandments, and to adhere to him, and to serve him with all your heart and with all your soul. And Jehosua blessed them, and sent them away; and they went to their tents.

7 And to half of the tribe of Menaseh Moses gave in Basan, and to half of them Jehosua gave among their brethren on this side Jordan westward; and Jehosua sent them away also to their tents, and blessed them. And he spake to them, saying, return ye with great riches to your tents; and with very much cattle, with silver, with gold, and with brass, and with iron, and

with very much cloathing; divide ye the spoil of your enemies with your brethren.

9 And the children of Reuben, and the children of Gad, and half of the tribe of Menaseh returned, and went away from the children of Isral, from Shileh, which is in the land of Canon, to go to the land of Gilod, to the land of their possession, of which they were put in possession, according to the command of Jehovah by Moses.

10 And they came to the borders of Jordan, which are in the land of Canon; and the children of Reuben, and the children of Gad, and the half tribe of Menaseh built there an altar by Jordan, a great altar to sight.

11 And the children of Isral heard say, behold, the children of Reuben, and the children of Gad, and the half tribe of Menaseh have built an altar over against the land of Canon, at the borders of Jordan, over against the children of Isral. And when the children of Isral heard of it, all the congregation of the children of Isral gathered together to Shileh, to go up to war against them.

12 And the children of Isral sent to the children of Reuben, and to the children of Gad, and to the half tribe of Menaseh, into the land of Gilod, Phinehas the son of Alozer the priest, and ten of the chiefs with him, one chief for each house of a father, throughout all the tribes of Isral; and each of them was the head man of the house of their fathers among the thousands of Isral. And they came to the children of Reuben,

became better men, as we may judge by Aruneh the Jebusite, (2 Sam. xxiv.) among many others; and the Isralites being proud with victory, and rich with the spoils of the country too soon degenerated; and the case was changed so far in a little time, that the remaining Canonites prevailed against them in many parts of the country, and refused that levy and submission by which

they had acknowledged their right to the whole country by living as servants under them; and as Isral sinned, they became lords over them: for God knoweth nothing of partial favour, or of a predestination, which is arbitrary, and hath no regard to the faith and obedience of the parties.

and to the children of Gad, and to the half tribe of Menasch, into the land of Gilod; and they spake to them, saying, 16 thus saith the whole congregation of Jehovah, what trespass is this, which ye are committing against the Aleim of Isral, to turn away this day from after Jehovah in building you an altar for you to ^urebel this day against Jehovah? 17 Is the ^w iniquity of Pour too little for us, which we are not cleansed from unto this day, and the plague was on the con- 18 gregation of Jehovah, that ye turn away this day from after Jehovah? and ye will rebel to-day against Jehovah, and to-morrow he will be wroth 19 with all the children of Isral. But if the land of your possession be ^xunclean, pass ye over into the land of the possession of Jehovah, where the tabernacle of Jehovah dwelleth, and take possession among us, and rebel not against Jehovah, nor rebel against us, in building you an altar, besides the altar of Jehovah our Aleim. Did not 20 Achan the son of Zerah commit a trespass in the devoted thing, and wrath was upon all the children of Isral? and he did not die, one man alone, for his iniquity.

21 And the children of Reuben, and the children of Gad, and the half tribe of Menasch, answered and said to the 22 heads of the thousands of Isral, the Lord, the Aleim Jehovah, the Lord, the Aleim Jehovah, he knoweth, and Isral they shall know, if for rebellion, or if for trespass against Jehovah, (^xsave us not this day;) *it is* that we have built 23 an altar to turn away from after Jehovah, or if it be to offer burnt-offer-

^u One deviation always introduces another; and the first is rebellion against God, in disobeying his command; *thou shalt not add to, nor take from what is revealed.*

^w Which brought a plague upon us, Num. xxv. 3, 4.

ings upon it or bread-offering; or if it be to offer peace-offerings, let Jehovah himself require *it*; and if we have not done *this* thing out of solicitude, on set 24 purpose, saying, in time to come your children will speak to our children, saying, what have ye to do with Jehovah the Aleim of Isral? for Jehovah 25 hath made Jordan the bounds between us and you, ye children of Reuben, and ye children of Gad; ye have no part in Jehovah: and your children will make our children to cease from fearing 26 Jehovah. And we said, let us now provide for ourselves, and build an altar, not 27 for burnt-offerings nor for sacrifice; but *that it may be* a witness between us and you, and the generations after us, for the performance of the service of Jehovah before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; and that your children may not say 28 in time to come to our children, ye have no part in Jehovah. And we said, if they say *so* to us or to our generations in time to come, then we will say, behold, the pattern of the altar of Jehovah, which our fathers made, not for burnt-offering nor for sacrifice, but *that it might be* a witness between us and you. Far be it from us to rebel against 29 Jehovah, to turn away this day from after Jehovah, to build an altar for burnt-offering, for bread-offering, or for sacrifice, besides the altar of Jehovah our Aleim, which *is* before his tabernacle.

And Phinehas the priest, and the 30 chiefs of the congregation, and heads of the thousands of Isral, who *were* with him, heard these words which the chil-

Deut. iv. 3: Psal. cvi. 29. and hath left an infection behind it, as every schism or heresy doth.

^x The *impassioned irregularity* in the construction of this speech is very natural and beautiful. Comp. Exod. xvi. 8. 1 Sam. xxv. 22. *Editor.*

dren of Reuben, and the children of Gad, and the children of Menashe spake, and it was good in their sight.

31 And Phinehas the son of Ahozer the priest said to the children of Reuben, and to the children of Gad, and to the children of Menashe, this day we know that Jehovah is among us, because ye have not trespassed against Jehovah this trespass; now ye have delivered the children of Isral out of the hand of Jehovah.

32 And Phinehas the son of Ahozer the priest, and the chiefs, returned from the children of Reuben, and from the children of Gad, from the land of Gilead to the land of Canon, to the children of Isral, and brought them word.

33 And the thing was good in the sight of the children of Isral; and the children of Isral blessed the Aleim, and talked not of going up against them to war, to destroy the land which the children of Reuben, and the children of Gad

34 dwelt in. And the children of Reuben, and the children of Gad called the altar, But it is a witness that Jehovah the Aleim is between us^{xx}.

XXIII. AND many days after that Jehovah had given rest to Isral from all their enemies round about, and Jehosua was old, being advanced in years, Jehosua called for all Isral, for their elders, and for their heads, and for their judges, and for their officers, and said to them, I am old, I am advanced in years; and ye have seen all that Jehovah hath done to all these nations because of you; for Jehovah your Aleim fought for you. Behold, I have cast to you these nations that remain for an inheritance for your tribes, from Jordan, and all the nations,

which I have cut off, to the great sea at the going in of the sun. And Jehovah 5 your Aleim, he hath driven them before you, and driven them out from your presence, and ye possess their land, as Jehovah your Aleim spake to you: be 6 ye therefore very resolute to keep and to do all that is written in the book of the law of Moses; not to turn aside from it to the right hand or to the left; that 7 ye go not unto these nations, that remain with you; and that ye make no memorials^y in the name of their Aleim, nor swear *by*, nor serve them, nor bow 8 down yourselves to them; but ye shall adhere to Jehovah your Aleim, as ye 9 have done to this day; for Jehovah hath driven out from before you nations 10 great and mighty; and you, not a man hath stood before you unto this day. One man of you hath driven a thousand, 10 for Jehovah your Aleim, he fought for you, as he promised you: ye shall 11 therefore take great heed on your souls to love Jehovah your Aleim. But if ye 12 turn at all, and adhere to the remainder of these nations, these that are left with you, and shall make marriages with them, and shall go in unto them, and they to you, know for a certainty that 13 Jehovah will no more drive out these nations from before you; and they will be a trap and a snare to you, and a scourge on your sides, and thorns in your eyes, till ye perish from off the good land which Jehovah your Aleim hath given you. And be- 14 hold, I *am* going this day the way of all the earth, and ye know in all your heart, and in all your soul, that not one thing hath failed of all the good things which Jehovah your Aleim spake concerning you; all have come to pass to

^{xx} That we have a common right in the altar of Jehovah, and so in Jehovah himself.

^y See Isa. lxvi. 3, in the Heb.

you; not one thing hath failed of them.
 15 And it will be, *that* as every good thing is come unto you, which Jehovah your Aleim spake concerning you, so will Jehovah your Aleim bring upon you every evil thing, till he have destroyed you from off the good land, which Jehovah your Aleim hath given you;
 16 when ye transgress the purification of Jehovah your Aleim, which he hath commanded you, and go and serve other Aleim, and bow down yourselves to them, and the anger of Jehovah be kindled against you, and ye perish suddenly from off the good land which he hath given you.

XXIV. AND Jehosua gathered together all the tribes of Isral to Sechem; and he called for the elders of Isral, and for their heads, and for their judges, and for their officers; and they presented
 2 themselves before the Aleim. And Jehosua said to all the people, thus saith Jehovah the Aleim of Isral, your fathers dwelt beyond the ²river in old time, Terah the father of Abrem and
 3 the father of Nahur; and they served other Aleim. And I took your father Abrem from the other side of the river, and led him through all the land of Canon, and I multiplied his seed,
 4 and I gave him Isaak; and to Isaak I gave Jacob and Esau; and to Esau I gave mount Soir, that he should possess it; but Jacob and his children
 5 went down into Egypt. And I sent Moses and Aerun, and smote the Egyptians, according to what I did among them, and afterwards I brought
 6 you out. So I brought your fathers out of Egypt, and ye came to the sea;

² Euphrates, at Aur of the Chaldeans.

^a This is spoken of their *representative Gods*, not of what they thought *Gods*, for *that* could not be removed; and it is not at all unlikely but that some

and the Egyptians pursued after your fathers with chariots and with horsemen to the Red sea. And they cried
 7 to Jehovah, and he put darkness between you and the Egyptians, and brought the sea upon them, and covered them: and your eyes saw what I did to the Egyptians; and ye dwelt
 8 in the wilderness many days. And I brought you into the land of the Amorites, who dwelt on the other
 side Jordan, and they fought with you; and I gave them into your hand, and ye possessed their land; and I destroyed them from before you. And Balak the
 9 son of Jepur, king of Moab, arose and fought against Isral, and he sent and called for Balom the son of Bour to
 curse you. And I would not hearken
 10 to Balom; and he blessed you altogether; and I delivered you of his hand. And ye passed Jordan, and ye
 11 came to Jerichu; and the men of Jerichu fought against you, the Amorites, and the Perizites, and the Canonites, and the Hetites, and the Gergasites, and the Hivites, and the Jebusites; and I gave them into your
 hand. And I sent the hornet before
 12 you, and it drove them out, *even* the two kings of the Amorites from before you, not with thy sword, nor with thy
 bow. And I gave you a land in which
 13 ye laboured not; and cities which ye did not build, and ye dwelt in them; of the vineyards and olive-yards, which
 ye did not plant, are ye eating.

And now, fear Jehovah, and serve
 14 him in sincerity and in truth, and ^aput away the Aleim which your fathers served beyond the river, and in Egypt,

of the holy line before Abrem, and in Egypt afterwards, [many perhaps there] had worshipped the heavens, at least in conjunction with Jehovah; and those images or hieroglyphical books as we may call them,

15 and serve Jehovah. And if it be evil
in your sight to serve Jehovah, ^b chuse
ye this day whom ye will serve; whe-
ther the Aleim whom your fathers
served, who *were* beyond the river, or
the Aleim of the Amorites in whose
land ye dwell; but *as for* me and my
16 house, we will serve Jehovah. And the
people answered, far be it from us
to forsake Jehovah, to serve other
17 Aleim; for Jehovah our Aleim, he *it is*
who brought us up, and our fathers, out
of the land of Egypt, out of the
house of bondage, and who did those
great signs before our eyes, and pre-
served us in all the way which we went,
and among all the peoples among
18 whom we passed. And Jehovah drove
out all the peoples, and the Amorites,
the inhabitants of the land, from
before us: we will even serve Jeho-
19 vah, for he is our Aleim. And Je-
hosua said to the people, ye will not
be ^c able to serve Jehovah, for he
is ^d holy Aleim; he *is* a jealous Lord;
he will not bear with your transgres-
20 sions and with your sins, when ye
forsake Jehovah and serve the Aleim
of strangers; and he will turn and

do evil to you, and consume you, after
that he hath done good to you. And 21
the people said unto Jehosua, nay,
^e but we will serve Jehovah. And 22
Jehosua said to the people ye *are* ^f wit-
nesses against yourselves, that ye have
chosen Jehovah for yourselves, to serve
him; and they said, we *are* wit-
nesses. And now, put away the Aleim 23
of the ^g strangers that *are* among you,
and incline your heart to Jehovah the
Aleim of Isral. And the people said 24
unto Jehosua, we will serve Jehovah
our Aleim, and his voice we will obey.
And Jehosua cut a ^h purification with 25
the people on that day, and made *it*
a law and ⁱ statute for them in Sechem.

And Jehosua wrote these things in 26
the ^k book of the law of the Aleim;
and Jehosua took a great ^l stone, and set
it up under the ^m oak, which *was* by the
sanctuary of Jehovah. And Jehosua 27
said to all the people, behold, this
stone shall be a witness for us; for it hath
heard all the words of Jehovah, which he
hath spoken with us; and it shall be a
witness against you, lest ye prove false to
your Aleim. And Jehosua sent the peo- 28
ple away, every one to his inheritance.

them, which were the Gods they were to remove, had led them into wrong notions about Jehovah, or might do so, and therefore were to be removed; Jacob buried them, and Moses destroyed them by fire; and so should the many *false Gods* or *metaphysical portraits of Jehovah*, under various titles, be served among us. This itch of devising *new Gods*, or new descriptions of God, and *demonstrations of his attributes*, led the heathen world into an utter ignorance of the true God, and into a dreadful corruption of morals.

^b This is a challenge like that of Elijah's, 1 King. xviii. 21. for them to chuse their God, but to shew some ground or reason for their choice. Their fathers beyond the river were destroyed by the Chaldeans, and the Gods of the Amorites, by themselves. Whom then should they chuse but Jehovah, who had given such miraculous proofs under Jehosua of his power?

^c This is not spoken to discourage them, but to raise their zeal and emulation, and forewarn them of the great care that would be necessary to preserve the faith, when so many would arise to destroy it—"Work

out your own salvation with fear and trembling," "for grievous wolves will enter in." See Exod. xxiii. 21.

^d 1 Pet. i. 15, 16.

^e They give their reasons, ver. 17.

^f Both against themselves and their posterity, that Jehovah had given them sufficient evidence that he alone was Aleim in heaven above and earth beneath; and that if they had not chosen him, it would have been at their own peril; but the spirit of innovation Jehosua foresaw would soon be at work, and forewarns and fore-arms them by this transaction.

^g To the commonwealth of Isral.

^h Cutting the calf asunder, passing between the parts, and purifying them by sprinkling them with the blood. Comp. Exod. xxiv. 5, & seq.

ⁱ As an act obligatory on them and their children.

^k In the book of the public records, kept in the temple by the priests.

^l As a memorial, which was in use before writing.

^m Jud. ix. 6.

And

29 And after these things, Jehosua the
son of Nun, the servant of Jehovah,
died, *being* an ⁿ hundred and ten years
30 old. And they buried him in the bor-
der of his inheritance, in ^o Timnet-
sherah, which *is* in the mountain of Ephrim,
31 on the north of mount Gos. And
Israel served Jehovah all the days of Je-
hosua, and all the days of the elders
who out-lived Jehosua, and who had
known all the work of Jehovah, which
he did for Israel.

ⁿ But what year of the world? Qu?

^o Ch. xix. 50.

^p And of the other Patriarchs, Act. vii. 15, 16.

^q Gen. xxxiii. 19. father of the city of Sechem,
called *Emmor of Sechem*, Act. vii. 16.

^r *i. e.* Sechem, and that particular spot of ground,
they were given to Ephrim.

And the bones of ^p Joseph, which 32
the children of Israel brought up out of
Egypt, they buried in Sechem, in the
portion of the field, which Jacob pur-
chased of the sons of ^q Hamur, father of
Sechem, for an hundred kesitehs; and
^r they became the inheritance of the
children of Joseph. And Alozer the son 33
of Aerun died, and they buried him in
the hill of Phinehas his son, which
was given him in the mountain of
^s Ephrim.

^s In order to be near the tabernacle.

These historical books of *Jehosua* and *Judges* appear
to be extracts from the public records, or Manuals,
containing the most material events for common use;
and being made in the time of the prophets, and re-
ceived as authentic by the people in general, are not to
be disputed now.

The B O O K of

J U D G E S.

Jeudeh and Simeon

CHAP. I. *wage war with the Canonites.*

I. **A**FTER the death of Jehosua, the children of Isral ^a enquired of Jehovah, saying, who shall go up for us against the Canonites first, to fight against them? And Jehovah said, Jeudeh shall go up, behold, I have given the land into his hand. And Jeudeh said to Simeon his brother, go up with me into my lot, that we may fight against the Canonites; and I will go likewise with thee into thy lot: and Simeon went with him. And Jeudeh went up; and Jehovah gave the Canonites and the Perizites into their hand; and they smote of them about ten thousand men, in Bezek. And they came upon Adoni-bezek, at ^b Bezek, and fought against him; and they smote the Canonites and the Perizites. And Adonibezek fled, and they pursued after him, and took him; and they ^c cut off his thumbs and his great toes. And Adoni-bezek said, seventy kings with their

thumbs and great toes cut off have been picking up *their meat* under my table; as I have ^d done, so hath the Aleim requited me. And they brought him to Jerusalem, and he died there. And the children of Jeudeh fought against Jerusalem, and took it, and smote it with the edge of the sword, and burnt the city with fire.

And afterwards the children of Jeudeh went down to fight against the Canonites that dwelt in the mountain, and in the south, and in the plain. And Jeudeh went against the Canonites that dwelt in ^e Hebrun; now the name of Hebrun at first *was* the city of Arbo; and they smote Sefi, and Ahiman, and Talmi. And he went from thence against the inhabitants of Debir; now the name of Debir at first *was* Kerit-sepher. And Caleb said, he that smiteth Kerit-sepher and taketh it, I will give ^f him Ocseh my daughter to

^a At the oracle by the High Priest, who with his ephod on, and consequently in his other pontificalia, among which was the breast-plate, consulted *vivâ voce*. In 1 Sam. xxiii. c, David bad Abiather bring the ephod, and said, [no doubt by the proper officer] O Lord God, &c. David could not wear the priest's habit.

^b Lightning.

^c What an outcry would our prejudiced objectors against the scriptures have raised here, concerning the barbarous cruelty of Jeudeh, had not the next verse cleared up the mystery; but where the reasons of God's proceedings are not given, common sense may tell us

that what God does must be right, and charity in other cases, that there might be reasons, though they are not assigned.

^d Bad as Christians are, their corruption and depravity falls infinitely short of what we read of among the idolaters.

^e See Josh. x. 36, and xv. 13. But Hebrun, like Jerusalem and other places, that had been burnt by Jehosua, had recovered themselves between that time and this.

^f See Josh. xv. 16. but Caleb, as well as Jehosua, had in all probability been dead some years.

wife.

13 wife. And Otnial the son of Kenez, the brother of Caleb, younger than him, took it; and he gave him Ocfch his
 14 daughter to wife. And when he came to her, she moved him to ask a field of her father; and when she lighted from off the ass, Caleb said to her, what
 15 wouldest thou? And she said to him, give me a ^s blessing, for thou hast given me the land of the south; give me also springs of water. And Caleb gave her the upper springs and the lower springs.
 16 And the children of the ^h Kenite, father-in-law to Moses, came up from the ^{hb} city of the palm-trees with the children of Jeudeh, to the wilderness of Jeudeh, which is in the south of Ored, and went and dwelt with the people. And Jeudeh went with Simeon his brother, and they smote the Canonites that dwelt at Jepat, and laid it under a ⁱ curse, and called the name of the city ^k Hormeh.
 18 And Jeudeh took Gaza and its coasts, and Askalun and its coasts, and Okrun and its ^l coasts. And Jehovah was with Jeudeh, so that he got possession of the mountain, but ^m he could not drive out the inhabitants of the valley, for
 20 they had chariots of iron. And they gave Hebrun to Caleb, as Moses said; and he ⁿ drove out from thence the three
 21 sons of Onek. And the children of Benjamin did not drive out the Jebusites, the inhabitants of Jerusalem; but the Jebusites dwell with the children

of Benjamin in Jerusalem to this day.

And the house of Joseph, they also ²² went up to Bith-al; and Jehovah *was* with them. And the house of Joseph ²³ sent spies to Bith-al; now the name of the city before was Luz^p. And they ²⁴ who kept watch saw a man coming out of the ^q city, and they said to him, shew us, pray, the entrance into the city and we will shew thee kindness. And he ²⁵ shewed them the entrance into the city; and they smote the city with the edge of the sword: and they let the man go and all his family^r. And the man went ²⁶ into the land of the Hetites, and built a city, and called the name of it Luz; this is its name to this day.

And Menaseh did not drive our Bith-²⁷ fan and its towns, nor Tonac and its towns, nor the inhabitants of Dur and its towns, nor the inhabitants of Iblom and its towns, nor the inhabitants of Megidu and its towns; but the Canonites would dwell in that land. But ²⁸ when Isral got strong, they laid the Canonites under a levy, and did not entirely drive them out.

And Ephrim did not drive out the ²⁹ Canonites that dwelt in Gezer, but the Canonites dwelt among them in Gezer.

Zebulun did not drive out the inha-³⁰ bitants of Kitherun, nor the inhabitants of Nelel; but the Canonites dwelt among them, and were under a ^s levy.

Asher did not drive out the inha-³¹

^s Perhaps *the pool*.

^h See ch. iv. 11, 17. 1 Sam. xv. 6. 1 Chron. ii. 55, Jer. xxxv. 2.

^{hb} See Deut. xxxiv. 3. 2 Chron. xxviii. 15.

ⁱ *i. e.* Cursed, devoted. See Num. xxi. 2.

^k And no doubt their wickedness deserved it.

^l But lost them again afterwards.

^m It is not said that *Jehovah* could not conquer them, because they had chariots of iron, but that *Jeudeh* could not; providence not assisting them so far, and without God they could do nothing.

ⁿ Though not at this time, but before the death of Jehosua.

^o Heb. *caused to be descried*.

^p Gen. xxviii. 19.

^q Which had been destroyed by Jehosua, but rebuilt or repaired. The man, here mentioned, it is likely, was making his escape from the siege.

^r Comp. Josh. vi. 23.

^s *i. e.* Of men to work for them.

32 bitants of Ocu, nor the inhabitants of Sidon, and Ahaleb, and Acazib, and Halbeh, and Apik, and Rehab; but the Asherites dwelt among the Canonites, the inhabitants of the land; for they did not drive them out.

33 Nepthali did not drive out the inhabitants of Bith-femes, nor the inhabitants of Bith-onut, but dwelt among the Canonites, the inhabitants of the land; and the inhabitants of Bith-femes and Bith-onut were under a levy to them.

34 And the Amorites pressed the children of Dan up into the mountain; for they did not suffer them to come down into the valley. And the Amorites would dwell in mount Heres, in Ailun, and in Sholbim; but the hand of the house of Joseph was heavy upon them, and they were under a levy.

36 And the coast of the Amorites was from the going up to Okerbim, from the rock and upwards.

II. AND the angel of Jehovah came up from Gilgal to Bochim, and said, I brought you up out of Egypt, and brought you into the land which I swore to your fathers; and I said, I would not break my purification with you for ever; and ye shall cut no purification for the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: what is this ye do? And I said also, I will not drive them out from before you, for they

shall be watchful enemies against you, and their Aleim shall be a snare to you. And when the angel of Jehovah spake these words to all the children of Israel, they lift up their voice and wept. And they called the name of the place Bochim; and they sacrificed there to Jehovah.

And Jehosua sent away the people; and the children of Israel went, every one to his inheritance, to possess the land. And the people served Jehovah all the days of Jehosua, and all the days of the elders who outlived Jehosua, who had seen all the great work of Jehovah which he had done for Israel. And Jehosua the son of Nun, the servant of Jehovah, died, being an hundred and ten years old. And they buried him in the coast of his inheritance, in Timnet-heres, in the mountain of Ephrem, on the north of mount Gos. And all that generation also was gathered to their fathers; and another generation was risen up after them, who knew not Jehovah, nor yet the work which he had done for Israel.

And the children of Israel did evil in the sight of Jehovah, and served the Baols, and forsook Jehovah the Aleim of their fathers, who brought them out of the land of Egypt, and went after other Aleim, of the Aleim of the peoples round about them, and worshipped them, and provoked Jehovah: and they forsook Jehovah, and served Baol and Osterut.

^c The solar fire.

^u The angel was Jehovah in human appearance. See Gen. xviii. The camp had been at Gilgal during the war, and, it is likely, whilst they were rebuilding the cities they had burnt; and God had continued his intercourse with them there, but now made his appearance at Bochim, named so from the weeping of the people, ver. 4; and by what follows, the time seems to have been when Jehosua made that public remonstrance to them, Josh xxiii, and xxiv, which occasioned that renewal of the war, which this book begins with.

^w As hunters, who way-lay and watch at the side.

^x Possibly, in that solemn assembly, Josh. xxiv.

^y A little before his death, Josh. xxiv. 28.

^z But as Jehosua died at a hundred and ten, it is likely there were none to out-live him a great while; and we are beginning their history again where Josh. xxiv. left it.

^a Which, among other insignia, had a bull or cow with the human figure.

^b Named from a circle of stars round the head, horns, neck, or &c. of the bull, from עִשְׂתַּיַּת bright, and תָּר a circle. But the religious masquerades, and the lusts natural and unnatural, human and bestial, which were consecrated, and reckoned holy at them, seem to have been the great temptations to idolatry. See Lev. xviii. 24. and Rom. i. 26.

14 And the anger of Jehovah was kindled against Isral; and he gave them into the hand of spoilers, and they spoiled them; and he sold them into the hand of their enemies round about, and they could no longer stand before their enemies:

15 wheresoever they went out, the hand of Jehovah was against them for evil, as Jehovah had said, and as Jehovah had sworn to them; and they were greatly distressed.

16 And Jehovah raised them up judges, who saved them out of the hand of those that spoiled them; and they did not hearken even to their judges, because they went a whoring after other Aleim, and bowed down themselves to them: they turned aside quickly out of the way which their fathers walked in, to obey the commandments of Jehovah;

17 they did not do so. And when Jehovah raised them up judges, Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge; for Jehovah repented because of their groaning under their oppressors, and those who distressed them.

18 And when the judge was dead, they turned, and became worse than their fathers, in walking after other Aleim, to serve them and to bow down to them; they fell not from their doings and from their stubborn way.

19 And the anger of Jehovah was kindled against Isral, and he said, because this nation transgresses my purification, which I commanded their fathers, and obey not my voice, I also will no more drive out before them any of the nations which Jehosua left when he died^c; that

^c Josh. xxiii. 13.

^d Hitherto we have an epitome of the history as far as this book goes; it was not therefore compiled, till after the time of Sampson, with whose story the history ends, though some extraordinary pieces of history are added, which happened in the mean time.

Isral may be tried by them, whether they will keep the ways of Jehovah, to walk in them, as their fathers kept them, or not. Therefore Jehovah left these nations without driving them out hastily, and gave them not into the hand of Jehosua.

AND these are the nations which Jehovah left to try all those of Isral by, who had not known all the wars of Canon; only to teach the generations of the children of Isral, to learn them war, such only who knew it not before; namely five lords of the Philistines, and all the Canonites, and the Sidonians, and the Hivites who dwell in mount Lebanun, from mount Baalhermun to the entrance into Hamath. And they were to try Isral by, to know whether they would obey the commandments of Jehovah, which he commanded their fathers by the hand of Moses.

And the children of Isral dwelt among the Canonites, the Hetites, and the Perizites, and the Hivites, and the Jebusites: and they took their daughters to them for wives; and their daughters they gave to their sons, and served their Aleim. And the children of Isral did evil in the sight of Jehovah, and served the Baols and the Ashrehs^d.

And the anger of Jehovah was kindled against Isral, and he sold them into the hand of Cusan-resotim, king of Mesopotamia; and the children of Isral served Cusan-resotim^{dd} eight years. And the children of Isral cried to Jehovah; and Jehovah raised up a deliverer to the children of Isral, Otnial the

^{dd} But how long was it from their entering Canon to the time of this invasion by Cusan?

^e Who was old enough to command in the expedition against Kerit-sepher, in Jehosua's time, See Josh. xv. 16, 17.

10 son of Kenez, brother of Caleb, a younger than he, who saved them. And the spirit of Jehovah was upon him, and he judged Isral; and he went out to war; and Jehovah gave Cusan-resotim, king of Aram, into his hand; and his hand prevailed against ^f Cusan-resotim.
 11 And the land had rest forty years; and Otnial the son of Kenez ^g died.

12 And the children of Isral again did evil in the fight of Jehovah; and Jehovah encouraged Oglun king of Moab against Isral, because they did evil in the fight of Jehovah. And he gathered to him the children of Amun and Omelek, and went and smote Isral; and they got possession of the city of
 14 Palm-trees. And the children of Isral served Oglun the king of Moab eighteen years. And the children of Isral
 15 cried to Jehovah, and Jehovah raised them up a deliverer, Ahud the son of Gera, a Benjamite, a man whose right hand was contracted: and the children of Isral sent a present by him to Oglun
 16 king of Moab. And Ahud made him a dagger of two edges, a cubit it's length; and he girded it on under his garments
 17 on his right thigh. And he brought the present to Oglun the king of Moab;
 18 and Oglun *was* a very fat man. And when he had ^h done offering the present,

he sent away the people that carried the present; but he returned himself from 19 the graven ⁱ stones which *are* at Gilgal, and said, I have a secret matter for thee, O king; and he said, ^k be silent; and all that stood by him went out from him. And Ahud came to him, and he 20 was sitting in a cool upper room, which he had, by himself alone: and Ahud said, I have a message from the Aleim to thee; and he arose from the seat. And Ahud put forth his left hand, and 21 took the dagger from his right thigh, and thrust it into his belly. And the 22 handle went in also after the blade, and the fat closed over the blade, that he could not draw the dagger out of his belly, and it went out at his ^l fundament. And Ahud went out into the ^m gallery, 23 and shut the doors of the chamber upon him, and locked them. And he went 24 away; and his servants came; and when they saw that, behold, the doors of the chamber *were* locked, they said, surely he covereth his feet in the cooling chamber. And they waited till they 25 were amazed; and behold, he did not open the doors of the chamber; and they took a ⁿ key, and opened *them*, and behold, their lord *was* fallen dead on the ^o ground. And Ahud escaped whilst 26 they were in confusion; and he passed

^f Might not Cusan pretend to revenge Balom's death?

^g A. M. 2573.

^h It is usual to make a great parade, in making such presents, in the East, to this day; a list of particulars is sent in, the whole carried along in a pompous manner, and a much greater number of servants employed in carrying it than are necessary.

ⁱ Those, it is likely, that were taken out of Jordan, or, at least, a colonnade round them.

^k *i. e.* He bad him stay till his people about him were gone out, expecting an information.

^l Heb. פֶּרִישׁוֹת, from פֶּרַשׁ, *the entrails*, and שָׁרַן, *the emptying out*.

^m The houses in warm climates are built for coolness, and they usually have a piazza or cloister open before, in the front of their houses, where they transact

their common business; and great houses have court within court and several such piazzas. Oglun had retired into the chamber beyond the piazza, and Ohud, after the execution of his bold and heroic attempt, came into the cloister, and locked the door of the room, and made off. Oglun was no lawful king of Isral, and Ahud, no doubt, had a right to take him off by open violence, or by fraud and artifice, and destroy the vermin that ate up his country.

ⁿ Heb. *an instrument to open with*; a bar, perhaps, to force open the door, though their locks were (if they were then, as they are usually now) of wood, and easily locked and unlocked.

^o By which it seems to have been a ground floor he was upon: and the room might be called עֲלֵית, as the back part of their houses are often raised above the fore part, though on the ground both.

the graven stones, and escaped to Soirat.
 27 And when he came, he blew the trumpet in the mountain of Ephrim; and the children of Ifral went down with him from the mountain, and he
 28 before them. And he said, follow after me, for Jehovah hath given your enemies the Moabites into your hand; and they came down after him, and took the fords of Jordan towards Moab; and suffered not a person to pass over.
 29 And they smote of the Moabites at that time, about ten thousand men, every ^p strong man, and every man of
 30 valour; and not one escaped. And Moab was humbled that day, under the hand of Ifral; and the land had rest eighty years.
 31 And after him was Shemgar the son of Onet; and he smote of the Philistines six hundred men with an ^q ox-goad; and he also delivered Ifral.

IV. AND the children of Ifral again did evil in the fight of Jehovah, when ^r Ahud
 2 was dead. And Jehovah sold them into the hand of Jabin king of Canon who reigned in Hajur, the captain of whose host was ^s Sisera, who dwelt at ^t Hareset of
 3 the ^u Guim. And the children of Ifral cried to Jehovah, for he had nine hundred chariots of ^w iron; and he oppressed the children of Ifral with violence twenty years.
 4 And Debureh, a prophetess, the wife of Lepidut, she judged Ifral at that

^p Sparing those who could not, and had not hurt them much,
^q It was a terrible weapon, being a large staff, with a sharp iron at the end, and of great use against wild beasts, being in the nature of a spear, as well as of a club and staff; not comparable however to their regular armour. This exploit fell within the last mentioned four-score years, which ended A.M. 2653.
^r And Shemgar was not judge after Ahud's death; but his chastisement of the Philistines was after Ahud's conquest of the Moabites in Judea.
^s If from ^{סו} and ^{סר}, it means the *master of the horse*.

time. And she dwelt under the palm-
 tree of Debureh, between Hormeh and
 Bith-al, in the mountain of Ephrim;
 and the children of Ifral went up to her
 for ^{*} judgement. And she sent and
 6 called for Barak the son of Abinom,
 from Kades of Nepthali, and said to
 him, hath not Jehovah the Aleim of
 Ifral commanded *it*? go, and draw to
 mount Tabur, and take with thee ten
 thousand men of the children of Nep-
 thali, and of the children of Zebulun.
 And I will draw to thee, to the brook
 7 Kifun, Sisera the captain of the host of
 Jabin, and his chariots, and his mul-
 titude; and I will give them into thy
 hand. And Barak said to her, if thou
 8 wilt go with me, then I will go; but
 if thou wilt not go with me, I will ^y not
 go. And she said, I will surely go
 9 with thee; but the way that thou goest
 shall not be to thine honour; for Jeho-
 vah will sell Sisera into the hand of a
 woman; and Debureh arose, and went
 with Barak to Kades.

And Barak called out Zebulun and
 Nepthali to Kades; and ten thousand
 10 men went up at his feet; and Debureh
 went up with him. Now Heber the
 11 Kinite, of the children of Habab, the
 father-in-law of Moses, was separated
 from the Kinities, and pitched his tent
 at the oak, in the ^z flats which *are* by
 Kades. And they told Sisera that Barak
 12 the son of Abinom was gone up to

^t From it's manufacture, it is likely, of tools of iron, &c. there.
^u The name of a people.
^w See note on ver. 13.
^{*} As their judge, to determine their disputes and doubts, civil and religious.
^y Being more distrustful, perhaps, of his men; whom he thought her presence would encourage, than of God's help.
^z They settled first in Jeudeh, but likely removed from the tyranny of Moab, see Jud. i. 16. being converts to the faith of Ifral, and refugees for religion, and subjects now of the commonwealth of Ifral.

mount

13 mount Tabur. And Sifera called out
all his chariots, nine ^a hundred chariots
of iron, and all the people that *were*
with him, from Hareset of the Guim
14 to the brook ^b Kifun. And Debureh
said to Barak, arise; for this *is* the day
on which Jehovah hath given Sifera into
thy hand: is not Jehovah gone out be-
fore thee? And Barak went down from
mount Tabur, and ten thousand men
15 after him. And Jehovah discomfited
Sifera, and all the chariots, and all the
multitude, with the edge of the sword,
before Barak; and Sifera alighted from
16 the ^c chariot, and fled on foot. And
Barak pursued after the chariots, and
after the army, to Hareset of the Guim;
and all the army of Sifera fell by the
edge of the sword; there remained not
17 so much as one. And Sifera fled on
foot to the tent of Jaol the wife of He-
ber the Kinite; for *there was* peace
between Jabin king of Hajur and the
^d house of Heber the Kinite.

18 And Jaol went out to meet Sifera,
and she said to him, turn in, my lord,
turn in unto me, fear not. And he
turned in unto her, into the tent; and
19 she covered him with a ^e sheet. And
he said to her, give me, I pray thee, a
little water to drink, for I am thirsty;
and she opened a bottle of milk, and
gave him drink, and covered him.
20 And he said to her, stand at the door of

the tent, and if any one come and en-
quire of thee, and say, is there any man
here? then thou shalt say, no. Then Jaol 21
Heber's wife took a pin of the tent,
^f and the hammer in her hand, and
came softly to him, and drove the pin
into his temples, and fixed it into the
ground; and he was fast asleep and
weary: so he ^g died. And behold, as 22
Barak was pursuing Sifera, Jaol came
out to meet him, and said to him,
^h come, and I will shew thee the man
whom thou seekest; and he came in to
her, and behold, Sifera lay dead, and
the pin in his temples. And the Aleim 23
subdued that day Jabin king of Canon
before the children of Isral. And the 24
hand of the children of Isral continued
prevailing against Jabin king of Canon,
till they had cut off Jabin king of
Canon.

ⁱ THEN sang Debureh and Barak the V.
son of Abinom, on that day, saying,
For the deliverance wrought for Isral; 2
for the people's freely offering them-
selves, bless ye Jehovah: hear, O ye 3
kings, listen, O ye princes; I am singing,
even I, to Jehovah; I am singing to Jeho-
vah the Aleim of Isral. Jehovah, when 4
thou wentest out of Soir; when thou
marchedst from the field of Edom, ^h the
earth trembled, the heavens also dropped
down, even the clouds dropped down
in water: the mountains flowed down 5

^a Whether the chariots of these רכב *chariot-drivers*, were armed with scythes, &c. or not; we may suppose their armour was made at Hareset, at the *forges*, from which Hareset seems to have taken its name.

^b 1 King. xviii. 40.

^c Barak attacked them sword in hand, and made a furious assault on Sifera in particular, who was frightened out of his chariot and the field of battle; and, perhaps, thence his name of ברק *a thunder-bolt or flash of lightning*.

^d But not between Heber and Jabin; for Heber had separated himself from *the house* of the Kinites he had belonged to, and was a refugee in Isral, tho' Sifera thought he might more safely trust a Kinite than an Isralite;

and thus was *he sold into the hand of a woman*, who, as much as any Isralite, was bound in honour and conscience, as well as in interest, to detest *the cruel oppressor*. See ver. 3.

^e Called *a hyke*, which is wrapt about the body, a days, and is their coverlid in the night.

^f And if any Isralitish woman would have deserved praise for thus boldly adventuring her life to rid her country of a cruel tyrant, Jaol did so in a higher degree, as being a foreigner, though incorporated into the people of Isral.

^g The women, with Debureh at their head, with musick and dancing, as Exod. xv. and 1 Sam. xviii. 6.

^h See Exod. xix. 18. Deut. xxxiii. 2. Hab. iii. 3. Psal. xviii. 11. Isa. lxiv. 3.

before

before Jehovah; ⁱ those of Sini before
 6 Jehovah the Aleim of Ifral. In the
 days of ^k Shemgar the son of Onet, in
 the days of Jaol, the high-ways were
 forsaken, and travellers went through
 7 bye-ways. The villages failed in Ifral;
 they failed, till I arose, I Debureh
 8 arose a mother in ^l Ifral. They chose
 new Aleim; then *was* war at the gates:
 was there a shield to be seen, or a spear,
 9 among forty thousand in Ifral? My
 heart *is* with the Scribes of Ifral, who
 offered themselves willingly among the
 10 people; O, bless Jehovah, ye that ride
 on ^m white asses, ye that sit in judge-
 ment; and meditate *on him* ye that
 11 walk by the way ⁿ. From the noise of
 the archers, ^o between the places of
 drawing water, there did they rehearse
 the righteous acts of Jehovah, his
 righteous acts to his villages in Ifral.
 Now shall the people of Jehovah have
 the ^p dominion in the gates. Awake,
 awake, Debureh, awake, awake the ^q song:
 arise Barak, and lead thy captivity
 13 captive, O son of Abinom. Hence shall

these that remain have dominion over the
 noble; the people of Jehovah shall have
 dominion over the mighty. Out of ^r Ephrim
 14 *was* the root of them that were
 against Omelek; after thee, Benjamin,
 with thy people. From Machir came
 down Scribes; and out of Zebulun those
 that handle the pen of the writer. And ^s
 15 the princes of Issacher *were* with De-
 bureh; and ^t Issacher and Barak were
 sent on foot into the valley. For the
 divisions of Reuben, great *were* the
 16 cuttings to the heart; why abodest thou
 among the sheep-folds to hear the
 bleatings of the flocks? for the divisions
 of Reuben *was* deep concern in the
 heart. Gilod abode beyond Jordan; ^u
 17 and why did Dan remain in ships?
 Asher continued in the sea ports, and
 dwelt in his ^v breaches. Zebulun *was* ^w
 18 a people *that* exposed their life to death;
 and Nepthali, on the high places of the
^x field. The kings came *and* fought; ^y
 19 then fought the kings of Canon in
 Tonac, by the waters of Megidu; they
 took no gain of ^z money. The ^z stars ^z
 20

ⁱ The several mountains about the wilderness of Sini
flowed down, as metals do, when melted; for *the glory*
 of Jehovah appeared and acted here as *fire*.

^k Ch. iii. 31.

^l And by *the days of Jaol*, ver. 6. it seems that Jaol
 had been a mother in Ifral before this.

^m *White*, it is likely, refers to the furniture of their
 riding asses, which is *white* at this day, and covers
 the ass almost all over.

ⁿ Psa. xlix. 1. lxiii. 6. cxlviii.

^o They had reservoirs under ground, with large and
 wide passages between them, to convey the water along
 in time of rain, and to catch the torrents from the hills.
 In those underground places, and caves, and dens,
 they taught the poor villagers, who fled from their
 homes to them, the laws of God, and performed di-
 vine service.

^p The administration of justice in the gates where
 their courts of justice were.

^q Heb. *the words of the song*; and *awake* is applied
 to the instrument to which they sang, Psa. lvii. 9.
 cviii. 3.

^r The first promoters of this expedition were of
 Ephrim, (as Debureh herself was, ch. iv. 5.) but not
 in equal numbers as came from Benjamin.

^s A chosen band of Issacher made the assault with
 Barak, who was of Nepthali, ch. iv. 6. We find
 the Omelekites always joining the enemies of the Jews
 and sinning against them from the very first in the
 wilderness; taking up the enmity which Esau their
 father had dropt.

^t Trusting to them for protection, and so not joining
 the common cause.

^u They were first encamped on mount Tabur, and
 often attacked, we need not doubt, by the superior army
 of Sisera, when fetching in provisions, or in their
 camp.

^w But fought for revenge to destroy those who had
 dispossessed them of the country; and they had sense
 enough to see these latter had no title to it, whilst they
 continued as corrupt as they themselves were, who were
 cast out for the same sins.

^x Then the stars, let our philosophers say what they
 will, have an influence on our atmosphere; and Jeho-
 vah assisted the sword of Barak by the wind, rain, or sun
 being against the enemy; he himself directing the
 powers of that air against those who worshipped them.
 Comp. 1 Sam. vii. 10.

fought

21 fought from heaven; from their paths they fought against Sifera. The brook of Kifun ^y swept them away, that ancient brook, the brook of Kifun. O my soul, thou trodest down the strong.

22 Then the hoofs of the horses were bruised by the pransings; the pransings of their ^z strong ones. Curse ye Meruz, ^{faith} the angel of Jehovah, curse ye bitterly the inhabitants of it; because they came not to the ^a help of Jehovah, the help of Jehovah against the mighty. Blessed above women is Jaol the wife of Heber the Kinite; blessed is she ^b above women

25 in the ^b tent. He asked water, she gave him milk; she brought him butter-milk in a lordly ^c bowl. She put her hand to the pin; and her right hand to the workmen's hammer; and she struck Sifera; she bruised his head, and beat it down; and pierced through his temples.

27 At her feet he bowed down, he fell, he lay along; at her feet he bowed down, he fell; where he bowed down, there

28 he fell down ^d dead. The mother of Sifera looked through a ^e window, and cried through a lattice, why delayeth

his chariot it's coming? why loiter so his chariot wheels? Her wife ladies answered her; yea, she returned answer to herself, Have they not succeeded? 29 have they *not* divided the spoil? a damsel or two for the principal men; a prey of died ^f garments for Sifera, a prey of died garments embroidered, embroidered garments, died for the neck of *those who take the spoil*? So shall all 30 thy enemies perish, O Jehovah; and they that love him shall *be* as the ^g sun when he cometh forth in his might. And the land had rest forty years ^h.

AND the children of Isral did evil in VI. the sight of Jehovah; and Jehovah gave them into the hand of Midin seven years. And the hand of Midin prevailed against 2: Isral: because of the Midinites the children of Isral made them the ⁱ dens which *are* in the mountains, and the caves, and the strong holds. And if the Isralites sowed, 3: the Midinites came up, and the Omelekites, and the ^k children of the east, and came against them, and encamped 4: against them, and destroyed the produce of the ground, till thou comest to Gaze,

^y Heb. *took them in it's grasp*; it's torrent, now swollen with the rain from the hills, overwhelmed them, and thus the stars fought against them in raising the rain that swelled the brook.

^z War-horses.

^a *The help* which Jehovah was giving them; tho' they knew the hand of God was concerned, yet like the men of Penual and Succut, ch. viii. they would not help.

^b She exposed her life to death with a courage above women, to free *her country* and the church of God from a cursed tyrant, under whom they had suffered so severely, as above; we must say, *her country*, since she was a refugee in it; and if her *courage* and *zeal* deserve praise, blessed is she.

^c Nothing is more refreshing in extreme heat and thirst than milk, especially if it be sourish; and butter milk is in those parts, to this day, kept for drink. *Butter* must be a wrong word for נחמ here; he could not drink *butter*, but the *milk of butter* he might; and it is still usual to curdle the milk, and keep the thin part in bottles for use. By ch. iv. 19, Jaol brought him *milk* to drink when he asked for it, and she could do no less than bring him something to drink when he bad her, unless she had been mad; and we need not be

uneasy about her having violated the rights of hospitality, or that *customary token of inviolable friendship* in giving him drink; friendship is not due to the devil in *propria* or *humanâ formâ*, either to the devil or his agents; and we are bidden to be as wise or cunning as serpents, while innocent as the dove.

^d Doth not this imply that he started up on the first blow betwixt sleeping and waking, but that she beat him down, and then drove the pin quite through his temples.

^e So Jezebel looked through a window above stairs; they have no windows below. See 2 King. ix. 30.

^f צַבֵּי is to *dip* or *die*. There was a *valley of dyers*, 1 Sam. xiii. 18; and by what Sifera's mother says her, the Isralites were famous for dying and embroidery.

^g The divine glory with which the bodies of the children of the resurrection are to be cloathed, is represented to us by fire and the light of the sun: and this comparison of Debureh's is common in sacred scripture, to represent the glory that is to be revealed.

^h Which ended, A. M. 2693.

ⁱ Comp. 1 Sam. xiii. 6.

^k Gen. xxv. 6.

and!

and left not a ¹ subsistence for Isral, nor
 5 sheep, nor ox, nor ass; for they and
 their cattle came up, and their tents;
 they came as the locusts for multitude;
 and they and their camels were without
 number; and they came into the land
 6 to destroy it. And Isral was brought
 very low by the Midinites; and the
 children of Isral cried unto Jehovah.

7 And when the children of Isral cried
 to Jehovah because of the Midinites,
 8 Jehovah sent a prophet to the children
 of Isral, and he said to them, thus saith
 Jehovah the Aleim of Isral, I brought
 you up out of Egypt, and out of the
 9 house of bondage; and I delivered you
 out of the hand of the Egyptians, and
 out of the hand of all that oppressed you,
 and drove them out from before you,
 10 and gave you their land. And I said to
 you, I *am* Jehovah your Aleim; ye shall
 not fear the Aleim of the Amorites in
 whose land ye dwell; but ye have not
 obeyed my voice.

11 And the angel of Jehovah came and
 sat under the oak which is in Opreh,
 which *belonged* to Juash the Abi-ozerite;
 and Gidoun his son was threshing wheat
 in a wine-press, to save *it* from the Mi-
 12 dinites. And the angel of Jehovah ap-
 peared to him, and said to him, Jeho-
 vah is with thee, thou mighty man of
 13 ^m valour. And Gidoun said to him, O
 my lord, if Jehovah be with us, why
 then is all this come upon us? and
 where *are* all his wonders which our fa-
 thers have told us of, saying, did not

¹ During the famine occasioned by the ravages and tyranny of this embittered enemy, who had suffered so much from them under Moses, Alimelech was driven into Moab for bread, Ruth i. 1, 2. and Obed born soon after, Ruth iv. 13-17.

^m They had not quietly submitted, nor this family in particular; and, no doubt, Gidoun, among his brethren, had made a brave resistance, on which this address is founded. See ch. viii. 18.

ⁿ A glory appearing on the face of the angel in this

Jehovah bring us up out of Egypt? but
 now Jehovah hath forsaken us, and
 given us into the hand of the Midinites.
 And Jehovah ⁿ looked upon him, and 14
 said, go in this thy might; and thou
 shalt save Isral out of the hand of the
 Midinites: have not I sent thee?
 And he said to him, Oh my ^o lord, 15
 wherewith shall I save Isral? behold,
 my thousand is low in Menaseh, and
 I *am* the youngest in my father's house.
 And ^p Jehovah said to him, because I 16
 will be with thee, and thou shalt smite
 the Midinites as one man. And he 17
 said to him, if now I have found favour
 in thy sight, then shew ^q me a sign for
 what thou sayest to me: depart not 18
 hence, I pray thee, till I come to thee,
 and bring out my present, and set be-
 fore thee; and he said, I will stay till
 thy return. And Gidoun went, and 19
 dressed a kid, and an aipheh of fine
 flower in cakes; the flesh he put in a
 basket, and the broth he put in a pot,
 and brought *them* to him under the oak,
 and set *them* by *him*. And the angel of 20
 Jehovah said to him, take the flesh and
 the cakes, and lay *them* upon the rock
 here, and pour out the broth; and he
 did so.

And the angel of Jehovah put forth 21
 the end of the staff which *was* in his
 hand, and touched the flesh and the
 cakes; and a fire went up out of the
 rock, and consumed the flesh and the
 cakes; and the angel of Jehovah de-
 parted out of his sight. And Gidoun 22

case, as it did in the appearance to Manoeh's wife, ch. xiii. 6.

^o Gidoun was not yet apprized that the person talking to him was any more than a man sent in the name of God.

^p Then the angel was Jehovah.

^q Taking him for a prophet. Comp. 2 Kings xx. 8.

^r Their modern entertainments are exactly like this, and often under the shade of a tree—a soup, flesh in bits, and flat cakes baked on the coals, the hearth, or in pans. saw

23 saw that^s he *was* the angel of Jehovah ;
and Gidoun said, alas, my Lord Jeho-
vah ! for as much as I have seen the an-
gel of Jehovah face to face. And Jeho-
vah said to him, peace *be* to thee ; fear not ;
24 thou shalt not die. And Gidoun built
there an altar to Jehovah, and called it
¹ Jehovah-shalum ; to this day it is yet
in Oprch of the Abi-ozerites.

25 And that night Jehovah said to him,
take thy father's ^u young bull, and an-
other ^w bullock of seven years old, and
throw down the altar of Baol which
is thy father's, and cut down the
26 Ashreh which *is* by it ; and build an al-
tar to Jehovah thy Aleim upon the top
of this rock, according to the order,
and take the second bullock, and offer
it for a ^{*} burnt-sacrifice with the wood
of the Ashreh which thou shalt cut
27 down. And Gidoun took ten men of
his servants, and did as Jehovah had
said to him ; and because he feared his
^y father's house, and the men of the city,
to do it by day, he did *it* by night.

28 And the men of the city arose in the
morning, and behold, the altar of Baol
was thrown down, and the Ashreh,
which *was* by it, was cut down, and the
second bullock ^z offered upon the altar
29 *that was* built. And they said, one to
another, who did this thing ? and
they asked, and enquired, and were
told, Gidoun the son of Juash hath
30 done this thing. Then the men of
the city said to Juash, bring out thy son

that he may die ; because he hath
thrown down the altar of Baol, and be-
cause he hath cut down the Ashreh
which *was* by it. And Juash said to all 31
that stood against him, will ye contend
for Baol ? will ye save him ? let him that
will contend for him ^a die with stripes :
if he *be* Aleim, let him contend for
himself, because his altar is thrown
down. And he called him on that day 32
Jerebaol, saying, Let Baol contend with
him, because he hath thrown down his
altar.

And all the Midinites and the Ome- 33
lekites and the children of the east ga-
thered together, and ^b passed over, and
pitched in the valley of Jezroal. And 34
the spirit of Jehovah came over Gidoun,
and he blew the trumpet ; and Abiozer
was called out after him. And he sent 35
messengers through all Menafeh, and
they also were called out after him. And
he sent messengers to Asher and Ze-
bulun, and to Nepthali, and they came
up to meet them.

And Gidoun said to the Aleim, if 36
thou wilt save Isral by my hand as thou
hast said, behold, I will put a fleece of 37
wool in the floor ; if the dew be on the
fleece only, but *it be* dry on all the earth
beside, then I shall know that thou wilt
save Isral by my hand, as thou hast said :
and it was accordingly ; for he arose on
the morrow, and squeezed the fleece, 38
and prest the dew out of the fleece, a
bowl full of water. And Gidoun said 39

^s By the person disappearing in fire he was con-
vinced that it was Jehovah in human appearance, whom
he had seen, and he is afraid of death, as not being
holy enough to see God. See Gen. xxxii. 30. Deut.
v. 4, 26. Exod. xxiii. 21. Jud. xiii. 22.

¹ *Jehovah send peace, or Jehovah hath promised peace
and safety.*

^u For a sin-offering. See Lev. iv. 3. Num. xv. 24.

^w Of seven years old, instead of seven bullocks, or
as equivalent, in this time of necessity, for a burnt-
offering.

^{*} To atone for the sin of the whole congregation.
Comp. 2 Chron. xxix. 21,—4.

^y Not his father's household, but the people of Abi-
ozer, which was his father's house.

^z And burning upon the altar ; and the Ashreh, if
it were a large many-breasted image, as many of them
were, would afford wood enough.

^a Be whipt to death for a fool.

^b On this stir by Gidoun they passed over Jordan to
seek for him.

to the Aleim, let not thy anger be kindled against me, and I will speak but this once; let me, I pray thee, try but this once with the fleece; let it now be dry on the fleece only, and on all the ground
 40 let there be ^c dew. And the Aleim did so that night; for it was dry on the fleece only, and on all the ground there was dew.

VII. AND Jerebaol, who *is* Gidoun, arose, and all the people that *were* with him, and pitched by the fountain of ^d Harad; and the camp of the Midinites was on the north of them, beyond the hill of
 2 Mureh, in the valley. And Jehovah said to Gidoun, the people that *is* with thee *are* too many for me to give the Midinites into their hand, lest Isral vaunt themselves against me, saying, my own
 3 hand saved me. Now, therefore, proclaim in the ears of the people, saying, whosoever *is* afraid and trembleth, let him return and shoot down from mount Gilod. And there returned of the people twenty and two thousand; and there
 4 remained ten thousand. And Jehovah said to Gidoun, the people *are* yet too many; bring them down to the water, and I will try them for thee there: and of whom I shall say to thee, this shall go with thee, he shall go with thee; and of whomsoever I shall say to thee, this shall not go with thee, he shall not go.
 5 And he brought down the people to the water. And Jehovah said to Gidoun, every one that lappeth with his tongue from the water, as a dog lappeth, set

him by ^e himself; and every one that bendeth down upon his knees to drink. And the number of those who lapped 6 on their ^f hand, with their mouth, was three hundred men; but all the rest of the people stooped down on their knees to drink the water. And Jehovah 7 said to Gidoun, by the three hundred men that lapped I will save you, and give Midin into thy hand; and let all the *other* people go, every one to his place. And the people took provisions in their 8 hand, and their trumpets; and he sent away all the men of Isral; every one to their ^g tents, but retained the three hundred men; and the camp of the Midinites was beneath him in the valley.

And that night Jehovah said to him, 9 arise, go down to the camp; for I have given it into thy hand. But if thou art 10 afraid to go ^h down, go down ⁱ thou and Pareh thy servant to the camp: and 11 thou shalt hear what they say; and afterwards will thy hands be strengthened; and thou shalt go down against their camp. And he went down, and Pareh, his servant, to the outside of the regular soldiers who *were* in the camp. And the 12 Midinites and the Omelekites and all the children of the east were dropt down as locusts for multitude; and their camels *were* without number, as the sand which is upon the sea-shore for multitude. And Gidoun came, and behold, one *was* relating his dream to another; 13 and he said, behold, I have had a dream, and behold, a cake of barley

^c Dew is the divine grace on the garden of God; and *the dew lay on the branches of the trees* in this garden only, till He come who contended with and conquered the great enemy; and then all men were drawn to him, and that garden only became a barren wilderness: but the sign to Gidoun was a proof of God's power to confine his favour to a few, or extend it to many, as he pleased.

^d i. e. Trembling.

^e As one of the dogs of war, Psal. lxxviii. 23.

^f Resting their hand on the ground, that they might not pitch in. In the war of God all hands must be exerted, and no feeble knees. See Isa. xxxv. 3. Heb. xii. 12.

^g To hold themselves in readiness to pursue on the the defeat of the enemy.

^h i. e. To attack it.

ⁱ To reconnoitre, as we call it.

bread tumbled into the camp of Midin, and came to a tent, and smote it, that it fell, and turned over and over, and the tent fell. And his companion answered and said, this is nothing else than the sword of Gidoun, the son of Juash, a man of Isral, into his hand have the Aleim given Midin, and the whole ^k camp.

And when Gidoun heard the relation of the dream, and the interpretation of it, he worshipped, and returned to the camp of Isral, and said, arise, for Jehovah hath given the camp of Midin into your hand. And he divided the three hundred men into three parties, and put ^l trumpets into the hands of all of them, and empty pitchers, and torches within the pitchers. And he said to them, look at me, and do in like manner; and behold, when I come to the outside of the camp, as I do, so shall ye. When I blow the trumpet, I and all that are with me, then blow ye your trumpets also round about the camp, and say, for Jehovah and for ^m Gidoun.

And Gidoun, and the hundred men that were with him, came to the outside of the camp, at the beginning of the middle watch; they had but just set the watch: and they blew the trumpets, and brake the pitchers which were in their hands. And the three parties blew the trumpets, and brake the pitchers, and held with their left hand the torches, and with their right hand the trumpets to blow; and they cried, the sword of Je-

hovah and of Gidoun ^m. And they stood still, every man round about the camp; and all the camp ran, and cried out, and fled. And the three hundred men blew the trumpets; and Jehovah set every man's sword against his fellow, even throughout all the camp; and the camp fled to Bith-sitcheh to Jarreteh, on the border of Abel-mehuleh, by Thebet. And the men of Isral were called out from Nepthali, and from Asher, and from all Menasseh, and they pursued after the ⁿ Midinities.

And Gidoun sent messengers through all mount Ephrim, saying, go down to meet the Midinities, and take the waters before them at Bith-bareh and Jordan. And they took two princes of Midin, Oreb and Zab; and they slew Oreb at the ^o rock of Oreb; and Zab they slew at the ^o vine-press of Zab, and pursued after the Midinities: and they brought the ^p heads of Oreb and Zab, to Gidoun beyond Jordan.

AND the men of Ephrim said to him, VIII. what is this thing thou hast done to us, not to call us when thou wentest to fight with Midin? and they ^q quarrelled violently with him. And he said to them, what have I done now in comparison of you? are not the gleanings of Ephrim better than the vintage of Abiozer? the Aleim hath given into your hand the princes of Midin, Oreb and Zab, and what can I do like you? Then their spirit abated towards him on his speaking this word.

And Gidoun came to Jordan to pass

broken that it might shine forth, Qu? or whether they were to signify that the body and its members must be mortified to succeed in the spiritual war, or what else, Q1?

ⁿ Comp. Ver. 8.

^o Places stained, no-doubt, with some acts of cruelty and inhumanity by these princes in their invasion.

^p The Ephrimites brought them after Gidoun, who pursued the main body over Jordan.

^q But they they had done good service, and so he pacifies them with good words.

^k This must be an extraordinary influence, like that on Balom against his will, and on Caiphas.

^l Referring to the last trumpet, and a memorial of the conquest over all enemies. Comp. 2 Chron. xiii. 12. Num. x. 9. and xxxi. 6.

^m Gidoun means a cutting down. And the horns of the wicked were to be cut down, as Psal. lxxv. 10.

ⁿ The sword of Jehovah, and of destruction, or cutting down. Whether the earthen vessels they held the light in may have any reference to those vessels that held the light when Christ overcame the world, and which were

over, he and the three hundred men that were with him, faint and pursuing.

5 And he said to the men of Succut, give, I pray you, cakes of bread to the people at my feet, for they *are* faint, and I am pursuing after Zebah and Jalmeno, kings of Midin.

6 And the princes of Succut said, *is* the hand of Zebah and Jalmeno now in thy hand, that we should give bread to thy army? And Gidoun said, therefore when Jehovah doth give Zebah and Jalmeno into my hand, then I will tear your flesh with the thorns of the wilderness and with briers. And he went up from thence to Penuel, and spake to them after the same manner; and the men of Penuel answered him as the men of Succut had answered. And he spake to the men of Penuel also, saying, when I return in peace, I will ^s break down this tower.

10 And Zebah and Jalmeno *were* at Karkar; and their forces with them, about fifteen thousand, all that were left of the whole army of the children of the east; and they that fell were an hundred and twenty thousand men that drew the sword.

11 And Gidoun went up by the way of them that are ^u settled in tents to the east of Nebah and Igbeeh, and smote the camp, for the camp was secure. And Zebah and Jalmeno fled; and he pursued after them, and took the two kings

of Midin, Zebah and Jalmeno, and put all the camp in confusion.

And Gidoun, the son of Juash, returned from the battle, the sun being high. And he took a young man of the men of Succut, and enquired of him; and he described to him the princes of Succut, and the elders of it, seventy and seven men. And he came to the men of Succut, and said, behold, Zebah and Jalmeno with whom ye upbraided me, saying, *is* now the hand of Zebah and Jalmeno in thy hand, that we should give bread to thy men that *are* weary? And he took the elders of the city, and thorns of the wilderness, and briers, and with them he ^w tortured the men of Succut. And he beat down the tower of Penuel, and slew the men of the city.

And he said to Zebah and Jalmeno, what manner of persons *were those* whom ye killed at Tabur? and they said, such as thou *art*, *were* they, each one ^x looked like the son of a king. And he said, they *were* my brothers, sons of my mother; *as* Jehovah liveth, had ye saved them alive, I would not have killed ^y you. And he said to Jeter his first-born, ^z arise, kill them; but the youth drew not his sword; for he was afraid; for he *was* yet a youth. And Zebah and Jalmeno said, arise thou, and fall upon us; for as a man *is*, *so is* his strength. And Gidoun arose, and slew Zebah and Jalmeno, and took the ^a cres-

^r Succut and Penuel were two cities in Gilod, the former where Jacob kept the feast of tabernacles on his return from Haran, Gen. xxxiii. 17; the latter, where he wrestled with God, Gen. xxxii. 24, &c.

^s Such dastards well deserved to be punished.

^t No doubt many thousand others followed the camp as sutlers or servants.

^u Within the tribe of Gad, Num. xxxii. 45, 52. Some who dwell in tents, moved from place to place, but these were fixed.

^w Tore their flesh.

^x Heb. *as the form, or person.*

^y This implies sufficiently that there was something base, and contrary to the rules of war in the death of those brothers, and which they do not pretend to defend.

^z Their death was a personal, and just revenge due to the family of Juash; but as captives of the sword, or prisoners of war, they would not have died.

^a LXX. *little moons.*; and as these people were Ishmaelites or Saracens, ver. 24, so we may observe that the crescent is their ensign to this day; and it is likely the crescent fastened together the chain on the neck of the camel, and lay on the creature's chest.

cents which were on the necks of their camels.

22 And the men of Isral said to Gidoun, rule thou over us, even thou and thy son, and thy son's son also; for thou hast delivered us out of the hand of the Midinites. But Gidoun said to them, I will neither rule over you, nor shall my son rule over you; Jehovah shall rule over you. And Gidoun said to them, I will ask a request of you, that ye would give me, each to you the ^brings of his prey; for they had rings of gold, because they were Ishmoalites. And they said, we will certainly give them; and they spread a garment, and threw thither every one the rings of his prey.

26 And the weight of the rings of gold which he requested, was a thousand and seven hundred of gold; besides the crescents, and the pendants, and the purple garments which were upon the kings of Midin, and besides the chains which were upon the necks of their camels. And Gidoun made an ^cephod of it, and put it in his own city, in Opreh, and all Isral went a whoring after it there; and it became a snare to Gidoun, and to his house.

28 Thus was Midin subdued by the children of Isral, so that they lifted up their heads no more. And the land had rest forty years in the days of Gidoun ^d.

29 And Jerebaol the son of Juash went and ^edwelt in his own house. And

Gidoun had seventy sons that came out of his own thigh; for he had many wives. And his concubine who was ³¹ in Sechem, she also bare him a son, and he gave him the name of ^fAbimelech.

And Gidoun the son of Juash died in ³² a good old age; and was buried in the sepulchre of Juash his father, in Opreh of the Abi-ozerites. And as soon as Gidoun was dead, the children of Isral turned, and went a whoring after the Baols; and they set them up ³³ Baol-berit for Aleim. And the children of Isral remembered not Jehovah their Aleim, who delivered them out of the hand of their enemies round about; ³⁵ neither shewed they kindness to the house of Jerebaol, that is Gidoun, according to all the goodness which he had done to Isral.

AND Abimelech the son of Jerebaol ^{IX.} went to Sechem to his mother's brethren, and talked with them, and with all the family of the house of his mother's father, saying, speak, I pray you, in ² the ears of all the men of Sechem, which is best for you, that seventy persons should rule over you, even all the sons of Jerebaol, or that one man should rule over you? and remember that I *am* your bone and your flesh. And his ³ mother's brethren spake of him in the ears of all the men of Sechem all these words: and their heart inclined towards Abimelech; for they said, he *is* our bro-

^b They wore in their ears and noses rings with pendants to them, as they do so in some places of the east to this day.

^c The ephod which had upon it the breast-plate, came over all the other pontificalia, and implies the whole levitical service, which Gidoun established in Opreh. This must draw the courts of justice and a vast concourse of people thither, but it proved the ruin of his family; see ver. 33.

^d A. M. 2733.

^e As a private man or judge only.

^f My father is king; from thus naming his son one would think that Gidoun at this time repented his having refused the title of king, ver. 3.

^g A Jupiter Fœderator or Ὀξύιος; and they who set up this new God must of course oppose the house of God at Opreh, by which Gidoun had more *piously* than *obediently* pretended to preserve the worship of God; and his own family fell in the contest, which had not been involved in the rivalry, had he not been *wise above what was commanded*, and set up a house of God in his own city.

^h When they set up other Gods, they must necessarily, or would of course, however, suppress, when they were able, the houses of Jehovah and persecute his servants, and among these fell the sons of Gidoun.

4 ther. And they gave him seventy of silver out of the house of Baol-berit; and Abimelech hired with them some vain and light persons to follow him.

5 And he came to his father's house at Opreh, and killed his brethren the son's of Jerebaol, *being* seventy men, upon one stone; but Jutham the youngest son of Jerebaol was left; for he hid himself.

6 And all the men of Sechem, and all the house of Milua gathered together to Sechem, and went and made Abimelech king at the oak of the pillar which *is* in Sechem.

7 And they told Jutham, and he went and stood on the top of mount Gerizim; and he lift up his voice, and cried, and said to them, hearken to me ye men of Sechem, that the Aleim may hearken to you.

8 The trees went forth to anoint a king over them, and they said to the olive-tree, reign thou over us. But the olive-tree said to them, shall I forsake my fatness, by which they ^k honour the Aleim and men, and go to wander after the trees.

9 And the trees said to the fig-tree, come, reign thou over us. But the fig-tree said to them, shall I forsake my sweetness and my good fruit, to go to wander after the trees?

10 And the trees said to the vine, come, reign thou over us. But the vine said to them, shall I forsake my vine, which rejoiceth the Aleim and men, and go to wander after the trees?

11 And all the trees said to the bramble, come, reign thou over us.

12 And the bramble said to the trees, if in truth ye anoint me king over you, come, shelter under my shadow; but if not, let a fire come out of the ^lbramble,

ⁱ See Josh. xxiv. 26.

^k In the offerings to God, and in anointing of men, Lev. ii. 1.

^l The olive, fig-tree, and vine, are plainly Gidoun and his worthy sons, who would not forfeit the honour they owed to God, or the good they might do the people,

and consume the cedars of Lebanon. And now, if ye have done truly and uprightly in that ye have made Abimelech king; and if ye have done well by Jerebaol and his house, and have done to him according to the deserving of his hands; since my father fought for you, and threw his life before him, and delivered you out of the hand of Midin; but ye have risen up against my father's house this day, and have killed his sons, *even* seventy men, upon one stone, and have made Abimelech the son of his servant-maid king over the men of Sechem, because he *is* your brother;—Now, if ye have dealt truly and uprightly with Jerebaol, and with his house this day, may ye rejoice in Abimelech, and may he also rejoice in you; but if not, let a fire come out of Abimelech and consume the men of Sechem, and the house of Milua; and let a fire come out of the men of Sechem, and the house of Milua, and consume Abimelech. And Jutham fled, and made his escape, and went to Bar, and dwelt there, from the face of Abimelech his brother.

And Abimelech ruled over Israel, three ^m years. And the Aleim sent an evil spirit between Abimelech and the men of Sechem; and the men of Sechem proved false to Abimelech, that the violence *done* to the seventy sons of Jerebaol, might come, and their blood be laid on Abimelech their brother, who slew them; and upon the men of Sechem, who strengthened his hands to slay his brethren. And the men of Sechem set liers-in-wait for him, upon the tops of the mountains, and they robbed all that passed by them on

by usurping a power they had no right to; and the bramble is the bastard Abimelech, worthless in himself, and who could do his people no good, and whom they had not *in truth*, not for any good purposes, but wickedly, set up for a king.

^m To A. M. 2736.

the road; and it was told Abimelech.
 26 And Gaol the son of Obed and his brethren came, and passed into Sechem; and the men of Sechem put their confidence in him. And they went out into
 27 the fields, and gathered their vineyards, and trod them, and made ⁿ feasts, and came to the house of their Aleim, and ate, and drank, and cursed Abimelech.
 28 And Gaol the son of Obed said, who is Abimelech, and who is ^o Sechem, that we should serve him? is he not the son of Jerebaol, and Zabel his deputy? let the men of Hamur the father of Sechem serve him: for why should we serve
 29 him? I would that this people were under my hand, and I would ^p remove Abimelech. And he said to Abimelech, ^q get together thy army, and come out.
 30 And Zabel the ruler of the city heard of the words of Gaol, and his wrath was
 31 kindled. And he sent messengers to Abimelech concerning the ^r treachery, saying, behold, Gaol the son of Obed and his brethren are come to Sechem; and behold, they are setting the city
 32 against thee. And now, get up by night, thou and the people that *are* with
 33 thee, and lay wait in the fields. And in the morning, as soon as the sun is up, arise, and set upon the city: and behold, *when* he and the people that *are*

with him come out against thee, then do ^t as occasion ^t offers.

And Abimelech and all the people 34 that *were* with him arose by night, and lay in wait against Sechem, in four parties. And Gaol the son of Obed 35 went out, and stood at the door of the gate of the city; and Abimelech and the people that *were* with him ^u arose from the ambuscade. And Gaol saw the 36 people, and said to Zabel, behold, there are people coming down from the tops of the mountains. And Zabel said to him, thou seest the shadow of the mountains *like* men. And Gaol spake 37 again, and said, behold, there are people coming down the ^w hilly part of the country, and one part cometh by the way of the oak of divination^x. And 38 Zabel said to him, where is now thy speech which thou madest, who is Abimelech that we should serve him? is not this the people that thou hast despised? go out now, prithee, and fight
 39 with them. And Gaol went out before the men of Sechem, and fought with Abimelech. And Abimelech 40 chased him, and he fled before him, and many fell, *and were* slain, unto the entering of the gate. And Abimelech 41 staid at Arumeh; and Zabel thrust out Gaol and his brethren from dwelling in Sechem. And on the morrow the 42

ⁿ Rejoicings and merriments; such were the Bacchanalian feasts, though abused afterwards, it is likely, more than at this time, as men grew more and more abandoned: the original was the *feast of tabernacles*.

^o Abimelech had taken the name of *Sechem* from the city of which he was chief, as was customary; at least Gaol gives him the title, and speaks of him in contempt: who is this upstart Sechem, that we should be his slaves? is he not the son of him who opposed your God, (as *Jerebaol* implies) and Zabel (*his domestic*, as *Zabel* implies) his deputy? let the men of Hamur, (*the afs*) the father of Sechem be his slaves; why should we? let the friends of that *afs*, the father of this Sechem support him: the wit lies in the allusion to Hamur (*an*

afs) being father to Sechem, a title which Abimelech had taken, or which belonged to him as head of the city, Gen. xxxiv 6.

^p Send him further off.

^q So the verb is used, Psa. iv. 7; for getting corn together in harvest, we use *engross*, nearly in this sense.

^r Gaol, no doubt, was at first private in his plot, which Zabel getting information of, sends word of the *treachery* or conspiracy to Abimelech.

^t Heb. *as thy hand finds*.

^u In order to invest the city.

^w Heb. *navel* or *knoll* of the country.

^x *i. e.* By the clouds.

43 people went out into the fields, and they told Abimelech. And he took the people, and divided them into three parties, and lay hid in the field; and when he saw that, behold, the people *were* come out of the city, he rose upon
 44 them, and smote them. And Abimelech and the parties that were with him, rushed on; and they stood in the ^v entrance of the gate of the city; then two parties rushed on all those that *were* in
 45 the fields, and smote them. And Abimelech fought against the city all that day; and he took the city, and slew all the people that *were* in it,¹ and destroyed the city, and sowed it with ² salt.

46 And when all the men of the tower of Sechem heard *it*, they went into the
 47 ³ hold of the house of Al-berit. And it was told Abimelech that all the men of the tower of Sechem were gathered to-
 48 gether. And Abimelech went up to mount Jalmun, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and lifted it up, and laid it on his shoulder, and said to the people who were with him, what ye have seen me do, make haste to
 49 do as I *have done*. And all the people cut down likewise, every one a bough, and went after Abimelech, and put *them* against the hold, and set the hold on fire over them; so that all the men of the tower of Sechem died also, about a thousand men and women.

50 Then Abimelech went to Thebej, and encamped against Thebej, and

^v When they had gained the gate, one part kept possession, and the two others attacked those that were abroad.

² In token of perpetual desolation, Deut. xxix. 23.

³ Some covered place called מִצְרֵי from its *sounding*, and thought perhaps, a defence against fire,

took it. But there was a strong tower ⁵¹ in the middle of the city, and all the men and women fled thither, and all the lords of the city, and shut *it* upon them, and went up on the ^b roof of the tower. And Abimelech ⁵² came to the tower, and fought against it, and came near to the door of the tower to burn it with fire. And ^c a wo- ⁵³ man threw a piece of a mill-stone upon Abimelech's head, and brake his ^e skull. And he called hastily to the young man ⁵⁴ his armour-bearer, and said to him, draw thy sword and kill me, lest they say of me, a woman killed him; and his young man run him through, and he died. And the men of Isral saw that ⁵⁵ Abimelech was dead, and they returned every one to his ^d place.

Thus the Aleim returned the wick- ⁵⁶ edness of Abimelech, which he did to his father, in killing his seventy brethren; and all the wickedness of the ⁵⁷ men of Sechem did the Aleim return upon their heads: and upon them came the curse of Jutham the son of Jerebaol.

AND after Abimelech there rose up ^X to save Isral Tulo the son of Puaeh, the son of Dudu, a man of Issacher, who dwelt in Samir, in mount Ephrim, ² And he judged Isral twenty and three years. And he died, and was buried in ^e Samir.

And after him rose up Jair the Gi- ³ lodite, and he judged Isral twenty and two years ^f. And he had thirty sons who ⁴ rode on thirty asses; and they had thirty cities, which are called to this day

^b Their buildings are in general flat roofed.

^c 2 Sam. xi. 21.

^d A. M. 2736.

^e A. M. 2759.

^f To A. M. 2781.

5 Hut-jair, which *are* in the land of Ge-
 6 lod. And ^s Jair died, and was buried
 in Kamun. And the children of Isral
 again did evil in the fight of Jehovah,
 and served Baolim and Osterut, and the
 Aleim of Syria, and the Aleim of Sidon,
 and the Aleim of Moab, and the Aleim
 of the children of Amun, and the
 Aleim of the Philistines, and forsook
 Jehovah, and ^h did not serve him.

7 And the anger of Jehovah was kindled
 against Isral, and he sold them into the
 8 hands of the Philistines, and into the
 hands of the children of Amun. And
 they oppressed the children of Isral, and
 harrassed them greatly that year *for*
 9 eighteen years, even all the children of
 Isral that *were* beyond Jordan, in the
 land of the Amorites in Gelod. And
 the children of Amun passed over Jor-
 dan to fight, even against Jeudeh and
 against Benjamin, and against the house
 of Ephrim; and Isral was greatly dis-
 tressed.

10 And the children of Isral cried to Je-
 hovah, saying, we have sinned against
 thee, because we have forsaken our
 11 Aleim, and served Baolim. And Jehovah
 said to the children of Isral, when ye
 cried unto me because of the Egyptians,
 and because of the Amorites, and be-
 12 cause of the children of Amun, and
 because of the Philistines; and *when* the
 Sidonians, and the Omelekites, and the
ⁱ Mounites oppressed you, did I not save
 13 you out of their hand? But ye have for-
 saken me, and served other Aleim, there-

fore I will deliver you no more. Go ¹⁴
 and cry to the Aleim whom ye have
 chosen; let them deliver you in the
 time of your distress.

And the children of Isral said to Je- ¹⁵
 hovah, we have sinned, ^k do thou unto
 us whatsoever is good in thy fight; only
 deliver us this day. And they put away ¹⁶
 the Aleim of the strangers from among
 them, and served Jehovah; and ¹⁷ he was
 grieved for the misery of Isral. And
 the children of Amun were called out,
 and encamped in Gelod; and the chil-
 dren of Isral were gathered together,
 and encamped in Mijpeh. And the ¹⁸
^m people of the princes of Gelod said, one
 to another, whoever *is* the man that
 will begin to fight for us against the chil-
 dren of Amun, he shall be head over
 all the inhabitants of Gelod.

NOW Jeptah the Gelodite was a ^{XI.}
 mighty man of valour, and he *was* the
 son of a common woman, and Gelod
 begat Jeptah. And Gelod's wife bare ²
 him sons; and when the sons of the
 wife grew up, they drove out Jeptah,
 and said to him, thou shalt not inherit
 in our father's house; for thou *art* the
 son of another woman. And Jeptah ³
 fled from his brethren, and dwelt in the
 land of Thub. And some light per-
 sons ^p gathered themselves together to
 Jeptah, and went out with him.

And ⁴ after some time the children of
 Ammun made war with Isral. And ⁵
 when they came to fight with Isral, the
 elders of Gelod went to fetch Jeptah

^s See Num. xxxii. 41. and 1 Chron. ii. 22. This must be another Jair. Jair seems to have been a favourite name in the family.

^h Comp. 2 Chron. xxviii. 24.

ⁱ The Midinites who dwelt in the wilderness, on the south of Jeudeh. See Josh. xv. 55. and 1 Sam. xxiii. 24.

^k *i. e.* By famine, pestilence, or what ever other way thou chusest to punish us. See 2 Sam. xxiv. 14.

¹ Heb. *his breath went short.*

^m The people, not the princes came to this resolution.

^p To go out as partisans against the Ammunites no doubt, 1 Sam. xxii. 2.

^q Heb. *After days.*

6 from the land of Thub. And they
 said to Jeptah, come and be our captain
 that we may fight with the children of
 7 Amun. And Jeptah said to the elders
 of Gelod, did ye not hate me, and drive
 me out of my father's house? and why
 do ye come to me now, when ye are
 8 in ^sdistress? And the elders of Gelod
 said to Jeptah, therefore we return to
 thee, and go thou with us, and fight
 with the children of Amun, and thou
 shalt be our head over all the inhabitants
 9 of Gelod. And Jeptah said, to the el-
 ders of Gelod, if ye bring me back to
 fight with the children of Amun, and
 Jehovah giveth them before me, I will
 10 be your head. And the elders of Gelod
 said to Jeptah, Jehovah hear between
 us, if we do not according to thy word.
 11 And Jeptah went with the elders of Ge-
 lod; and the people made him the head
 and captain over them. And Jeptah
 spake all his words before Jehovah in
^sMijpeh.
 12 And Jeptah sent messengers to the
 king of the children of Amun, saying,
 what hast thou to do with me, that thou
 comest against me, to make war in my
 13 land? And the king of the children of
 Amun said to the messengers of Jeph-
 tah, because Isral took my land when
 they came up out of Egypt, from Ar-
 nun to Jabek and to Jordan, and now
 14 restore it peaceably. And Jeptah sent
 messengers again to the king of the
 15 children of Amun, and said to him,
 thus saith Jeptah, Isral did not take the
 land of Moab, nor the land of the chil-
 16 dren of Amun, for when they came
 up out of Egypt, Isral went into the
 wilderness, to the Red sea, and came to
 17 Kades; and Isral sent messengers to the

king of Edom, saying, let me pass, I
 pray thee, through thy land; but the
 king of Edom would not hear: and they
 sent also to the king of Moab; neither
 would he *consent*; and Isral abode in
 Kades. Then they went into the wilder- 18
 ness, and coasted round the land of
 Edom, and the land of Moab, and came
 on the east side of the land of Moab,
 and pitched on the other side of Arnun,
 but came not into the coast of Moab;
 for Arnun *was* the border of Moab. 19
 And Isral sent messengers to Sihun the
 king of the Amorites, who reigned at
 Hesbun, and said to him, let us pass,
 we pray thee, through thy land to our
 place. But Sihun would not trust Isral 20
 to pass through his coasts; and Sihun
 gathered his people together, and pitched
 in Jeje, and fought with Isral. And 21
 Jehovah the Aleim of Isral gave Sihun
 and all his people into the hand of Isral,
 and they smote them; and Isral possessed
 all the land of the Amorites, who dwelt
 in that country. And they possessed all 22
 the coasts of the Amorites, from Arnun
 even to Jabek, and from the wilderness
 even to Jordan. And now Jehovah the 23
 Aleim of Isral hath driven out the Amo-
 rites before his people Isral, and shalt
 thou possess it? Wilt not thou possess 24
 what Chemush thy Aleim giveth thee
 possession of? so whomsoever Jehovah
 our Aleim shall drive out from before us,
 them will we possess. And now, *art* 25
 thou better than Balak the son of Jephur
 king of Moab? did he contend with
 Isral at all, or did he fight with them?
 while Isral hath dwelt in Hesbun and it's 26
 towns, and in Oror and it's towns, and
 in all the cities which *are* on the sides of
 Arnun, three hundred years? and why

^s Bedan mentioned 1 Sam. xii. 11, and other of their
 princes who had fought for them were probably dead,
 as well as Jair.

^s Comp. chap. xx. 1.

didst thou not recover *them* in this time ?
 27 And I have not sinned against thee, and
 thou doest me wrong to make war upon
 me ; Jehovah judge as judge this day be-
 28 tween the children of Isral and the chil-
 dren of Amun. But the king of the
 children of Amun would not hearken to
 the words of Jeptah, which he sent to
 him.

29 And the spirit of Jehovah came upon
 Jeptah, and he ^u passed through Gelod
 and Menaseh, and he passed on to Mij-
 peh of Gelod, and from Mijpeh of Ge-
 lod he passed *on to* the children of Am-
 30 mun. And Jeptah vowed a vow to Je-
 hovah, and said, if thou wilt give the
 children of Amun altogether into my
 31 hand, then ^w whosoever cometh out
 of the doors of my house to meet
 me, when I return in peace from
 the children of Amun, even he shall
 be Jehovah's, and I will ^x offer him a
 burnt-sacrifice.

32 And Jeptah passed on to the children
 of Amun to fight with them, and Jehovah
 33 gave them into his hand. And he
 smote them from Oruor, even till thou
 comest to Menit, twenty cities, and to
 Abel of the vineyards, with a very great

slaughter ; and the children of Amun
 were subdued before the children of
 Isral.

And Jeptah came to Mijpeh, to his 34
 house ; and behold, his daughter came
 out to meet him with ^y tabours and with
 dances ; and she was an only child ;
 beside her he had neither son nor daugh-
 35 ter. And when he saw her, he rent
 his cloaths, and said, alas, my daugh-
 ter ! thou hast brought me very low,
 and thou art among those that trouble
 me ; for I have opened my mouth to
 Jehovah, and I cannot go back. And 36
 she said to him, my father, if thou hast
 opened thy mouth to Jehovah, do with
 me according to that which is gone out
 of thy ^z mouth, since Jehovah hath
 given thee thy revenge of thine enemies,
 the children of Amun. And she said 37
 to her father, let this thing be done to
 me, let me alone two months, that I
 may ^a go up and down upon the moun-
 tains, and bewail my ^b virginity, I and
 my companions. And he said, go ; and 38
 he let her go two months : and she
 went, she and her companions, and
 bewailed her virginity upon the moun-
 tains. And at the end of two months 39

^u *i. e.* He raised his forces out of that half of Mena-
 seh, which was beyond Jordan, and out of the other
 parts of Gelod, and then went to Mijpeh, and offered
 sacrifice and prayers for success.

^w Whoever should come out of his house *with design*
to meet him—*i. e.* with songs of triumph, as the women
 met David, and as it was usual to meet those who re-
 turned with victory : and, no doubt, he thought of his
 daughter, even at the time, as the most excellent gift
 to heaven, because the most dear to himself ; but in the
 enthusiasm of his zeal he resolved to run the hazard of
 her being the person that should head the sacred chorus
 on so joyful an occasion, and for the obtaining of
 which nothing could be too great to give. Our Trans-
 lation hath no authority for *whatsoever*, as including
all creatures. Can it be imagined that he expected his
 cat or dog, sheep or ox, ass or camel should come out
 to meet him ? It seems plain that he speaks of the *tri-*
umphal chorus—that *whoever should be at the head of*
it, should, like *Samual*, be consecrated for ever to the
 praise of Jehovah, 1 Sam. i. 11.

^x Here lay the mistake that hath puzzled friends,
 and given the enemy occasion to blaspheme. The wor-
 ship of Jehovah had been suppressed, and idolatry set
 up ; and Jeptah vows, that on God's giving him vic-
 tory, he would consecrate to God for ever the person
 of his family, who should first come out to sing the
 praises of God for it, and that henceforth he would of-
 fer his sacrifices to Jehovah, from the neglect of whose
 service, the misery they then laboured under by the
 Amunites proceeded. And that *עליתיו* *should have*
been rendered, I will offer him up, i. e. to him, to Jeho-
 vah, the last person spoken of, cannot be disproved.

^y Psal. lxxviii. 25. Exod. xv. 20.

^z We may suppose that he explained to her what is
 not expressed in the general words in which his vow is
 related, namely, that it implied her perpetual virgi-
 nity, because she says as follows.

^a Heb *go to, and go down upon the mountains*.

^b Not a word of her death.

she returned to her father, and he did to her according to his vow which he had vowed; and she knew not a man^c. And it was a law in Isral, that from year to year the daughters of Isral should go to lament the daughter of Jeptah the Gelodite, four days in a year^d.

XII. AND the men of Ephrim were called together, and passed northward, and said to Jeptah, why didst thou pass over to fight with the children of Amun, and not call us to go with thee? ^ewe will burn thy house over thee with fire. And Jeptah said to them, I and thy people, and the children of Amun were at great strife, and I called to you, but ye did not deliver me out of their hand. And when I saw that ye did not deliver me, I put my life in my hand, and passed over against the children of Amun, and Jehovah gave them into my hand; and why are ye come up this day to fight with me? And Jeptah gathered together all the men of Gelod, and fought with Ephrim; and the men of Gelod smote Ephrim, because they said, Ye Gelodites are run-away Ephrimites, betwixt^f Ephrimites and Menafites. And the Gelodites took the passages over Jordan to Ephrim; and when those that escaped of the Ephrimites said, let me pass over, the men of Gelod said to him, art thou an Ephrimite?

^c Then that was the utmost his vow required; and as she was an only child all hopes of issue, and of beginning a family were lost.

^d A custom begun by herself, of bewailing her virginity, not her death; for there is not one word here that implies or supposes it. She thought her father being deprived of children that might perpetuate his name, a great misfortune.

^e They owed a vengeance to justice for their insolence to Gidoun, chap. viii. and now their wicked pride and envy meet their just reward: and, no doubt, they were ripe for punishment on other accounts: a good and religious people would never have made their deliverer so ungrateful a return.

^f A rabble mixture of the two tribes,

^g שבלת is the channel of a river, and סבלת a

and if he said, no; they said to him, say now^g Shibolet; but he said Sibolet; for he was not able to pronounce it so: then they took him, and killed him at the passages over Jordan. And there fell at that time of the Ephrimites^h forty and two thousand. And Jeptah judged Isral six years. And Jeptah the Gelodite died, and was buried inⁱ Ori of Gelod^k.

And after him, Abjen of Bithlehem^l judged Isral. And he had thirty sons; and thirty daughters whom he sent abroad; and he took thirty daughters for his sons from abroad. And he judged Isral seven years. And Abjen died, and was buried in Bithlehem^l.

And after him, Ailun a Zebulunite judged Isral; and he judged Isral ten^m years. And Ailun the Zebulunite died, and was buried in Ailun, in the land of Zebulun.

And after him, Obdun the son of Elel, a Protunite, judged Isral. And he had forty sons, and thirty grand-sons, who rode upon seventy asses; and he judged Isral eight years. And Obdun the son of Elal, the Protuniteⁿ died, and was buried in Protun, in the land of Ephrim, in the mountain of the^o Omelekites.

XIII. AND the children of Isral did evil again in the fight of Jehovah; and he gave them into the hand of the Philistines forty years.

burthen, but which of these words should be pronounced *Shibolet*, may not be so easy perhaps to determine, though I should think the former, if *Shibolet* be harder to pronounce than the other, or *β* than *ψ*.

^h Their numbers that came against Jeptah shew the general malice, envy, and wickedness of the tribe at this time.

ⁱ Ori was the name of a family in Gad, which in all probability gave name to some city or other place there.

^k A. M. 2787.

^l A. M. 2794.

^m A. M. 2804.

ⁿ A. M. 2812.

^o Very likely a part of mount Ephrim, named from the Omelekites, in their expedition with the Midinites, whom Barak destroyed.

And

2 And there was a man of Joreh, of a Danite family, whose name was Manuah; and his wife was barren, and bare not. And the angel of Jehovah appeared to the woman, and said to her, behold, now thou art barren, and hast not born; but thou shalt conceive and bear a son. And now beware, I pray thee, and drink neither wine nor strong drink, nor eat any thing unclean; for lo, thou shalt conceive, and bear a son; and a razor shall not come on his head; for the child shall be a Nazarite of the Aleim from the womb; and he shall begin to save Israel out of the hand of the Philistines.

6 And the woman came, and told her husband, saying, a man of the Aleim came to me, and his appearance was like the appearance of the angel of the Aleim, very awful; but I did not ask him whence he was, neither did he tell me his name: and he said to me, behold, thou shalt conceive, and bear a son; and now drink neither wine nor strong drink, nor eat any thing unclean; for the child shall be a Nazarite to the Aleim from the womb to the day of his death.

8 And Manuah intreated Jehovah, and said, O my Lord, let the man of the Aleim, whom thou didst send, come again, I pray thee, to us, and teach us what we shall do to the child that is to be born. And the Aleim hearkened to the voice of Manuah; and the angel of the Aleim came again to the woman as she sat in the field; and Manuah her husband was not with her. And the woman made haste, and ran, and told

her husband, and said to him, behold, the man hath appeared to me, that came the other day to me. And Manuah arose, and went after his wife, and came to the man, and said to him, art thou the man who spakest to the woman? and he said, I am. And Manuah said, now let thy words come to pass: what must be the manner of the child, and the management of him? And the angel of Jehovah said to Manuah, of all that I said to the woman, she shall beware. She shall not eat any thing that cometh of the vine; neither shall she drink wine or strong drink, or eat any thing unclean; all that I commanded her, let her observe.

And Manuah said to the angel of Jehovah, let us now detain thee, that we may set a kid before thee. And the angel of Jehovah said to Manuah, if thou detainest me, I will not eat of thy bread; and if thou offerest a burnt-offering, offer it up to Jehovah; for Manuah knew not that he was the angel of Jehovah. And Manuah said to the angel of Jehovah, what is thy name? that when thy words come to pass we may do thee honour. And the angel of Jehovah said to him, why dost thou ask after my name, seeing it is wonderful? And Manuah took the kid, and the bread-offering, and offered them on a rock to Jehovah, and he did wonderfully; and Manuah and his wife saw it; for when the flame went up from the altar into the heavens, the angel of Jehovah went up in the flame of the altar: and Manuah and his wife saw it, and fell on their faces to

^p See Num. vi. 1, &c.

^q But they were tributaries to the Philistines all his days.

^r She knew what sort of appearance the angel made, that it was in glory; and though she was doubtful about him, whether it was Jehovah, or a prophet sent by him, she did not ask him, nor did he tell her.

^s But took him for some prophet.

^t 1 Sam. ix. 10. 1 King. xiii. 7.

^u Manuah took him still for a man, as it should seem, and is told that his name was wonderful, or extraordinary, implying both that he himself was more than man, and would act in an extraordinary manner by the child.

^w Fire is the similitude of the divine glory throughout the sacred scripture; and the angel, though but one, as here, was often Jehovah without any respect to the distinction of the persons.

21 the ground. And the angel of Jehovah appeared no more to Manuah and his wife. Then Manuah ^x knew that he *was*
 22 the angel of Jehovah. And Manuah said to his wife, we shall surely ^y die,
 23 because we have seen the Aleim. And his wife said to him, were Jehovah pleased to have killed us, he would not have accepted a burnt-offering and a bread-offering from our hand; nor would he have shewn us all these *things*, nor would he now have told us *such a thing* as this.

24 And the woman bare a son, and called his name ^z Samsun; and the child grew up, and Jehovah blessed
 25 him. And the spirit of Jehovah began to stir him up at the camp of Dan, between Jaroch and Aftal.

XIV. AND Samsun went down to Timneh, and saw a woman at Timneh of the daughters of the Philistines. And he went up, and told his father and his mother, and said, I have seen a woman in Timneh of the daughters of the Philistines; and now,
 3 take her to me for wife. And his father and his mother said to him, *is there* not among the daughters of thy brethren, or among all our people a wife, that thou goest to take a wife of the uncircumcised Philistines? And Samsun said to his father, get her for me; for she pleaseth
 4 me. But his father and his mother knew not that it *was* from Jehovah that he was seeking a ^a quarrel with the Philistines; for at that time the Philistines

^x From his cloathing himself with the fire.
^y As not being holy enough.
^z *The solar light*, and שמשון is formed from שמש, as שברון from שבר &c.; "Samsun was a singular type of Christ, who was, 1. Called and sanctified in and from the womb, Luke i. 35. Heb. vii. 26. 2. Set apart to deliver his people out of the hands of all their enemies, ver. 5. Mat. i. 21. Luke i. 71."

^a The peace was not to be broken without a provocation given, which this marriage would give occasion to.

^b Comp. 1 Pet. v. 8.

^c See Zech. iv. 6.

had dominion over Isral. And Samsun
 5 went down, and his father and his mother, to Timneh, and came to the vineyards of Timneh; and behold, a young
 6 lion roared against him. And the ^c spirit of Jehovah came upon him, and he rent him as he would have rent a kid; and *there was* nothing in his hand; and he told not his father and his mother what he had done. And he went
 7 down, and spake to the woman, and she pleased Samsun.

And he returned after the ^d days to
 8 take her; and he turned aside to see the carcase of the lion, and behold, *there was* a swarm of bees in the carcase of the lion, and honey. And he brought it
 9 down into his hands, and went on going and eating, and came to his father and mother, and gave them, and they did eat; but he told them not that the honey came out of the carcase of the lion.

And his father went down to the
 10 woman; and Samsun made an entertainment, for so the young men did. And when they saw him, they brought
 11 thirty ^e companions to be with him:

And Samsun said to them, I will tell
 12 you now a riddle, if ye explain it clearly to me *within* the seven days of the entertainment, and find *it* out, then I will give you thirty ^f sheets, and thirty changes of raiment; but if ye cannot explain *it to me*, then ye shall give me
 13 thirty sheets, and thirty changes of rai-
 ment;

^d *i. e.* Of the espousal.

^e As bride-men; a custom alluded to, Mat. ix. 15. and John iii. 29.

^f Or, perhaps, loose shirts or wrappers over the other cloaths; those worn by the better sort were made of silk or fine linen. See Prov. xxxi. 24. Isa. iii. 23. "The ingenious Author of *Observations on divers Passages of Scripture*, p. 403, after remarking from the accounts of travellers, that many of the poorer people of Palestine, as well as in Barbary, wear *no shirts*, while those in *easier circumstances* do, adds, May we not then suppose that many of the poorer inhabitants of Judea, in ancient times, shifted as the *Arabs* of this country do now?"

ment; and they said to him, propose
 14 thy riddle, and let us hear it. And he
 said to them, out of the eater came
 forth meat, and out of the violent came
 15 forth sweetness. And they could not in
 three days explain the riddle. And on
 the seventh day they said to Samsun's
 wife, entice thy husband to declare the
 riddle to us, ^hlest we burn thee and thy
 father's house with fire; have ye called
 16 us to impoverish us, or not? And Sam-
 sun's wife wept upon him, and said,
 thou dost but hate me and not love me;
 thou hast proposed a riddle to the chil-
 dren of my people, and hast not declared
 it to me; and he said to her, behold, I
 have not told my father and my mother,
 17 and shall I tell thee? And she wept
 upon him the seven days of their feast-
 ing; and on the seventh day he told her,
 because she urged him; and she declared
 the riddle to the children of her people.

now? And may not this explain the proposal made by
 Samsun, to give not only thirty changes of garments;
 but thirty other things, confirming the supposition in
 the Margin of our Bibles, which reads thirty *shirts*, if
 they could decypher the difficulty he proposed to them,
 and they to give him the same if they could not? It
 cannot easily be imagined that they were what we mean
 by *sheets*, for Samsun might have slain thirty Philistines
 near Askelon, and not have met with one sheet; or if
 he slew such as were carrying their bedding with them
 in their travels, as they often do now, the destroying
 fifteen would have been sufficient, the people of the East
 using an upper and an under sheet as we do—And this
 circumstance [of slaying just *thirty*, in order to acquire
thirty Sedinim,] points out the bitterness of this slaughter
 to the Philistines, since it shews that they were not
 thirty *common* people of that nation that he slew, but
 thirty persons of *figure and consequence*.² Editor.

⁶ There was a moral as well as the letter in the riddles
 or *hard questions* they put to one another, as trials of
 wit: this of Samsun contained both; the letter, we
 know, was the honey in the carcase of the lion he had
 killed; the moral was suitable to the circumstances of
 the proposer, and those he proposed it to, namely, that he
 was a match for his enemies, and able to make them pay
 for any injury to him. *A dead enemy smells sweet*; and the
 rewards of victory are paid by the conquered. He was
 judge of Isral, and was enabled by heaven to punish
 their enemies, and raised up for that purpose; and of
 this he had given a proof in killing the lion. He had
 conquered and gotten the spoils of his conquest. His own

And the men of the city said to him on 18
 the seventh day, ¹before it was gone
 from the sun, what is sweeter than ho-
 ney? and what is stronger than a lion?
 And he said to them, unless ye had
 ploughed with my heifer, ye would not
 have found out my riddle.

And the spirit of Jehovah came upon 19
 him, and he went down to ¹Askelun,
 and slew thirty men of them and took
 their spoil, and gave the changes of rai-
 ment to those who declared the riddle:
 And his anger was kindled, and he went
 up to his father's house. And Samsun's 20
 wife was given to his companion who
 had been his ^mfriend.

AND after a time, in the days of XV.
 wheat-harvest, Samsun went to see his
 wife with a kid, and he said, I will go
 in unto my wife, into the chamber: but
 her father would not let him go in.
 And her father said, I verily thought 2

character and future success were plainly pointed out to
 these lords over Isral. And can the believer help seeing
 the finger of God drawing out the grand lines of chris-
 tianity here? *Vincenti dabitur* is the motto, and we
 have, the enemy—the roaring lion: the conqueror—
Samsun or the sun of righteousness; the Nazarite or holy one
 of God, *spoiling principalities and powers*, Col. ii. 15.
 and as Psal. xci. 13, treading upon the lion and adder,
 the young lion and dragon by his own personal and in-
 herent strength. It is Samsun here against the whole
 nation, and Christ there against the whole world; and
 Samsun comes off conqueror and is rewarded, as a spe-
 cimen and promise of the great victory by the promised
 seed, the expected *Hercules*, the Greek name for *Samsun*.

^h Here was a just provocation given to Samsun in
 the violence used against his wife. The Philistines are
 tempters and violent persecutors.

ⁱ This is philosophically expressed, *before it was*
gone, as we say, it rains; meaning here; before *the*
place, where they were, was gone from towards the sun
 or solar fire. The sun or solar light comes out in straight
 lines, but the fire or orb is locally fixed, and the
 earth turns to and from it.

¹ Why to Askelun? was Timneh in that district,
 and Askelun the city, the men of which, ver. 16, *are*
the children of her people, and who threatened fire? Did
 not the whole nation (her people) think their honour
 concerned in this trial of skill, and so interfered in ex-
 torting the secret by threats.

^m *i. e.* His friend, as bride-man, who was to open
 the door to him, and conduct him in, John iii. 29.

that

that thou hadst really hated her; and I gave her to thy friend: is not her younger sister handsomer than she? let her be thine, I pray thee, instead of this.

3 And Samsun said to them, now shall I be blameless with the Philistines, if I do them a mischief. And Samsun went and caught three hundred foxes, and took torches, and turned tail to tail, and put a torch in the middle, betwixt two tails. And he kindled the torches, and put them into the standing corn of the Philistines, and burnt the stacks and the standing corn, and the vineyards, with the olive-trees.

6 And the Philistines said, who hath done this? And they said, Samsun the son-in-law of the Timnite, because he took his wife, and gave her to his companion. And the Philistines came up, and burnt her and her father's house with fire.

7 And Samsun said to them, if ye act in this manner, I will certainly have my revenge of you, and then I will have done. And he smote them hip and thigh with a very great slaughter; and went and dwelt in a crag of the rock of Oitem.

9 And the Philistines came up, and pitched in Jeudeh, and spread themselves in Lehi. And the men of Jeudeh said, why are ye come up against us? And they said, to bind Samsun are we come up, to do to him as he hath done to us. Then three thousand men of Jeudeh went down to the crag

^a They bought their wives, and so here is a double robbery of the wife and the dowry, which is not offered to be returned.

^b The combustible matter, whatever it was, was kept from falling between two tails, and the fire carried wherever the fright of the animals drove them.

^c They do not stack for winter, as we do, but thrash usually in the field, and for that purpose carry the sheaves of corn together in heaps.

^d To kill his wife, who, if she had injured him, had not injured them, and whom they should have restored to Samsun.

of the rock of Oitem, and said to Samsun, knowest thou not that the Philistines have the dominion over us? what then is this that thou hast done to us? And he said to them, as they did to me, so have I done to them. And they said to him, we are come down to bind thee, to give thee into the hands of the Philistines. And Samsun said to them, swear to me that ye will not fall upon me yourselves. And they spake to him, saying, no; but we will bind thee, and give thee into their hand, and will by no means kill thee; and they bound him with two new cords, and brought him up from the rock.

And when he came to Lehi, the Philistines shouted against him; and the spirit of Jehovah came upon him; and the cords that were upon his arms became as flax which is burnt with the fire; and his bands loosed from off his hands. And he found a fresh jaw-bone of an ass; and he put out his hand and took it, and slew a thousand men with it. And Samsun said, with the jaw-bone of an ass I have put them in great confusion; with the jaw-bone of an ass I have slain a thousand men. And when he had done speaking, he cast the jaw-bone out of his hand, and called the place Ramet lehi.

And he was very thirsty, and he called on Jehovah and said, thou hast given this great deliverance by the hand of thy servant, and now shall I die with

^e Of birds, as if only accessible to them.

^f Heb. *lest ye fall upon me*. The usual Hebrew form of swearing was, *curst be—if, &c.*

^g Here was Samsun against the whole nation of the Philistines in his own person alone, and delivered bound into their hands by his own people.

^h The Heb. alludes to the meaning of the word for an ass which signifies to confound or put into disorder.

ⁱ i. e. Praise to the living one, but לְחַיִּים with the ל radical is a cheek-bone, and רָמוּת a lifting up, or casting away.

thirst

19 thirst, and fall into the hands of the uncircumcised. And Jehovah clave the ^a mortar-hole which is in Lehi, and water came out of it; and he drank, and his spirit came again, and he revived; therefore he called the name of it ^y Oinekura, which is in Lehi unto this day.
20 And he judged Isral twenty years in the days ^z of the Philistines.

XVI. AND Samsun went to Gaza, and saw there a common woman, and ^a went in unto her ^a. It was told the Gazites, saying, Samsun is come hither; and they came round, and lay in wait for him all night in the gate of the city, and were quiet all night, saying, as soon it is light in the morning, then we will kill him.
3 And Samsun lay till midnight, and arose at midnight, and laid hold on the doors of the gate of the city, and the two posts, and removed them with the bar, and laid *them* on his shoulders, and carried them up to the top of the mountain which is before Hebrun.

4 And after this he loved a woman in the valley of Surek, whose name was

Dalileh ^b. And the lords of the Philistines came up to her, and said to her, entice him, and see wherein his great strength *lieth*, and how we may prevail against him and bind him to subdue him; and we will give thee each of us a thousand and one hundred of silver. And Dalileh said to Samsun, tell me wherein thy great strength *lieth*, and what thou mayest be bound with to subdue thee. And Samsun said to her, if they bind me with seven ^c green withs, that have not been dried, then I shall be weak, and become as other men. And the lords of the Philistines brought up to her seven green withs that had not been dried, and she bound him with ^d them. And she had men lying in wait in an inner room, and she said to him, the Philistines *are* ^e upon thee, Samsun; and he brake the withs as a thread of tow breaks when it hath scented the fire; and his strength was not known. And Dalileh said to Samsun, behold, thou mockest me, and tellest me lies; now tell me, I pray thee, what thou mayest

^a A hole in a rock there, out of which the water issued, like a mortar, or the hole a great tooth is in. A city, was built here, and called *Maktesh*, Zeph. i. 11, in memory of the *pounding* as in a mortar, or drubbing that Samsun gave the uncircumcised here, and of the fountain issuing miraculously from this mortar-hole or tooth-hole, still alluding to the cheek-bone, the instrument of Samsun's victory.

^y "The fountain of him that calleth, who is in him that liveth:" a memorial that there is a fountain of salvation for every one who calleth on Jehovah, and is in, or believeth in him who hath life in himself. Every one knew that this was spoken of their Messiah. See Psa. xxxvi. 9. Joel. iii. 18. Zech. xiii. 1. Gen. xvi. 14.

^z Of their dominion and tyranny, which lasted forty years from the death of Obdun, ch. xii. ult. and xiii. 1.

^a Gelod had Jeptah by a common woman; and this of Samsun's might be a regular taking or going in unto as a concubine at least; the same word נָסָא is used in lawful marriage.

^b Samsun is here again condemned, without any reason that appears, as a fornicator. A plurality of wives, as well as concubines, was allowed of, and the best of people among them occasionally took

foreign women for their wives, as Samsun did at first, without any other censure than that it would be better to marry one of his own countrywomen. But what ground or reason is there to suppose that Samsun was more guilty in these two last cases than in the first? or that his going in unto these two women was not as regular as to form, as that of so many others expressed in the like words, where there is no suspicion of guilt? Mr. Clark refers to Prov. xxii. 14. The two last he chose betrayed him, it is likely, and so did his first. This *Surekite* might be an Israelitish woman for ought that we know; and so Samsun, no otherwise to blame, than in exposing the divine secret of the strength annexed to his seven locks.

^c No doubt this alluded to some superstitious notion or ceremony among them; perhaps in binding the sacrifice.

^d There is a species of willow whose twigs are very strong.

^e It is plain, by his residence at Oitem, ch. xv. 8. and on the mountain before Hebrun, ver. 3. that the enemy was always watching to surprize him; and that he went to these two last women by stealth, his almost inaccessible rocks being too inconvenient for women; and that Dalileh had hid some Philistines in the house, and when he was bound, pretended to discover, and warn him of it.

11 be bound with. And he said to her, if they bind me fast with new ropes which have not been made use of, then I shall be weak, and become as other men.

12 And Dalileh took new ropes, and bound him with them, and said to him, the Philistines *are* upon thee, Samsun; and liers in wait *were* abiding in an inner room. And he brake them from off his arms as a thread.

13 And Dalileh said to Samsun, hitherto thou hast mocked me and told me lies; tell me what thou mayest be bound with. And he said to her, if thou weavest the seven locks of my head about the molten ^f image—

14 And she fastened *it* down with a pin, and said to him, the Philistines *are* upon thee, Samsun; and he awoke from his sleep, and removed the pin that was ^e woven, and the molten image.

15 And she said to him, how canst thou say, I love thee, when thy heart is not with me? these three times hast thou mocked me, and not told me wherein

16 thy great strength ^b *lieth*. And when she pressed him continually with her words, and kept urging him *so* that ⁱ he

17 was vexed to death, he told her all his heart, and said to her, a razor hath never come upon my head, for I *was* a Nazarite to the Aleim from my mother's belly; if I am shaven, my great

strength will depart from me, and I shall be weak, and become like all *other* men. And Dalileh saw that he had ^g told her all his heart, and she sent and called the lords of the Philistines, saying, come up this once, for he hath shewn ^k her all his heart. And the lords of the Philistines came up to her, and brought the money in their hand. And she made him sleep upon her knees; ^h and she called for a man, and shaved off the ⁱ seven locks of his head, and she began to keep him down; and his strength was departed from him. And ²⁰ she said, the Philistines *are* upon thee, Samsun; and he awoke from his sleep, and said, I will go out as at other times, and exert myself; and he knew not that Jehovah was departed from him.

And the Philistines took him, and ²¹ scooped out his eyes, and brought him down to Gaza, and bound him with brasses, and he did grind in the ^m prison-house. And when his hair began to ²² grow again like what was shaven off, the ²³ lords of the Philistines were gathered together to offer a great sacrifice to Dagon their Aleim, and to rejoice, for they said, our Aleim hath given Samsun our enemy into our hand. And when the ²⁴ people saw him, they praised their

^f They had their images in private houses, or one might be brought as well as a web, for the purpose.

N. B. Here, as in other places, is a break to be supplied by the Reader. *i. e.* Then I shall be, &c.

^e *i. e.* Woven about with the locks of his hair that were twisted in among the parts of the image, and twisted round and woven together about the pin, which was fixed in the ground; but he carried all off, even their God and all hanging as a captive by his hair.

^b The constant watch the Philistines kept for him wherever he came, *accounted* for their being in the house *unknown* to her, and this her *watchfulness* discovered to him.

ⁱ Heb. *his soul or breath was shortened.*

^k *i. e.* Come up to your servant, for &c.

^g We have no mention before, nor hint, that I recollect, of the Nazarite's hair hanging in *seven locks*

or long curls, only that shaving the head dissolved the vow. See Num. vi. 5—18. and Act. xxi. 24. Seven locks curled or twisted up like horns on the head of *Bacchus* or *Apollo*, so many instances of which may be seen in *Montfaucon*, shew that this loose dangling hair of the Nazarite was deemed a figure of the *light, glory, or strength of the sun*: and as Samsun had broken his vow, he was no longer the representative of the *Samsun* or *sun of righteousness*; and the Philistines might have known, had they not learnt it at the expence of this *Hercules*, that he was but the figure of the *strength* of *Israel*, who was in due time to be emptied of his glory, have his light put out, and be the sport of his enemies, from an excess of love to the treacherous wife.

^m Heb. *house of prisoners*, where he did the most servile and mean work, such as grinding, which was generally performed by their female slaves.

Aleim ; for they said, our Aleim hath given our enemy into our hand, even him who laid our country waste, and who multiplied the number of our slain. 25 And when their heart was merry, they said, call for Samsun to make sport for us : and they called for Samsun out of the prison-house ; and when he had been made sport with before them, they set 26 him between the pillars. And Samsun said to the boy who held him by the hand, let me feel about for the pillars the house is supported by, that I may 27 lean upon them. Now the house was full of men and women, and all the the lords of the Philistines were there ; and there was upon the roof of the house about three thousand persons, men and women, seeing Samsun made sport with. 28 And Samsun called upon Jehovah, and said, O Lord Jehovah, remember me, I

pray thee, and strengthen me, I pray thee, only this once, O Aleim, that I may take one revenge of the Philistines for my two eyes. And Samsun leaned 29 upon the two middle pillars of those which the house was supported by, and held hold of them, of one with his right hand, and of the other with his left. And Samsun said, let me die 30 with the Philistines ; and he bowed himself with might ; and the house fell upon the lords, and upon all the people that were in it. And the dead whom he slew at his death were more than those whom he slew in his life. And his brethren, and all the house of 31 his father came down, and took him, and brought him up, and buried him betwixt Jaroeh and Aftaul, in the sepulchre of Manueh his father. And he had judged Isral twenty years °.

AND

° When they had made sufficient sport with the blind hero, thus emptied of his glory, by spitting upon him, striking him, and all manner of mockery, he is removed out of the court into the lower piazza, and leaning between two pillars of those that supported the front of the gallery over it, and pulling them to him, they fell, and the great weight in and upon the house made all give way with them.

And thus fell the house of Satan, and enemy of God and his holy one, " who poured out his soul to death, and was numbered with the transgressors," buying the victory at the expence of his life. See Col. ii. 15. and Heb. ii. 14. And thus ended the dominion of Samsun's enemies over the people of God ; for " the yoke of his burthen, and the staff of his shoulder, the rod of his oppressor was broken, as in the day of Midin ;" tho' the wars between the two nations continued ; but the forty years Isral was given into their hands, ch. xiii. 1, ended here, A. M. 2832.

° And here the Historian stops to relate the stories of Micheh and the Levite, which happened, both of them, in the life time of Phineas, (Comp. ch. xx. 27, 28.) and perhaps, before the death of Jehosua, or within forty years of their coming into Canon, though we are not told precisely when ; and then the writer goes on again with the history of the nation under Oli, who succeeded Samsun as Samual did Oli, and Saul, Samual, in his life time.

The temple was founded in the fourth year of Solomon, and 480 years from their coming out of Egypt, 1 King. vi. 1. A. M. 2973 ; for 2493 + 480 = 2973. And Samsun's death happened 339 years from their coming out of Egypt, A. M. 2832, when Oli succeeded.

In the wilderness,	40 years.	
Othnial	40	Jud. iii. 11.
Ahud	80	ver. 30.
Barak	40	v. 31.
Gidoun	40	viii. 28.
Abimelech	3	ix. 22.
Tola	23	x. 2.
Jair	22	ver. 3.
Jeptah	6	xii. 7.
Abjen	7	ver. 9.
Ailun	10	ver. 11.
Obdun	8	ver. 14.
Samsun	20	xvi. 31.
Oli	40	1 Sam. iv. 18.
Samual	20	vii. 2.
Saul	37	
David	40	1 King. ii. 11.
Solomon	4	vi. 1.
	<hr/>	
	480	

It may be a doubt whether Saul was made king in the year of that publick reformation and victory over the Philistines, twenty years after the taking of the ark and death of Oli, 1 Sam. vii. 2. but from the death of Oli to David could be but 57 years, and Samual was sole judge for twenty years by 1 Sam. vii. 2.

The great difficulties of the chronology of the times of the Judges were, where to begin the forty years that ended at Othnial's death, the eighty at

* " It is no where expressly said in sacred scripture that Saul reigned thirty-seven years, but if the other numbers be right, it is necessary to suppose it, in order to make up the 480 years from the Exodus to the building of the temple." Editor.

XVII. AND there was a man of mount Ephrim, whose name was Michel, and he said to his mother, the ^p thousand and hundred of silver, which was taken from thee, and thou hadst the ^q curse denounced, and of which spakest also in my ears, behold, the money is with me; I have brought it; and his mother said, blessed be thou of Jehovah, my son.

3 And he returned the thousand and hundred of silver to his mother: and his mother said, I do solemnly dedicate the silver to Jehovah from my hand, for my son to have the carved and molten work made; and now I will restore it to thee. And he restored the money to his mother; and his mother took two hundred of silver, and gave it to a goldsmith, and he made the ^r carved and molten work, and it was in the house of Michel. And this man Michel had a house of the Aleim, and made an ephod, and ^s teraphim, and consecrated one of his sons to be priest to him. In those days there was ^t no king in Isral; every one did what was right in his own sight.

7 And there was a young man of Bithlehem-jeudeh, of the ^u family of Jeudeh, who was a Levite, and sojourned there.

Ahud's, and so on; and to determine when Oli succeeded Samfun, which, we see, was immediately on his death.

I may observe that Jeptah tells the king of the children of Amun Jud. xi. 26. that Isral had dwelt in Hesbun 300 years, as an orator in setting forth his title, not as giving the precise time, for it was but 248 years.

And St. Paul, Act. xiii, makes it 534 years from the Exodus to the temple, which is 54 years more than 1 King. vi. 1, which gives the precise time; whereas St. Paul only recapitulates their history, falling in with the received chronology, and speaking in general terms as an exordium to a discourse, in which he shews that all the views of providence with that people centered in their Messiah, in which the exactness of chronology was no ways concerned, as it is in the Historian.

^v See Lev. v. 1. Num. v. 21. and 1 King. viii. 31. It was a general curse denounced by the High Priest on the guilty, and on all who knew any thing of the matter, and did not bear witness; and this curse pursued them often, till the guilty fearing further vengeance, confessed, as appears by the sacrifice, Lev. vi. 2—7.

And the man departed from the city, 8 even from Bithlehem-jeudeh, to sojourn as he could; and he came to mount Ephrim to the house of Michel, as he journeyed. And Michel said to 9 him, whence comest thou? And he said to him, I am a Levite of Bithlehem-jeudeh, and I am going to sojourn where I may find room. And Michel 10 said to him, abide with me, and be a father and a priest to me, and I will give thee ten of silver by the year, and a suit of cloaths, and thy living; and the Levite went to him. And the Levite would 11 dwell with the man; and the young man was as one of his sons to him. And 12 Michel consecrated the Levite; and the young man became his priest, and was in the house of Michel. And Michel 13 said, ^w now I know that Jehovah will be good to me, because a Levite is my priest.

IN those days there was no king in Isral: and in those days the tribe of the Danites were seeking for an inheritance for themselves to dwell in; for to that day an inheritance had not fallen to them among the tribes of ^x Isral. And 2 the children of Dan sent five men of their family from among them, men of

^y The image or figure was carved, and then covered with some metal in sheet-gold, silver, or brass, as suited the pocket or humour of the consecrators; and this sheet of cast metal covered the image as the skin does the body.

^z This was all against the law, to make for himself, or of his own head, any figures of the Aleim, for to the Teraphim is called by plain inference in the beginning of the verse, yet here was no idolatry, or any other Aleim but Jehovah intended to be worshipped.

^a Gen. xxxvi. 31.

^b This must mean one who belonged to that family of the Levites, who were placed in the tribe of Jeudeh. These were the sons of Aerun, Josh xxi. 13, &c.

^c He knew that none but the Levites should administer at the altar, and that they should be of the family of Aerun, which this young man was; he was not satisfied before that God would accept of his son in that capacity, but now thinks all must be right.

^d Being now increased in number they were forced to look out.

valoury

valour, from Jaroch, and from Aftaul, to spy out the land, and to search it; and they said to them, go search the land; and they came to mount Ephrim, to the house of Michah, and lodged there.

3 And being at the house of Michah, they knew the voice of the young Levite, and they turned aside thither; and they said to him, who brought thee hither? and what dost thou do with this man? and what business hast thou here? And he said to them, thus and thus hath Michah done to me, and hired me, and I am his priest. And they said to him, enquire now of the ¹Aleim, we pray thee, and let us know whether our journey, which we are going upon, will prosper. And the priest said to them, go in peace; ²Jehovah will direct your journey which ye are going upon.

7 And the five men departed, and came to ³Lish, and saw the people in it dwelling carelessly, after the manner of the Sidonians, quiet and careless; and that *there was* none to punish for *any* thing in the land, who kept any restraint; and that they *were* far from the Sidonians, and had no business with *any* man. And they came to their brethren to Jaroch and Aftaul; and their brethren said to them, what *say* ye? And they said, arise, and let us go up against them; for we have seen the land, and behold, it is very good; and make ye haste, loiter not in proceeding to go *and* take possession of the land. When ye come, ye will come upon a people secure, and

to a wide country; for the ^bAleim hath given it into your hands; *it is* a place where *there is* no want of any thing that is in the earth.

And there went from thence of the ¹²family of the Danites, out of Jaroch and Aftaul, six hundred men, girded with weapons of war. And they went up ¹²and pitched in Kerit-jorim, in Jeudeh, therefore they called that place ^cMahanedan unto this day; behold, *it is* behind Kerit-jorim. And they passed from ¹³thence to mount Ephrim, and came to the house of Michah.

And the five men who went to spy out ¹⁴the country of Lish answered and said to their brethren, do ye know that there is in these houses an ephod, and teraphim, and the carved and molten work; and now consider what ye have to do. And they turned aside thither, ¹⁵and came to the house of the young man the Levite, *even* the house of Michah, and saluted him. And the six hundred ¹⁶men, girded with their weapons of war, who *were* of the children of Dan, stood at the door of the gate. And the five men, ¹⁷whoin going to spy out the land came hither, went up, and took what was carved, and the ephod, and the teraphim, and what was molten; and the priest stood at the door of the gate with the six hundred men *that were* girded with weapons of war. And these went into the house of ¹⁸Michah, and took what was carved, the ephod, and the teraphim, and what was molten. And when the priest said

¹ Here is not the least intimation of their not thinking this Aleim to be Jehovah, but the direct contrary. See the next verse.

² The event justified the truth of this answer; and Jehovah was pleased to accept of their service here, and connive at some irregularities in the setting up of this place of worship; as we hope God will, at some such, among us, whatever fault the first promoters or ringleaders in them may have to answer for, in that day, when the secrets of all hearts will be disclosed. Mi-

chah seems altogether pious in his intentions, though he had not authority, as far as appears, for what he did.

^a The lion, called also ^{לשון}, lions, Josh. xix. 47.

^b Alluding to the answer from the oracle at Michah's.

^c i. e. The camp of Dan; there is some mystical meaning or allusion here; whether it reminded them of the judge (as the word Dan signifies) coming with his people to destroy a careless world, or what, Qu? See something like this as to the name *Mehanim*, Gen. xxxii. 2.

19 to them, what are ye doing? they said
to him, be silent, put thy hand
upon thy mouth, and go with us, and
be a father and a priest to us: *is it* as
good for thee to be priest to the house of
20 one man as for thee to be priest to a
tribe and a family in Isral? And the priest
was ^d glad at his heart; and he took the
ephod, and the teraphim, and what was
21 carved, and came into the midst of the
people. And they turned and went away,
and they put the children, and the cattle,
and the baggage before them ^e.

22 When they were got to a distance from
Micheh's house, the men who *were* in the
houses near Micheh's house were assembled,
23 and pursued the children of Dan. And
they called to the children of Dan, and
they turned their faces and said to Mi-
cheh, what aileth thee that thou art
24 come forth? And he said, ye have
taken my Aleim which I made, and the
priest, and are going away; and what
have I besides? and how *is that* ye say
25 to me, what aileth thee? And the chil-
dren of Dan said to him, let not thy
voice be heard among us, lest the peo-
ple, being provoked, should run upon
thee, and thy life be lost, and the life
26 of thy household. And the children of
Dan went their way; and Micheh saw
that they *were* too strong for him, and
he turned, and went back to his house.
27 And they took what Micheh had made,
and his priest, and came to Lish, to a
people at quiet, and in security; and
they smote them with the edge of the
28 sword, and burnt the city with fire. And

there was no deliverer; for it was far from
Sidon, and they had no business with any
man; and it was in the valley which is by
^f Bith-rehub. And they built the city, and
dwelt in it; and they called the name of
29 the city Dan, after the name of Dan their
father, who was born to Isral: but the
name of the city before was Lish.

And the children of Dan set up the ³⁰
carved work: and Jonathan the son of
Gersem, the son of Menaseh, he and
his sons were priests to the tribe of Dan,
until the day of the captivity of the land.
And they set them up Micheh's carved ³¹
work, which he made, all the time that
the house of the Aleim was at ^g Shileh.

XIX.
IN those days, when there was no
king in Isral, there was a man, a Le-
vite, who sojourned on the sides of
mount Ephrim, who took him a con-
cubine from Bith-lehem-jeudeh. And ²
his concubine played the whore against
him, and went from him to her father's
house at Bith-lehem-jeudeh, and was
there ^h four months. And her husband ³
arose, and went after her to speak
kindly to her, to get her to return to
him; and his servant was with him,
and a pair of asses; and she brought
him to her father's house; and when
the father of the young woman saw
him, he rejoiced to meet him. And ⁴
his father-in-law, the father of the
young woman, pressed him, and he
stayed three days with him; and they
did eat, and drink, and lodged there.
And on the fourth day, when they ⁵
arose in the morning, he got up to go

^d Who could have said *Nolo episcopari* to so strong a
solicitation?

^e To make their way forward, in case they should
have any skirmish.

^f Josh. xix. 28.

^g Jehosua set up the tabernacle there, Josh. xviii. 1,
when they broke up the camp at Gilgal, five years af-
ter they passed Jordan, and A. M. 2538; and the ark

was carried from thence, in the last year of Oli, into
the camp, and taken by the Philistines 334 years after,
1 Sam. iv. 11, and never returned to Shileh; and, by
ver. 30, and 31, it is plain that *Dan* as well as *Shileh*,
was plundered on that great defeat, (called a *captivity*
likewise. Psal. lxxviii. 61,) and the sacred imagery car-
ried off.

^h Heb. *days, four months.*

away; and the father of the young woman said to his son-in-law, comfort thy heart with a morsel of bread, and afterwards go your way. And they sat down, and did eat and drink, both of them together. And the father of the young woman said to the man, be resolved now, and stay all night; and let thy heart be merry. And when he arose up to go away, his father-in-law urged him; and he lodged there again. And when he arose in the morning, on the fifth day, to go away, the father of the young woman said, comfort thy heart, I pray thee; and they dallied till the day was turning off; and they did eat, both of them. And when the man got up to go away, he and his concubine, and his servant, his father-in-law, the father of the young woman, said to him, behold, now the day is giving way to the evening, stay all night, I pray you; behold, the day is ready to pitch; lodge here, and let thy heart be merry, and get up in the morning to-morrow, for your journey, and go to thy tent. But the man would not tarry the night, but rose up and went away; and came over against Jebusi, which is Jerusalem, and the pair of asses saddled with him, and his concubine with him. When they were by Jebusi, the day was going down apace; and the servant said to his master, come, I pray thee, and let us turn aside to this city of the Jebusites, and lodge there. And his master said to him, we will not turn aside into a city of strangers, who are not of the

children of Israel; hence, and let us pass on to Giboeh. And he said to his servant, come, and let us go to one of the places, and lodge in Giboeh or in Rameth. And they passed along, and went on, and the sun was set to them near Giboeh, which *belongeth* to Benjamin. And they turned aside thither to go to lodge in Giboeh, and came and sat down in the open city; and *there was* no man took them into a house to lodge.

And behold, there came an old man from his work out of the field at even; and the man was of mount Ephrim, and he was a sojourner in Giboeh; and the men of the place were Benjamites. And he lift up his eyes, and saw a traveller in the open city; and the old man said, whither art thou going? and whence comest thou? And he said to him, we are passing from Bith-lehem-jeudeh to the side of mount Ephrim; from thence I am; and I have been at Bith-lehem-jeudeh; and I am going to the house of Jehovah; and there is no body taketh me into a house. There is both straw and provender for our asses; and there is bread and wine for me, and for thy hand-maid, and for the young man with thy servants; *there is* no want of any thing. And the old man said, peace be with thee, let all thy want be on me; but lodge not in the street. And he brought him into his house, and mingled for the asses; and they washed their feet, and did eat and drink.

As they were making their hearts merry, behold, the men of the city,

ⁱ i. e. As a traveller to pitch his tent.

^k About four or five miles from Bith-lehem.

^l "And therefore the story of this chapter fell out before Jerusalem was taken, either by the Benjamites, Josh. xv. 63. or by Jeudeh, ch. i. 8." *Clark*. Or not till after the Jebusites had recovered it again, for Jehosua burnt it.

^m They have no inns, like our's, even to this day.

ⁿ At Shileh.

^o They had brought all the necessaries with them, as Dr. *Shaw* and others tell us the travellers in those countries are still obliged to do.

^p Chopt straw and barley mixed is what they feed their asses with to this day. *Observations on divers Passages of Scripture, &c.* p. 209, 10.

some.

some sons of Belial, beset the house round about, forcing against the door; and they spake to the man, the master of the house, the old man, saying, bring out the man that is come to thy house, that we may know him. And the man, the master of the house, went out to them, and said to them, nay my brethren, be not so wicked, I pray you; since this man is come into my house; do not commit this folly. *Here are my daughter a maiden, and his concubine; let me bring them out now that ye may humble them, and do to them what seemeth good to you; but to this man do nothing of this abominable nature.* But the men would not hearken to him; and the man laid hold on his concubine, and brought her out of doors to them; and they knew her, and abused her all night, till the morning, and let her go at the dawn of the day. And the woman came when it was turned morning, and fell down at the door of the man's house, where her master was, till it was light. And her master arose in the morning, and opened the doors of the house, and went out to go on his way; and behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold. And he said to her, up, and let us be gone; but there was no answer. And the man took her upon the ass, and arose, and went to his own place. And when he was got to his house, he took a knife, and laid hold on his concubine, and cut her by her bones into twelve pieces, and sent them into

all the coasts of Israel. And every one that saw it, said, there hath not been done, neither hath there been seen such a thing as this from the day that the children of Israel came up out of the land of Egypt to this day; consider of it, advise, and speak.

AND all the children of Israel went forth, and the congregation was assembled as one man, from Dan even to Bar-sebo, with the land of Gilod, to Jehovah in Mijpeh. And the chiefs of all the people, of all the tribes of Israel, presented themselves in an assembly before the Aleim four hundred thousand men on foot that drew the sword. And the children of Benjamin heard that the children of Israel were gone up to Mijpeh. And the children of Israel said, tell us how was this wickedness? And the Levite, the husband of the woman who was slain, answered and said, I came to Giboeh of Benjamin, I and my concubine, to lodge. And the men of Giboeh rose upon me, and beset the house round me by night; me they thought to have killed, and my concubine they forced till she died. And I took my concubine, and cut her in pieces, and sent her through all the country of the inheritance of Israel; because they have committed wickedness and folly in Israel. Behold, all of you, ye children of Israel, give your sentence and advice here.

And all the people arose as one man, saying, we will not go a man of us to his tent, nor will we retire, a man of us to his house. And now, this is the thing we will do to Giboeh, going up

* See Gen. xix. 5. Rom. i. 27.
 * Heb. *going off of the darkness.*
 * This was some of the wickedness of Canon, and learnt from the idolatrous inhabitants of that part of the country,

† What it deserves, and observe what is to be done.
 † And swearing to it too, till they had taken vengeance. See ch. xxi. 5.

against

10 against it by lot. And we will take ten
men of an hundred through all the
tribes of Isral, and an hundred of a
thousand, and a thousand of ten thou-
sand, to fetch victuals for the people,
11 ^w that they may bring on Giboeh of Ben-
jamin, according to all the folly that is
wrought in Isral. And all the men of
Isral were gathered together against the
city, united as one man.

12 And the tribes of Isral sent men through
all the ^{*} tribe of Benjamin, saying,
what *is* this wickedness which is done
13 among you? And now, give up those
sons of Beliol, who *are* in Giboeh, that
we may put them to death, and take
away the evil out of Isral. But ^y Ben-
jamin would not hearken to the voice of
their brethren the children of Isral.
14 And the children of Benjamin gathered
themselves together, out of the cities,
to Giboeh, to go forth to battle with
15 the children of Isral. And the children
of Benjamin were numbered at that time,
from the cities, twenty and six thou-
sand men that drew the sword; besides
of the inhabitants of Giboeh were
numbered seven hundred chosen men.
16 Among all this people *were* seven hun-
dred chosen men, whose right hand was
contracted; all these could sling with
17 stones to a hair, and not miss. And the
men of Isral were numbered, besides Ben-
jamin, four hundred thousand men that
drew the sword; all these *were* men of war.

And the children of Isral arose, and 18
went up to Bith-al, and enquired of the
Aleim, and said, who shall go up first
for us to battle with the children of
Benjamin? And Jehovah said, Jeudeh
first. And the children of Isral rose up 19
in the morning, and encamped against
Giboeh. And the men of Isral went 20
out to battle with Benjamin; and the
men of Isral drew themselves up in
order of battle against them, at Giboeh.
And the children of Benjamin came out 21
of Giboeh, and destroyed of Isral that
day twenty and two thousand men to
the ground. And the people of the 22
men of Isral encouraged themselves,
and drew up in order of battle again in
the place where they drew up the first
day. And the children of Isral went up, 23
and wept before Jehovah till the even-
ing, and enquired of Jehovah, saying,
shall I again draw near to battle with the
children of Benjamin my brother? And
Jehovah said, ^z go up against him. And 24
the children of Isral came near to the
children of Benjamin the second day.
And Benjamin went forth to meet them 25
out of Giboeh the second day; and they
destroyed of the children of Isral eigh-
teen thousand men more to the ground;
all these drew the sword ^a.

And all the children of Isral, and all 26
the people went up, and came to Bith-
al, and wept, and ^b sat there before Je-
hovah, and fasted that day till the even-

bound themselves under the execratory oath to do so?
See ver. 8.

^a We may be sure that Isral was not without sin any
more than Benjamin; and, no doubt, many of them
might be actuated by sinister motives to this war.
We see they swear first, and then ask God's leave, and
it pleases God to *purge* and try them, what strength of
faith and real zeal they had against sin.

^b They *sat*, not on their backsides, but on their knees
and hams, as the Easterns do to this day when they are
praying; and having confessed and bewailed their own
sins, they could without hypocrisy proceed to punish
others for theirs.

C c c

ing,

^w *To do or cause that they may bring; as facio is used in Latin.*

^{*} Heb. *tribes; every division and subdivision having a staff, which we render tribe, when applied to a body of men under that staff. Comp. ch. xxi. 5.*

^y We may presume that they were the leading men who were concerned in this scene of villainy, and willing to screen themselves: how else shall we assign a reason for the obstinacy of the whole tribe, which seems harder to account for than the cursed effects of a drunken riot, which often leads to an end little thought of at first?

^z How could they do otherwise when they had

ing, and offered burnt-offerings and
 27 peace offerings before Jehovah. And
 the children of Isral enquired of Jehovah
 (for the ark of the purification of the Aleim
 28 *was* ^c there in those days, and Phinehas
 the son of Alozer, the son of Aerun, stood
 before it in those days,) saying, shall I go
 out any more to battle with the chil-
 dren of Benjamin my brother, or shall I
 cease? And Jehovah said, go up, for
 to morrow I will deliver them into thy
 29 hand. And Isral set liers in wait round
 30 about Giboeh. And the children of
 Isral went up against the children of
 Benjamin on the third day, and drew
 up against Giboeh, as at the times be-
 31 fore. And the children of Benjamin
 went out against the people; they were
 drawn away from the city, and began
 to smite down some of the people, as
 at the times before, in the high-ways,
 one of which goeth up to Bith-al, and
 one to Giboeh, in the field, about thirty
 32 men of Isral. And the children of Ben-
 jamin said, they *are* smitten before us as
 at first; for the children of Isral said,
 let us flee, and draw them away from
 33 the city into the high-ways. And all
 the men of Isral rose from their place,
 and drew up in Bol-tamar; and the am-
 buscade of Isral rushed forth from their
 34 place, from their cave in the hill, and
 came over against Giboeh, *being* ten
 thousand men chosen out of all Isral;
 and the battle increased; and they knew
 35 not that evil *was* near them. And Je-
 hovah smote Benjamin before Isral;
 and the children of Isral destroyed of

^c *i. e.* At Shileh, near Bithal. See ch. xxi. 19. Four hundred thousand men could not all be in Bith-al or Shileh, but must fill the country round about for some miles. As Phinehas was a man grown before they came into Canon, Num. xxv. 7, this might happen not long after Jehosua's death.

^{cc} Heb. *Rising of smoke.*

^d When the smoke began to rise high enough to be seen, the Benjamites were alarmed at it, and Isral turning again at that moment, the flame appeared; the

the Benjamites that day, twenty and
 five thousand, and an hundred men;
 all these drew the sword. And the
 children of Benjamin saw that they were
 36 smitten; for the men of Isral had given
 place to the Benjamites, because they
 depended on the ambuscade which they
 had set against Giboeh. And the liers
 37 in wait made haste, and rushed upon
 Giboeh; and the liers in wait drew out,
 and smote all the city with the edge of
 the sword. And the signal agreed upon
 38 by the men of Isral with the liers in
 wait was, their raising up of a great
^{cc} smoke out of the city. And the
 39 men of Isral retired in the battle,
 and Benjamin began to smite down of
 the men of Isral about thirty persons;
 for they said, surely they are smitten
 before us as *in* the former battle. But
 40 when the rising of a pillar of smoke be-
 gan to get up out of the city, Benjamin
 looked behind them, and behold, the
 flame of the city ascended up to heaven.
 And the men of Isral turned about;
 41 and the men of Benjamin were amazed,
 for they saw that evil had overtaken
 them^d. And they turned before the
 42 men of Isral towards the way to the
 wilderness, but the ^c battle overtook
 them; and they who *came* out of the
 cities destroyed them in the midst of
 them. They enclosed the Benjamites
 43 round about, pursued them^f that they
 could not rest, trod them down directly
 before Giboeh toward the sun-rising.
 And there fell of Benjamin eighteen
 44 thousand men; all these *were* men of
 other plainly seeing how the case was, turned their
 backs in the consternation and fled.

^e The main army turned upon them, and soon came up with them, and the liers in wait, who first made themselves masters of Giboeh, and then of their other cities, came out of *the cities*, and met them, so that the Benjamites were in the midst, or between the two armies of Isral.

^f Heb. *From resting.*

valour.

45 valour. And they turned and fled to-
wards the wilderness, to the rock of
Rimun; and they gleaned of them in
the high-ways five thousand men; and
they pursued close after them till they
had cut them down; and they smote
46 two thousand of ^e them. And all that
fell of Benjamin that day were twenty
and five thousand men that drew the
sword; all these *were* men of valour.
47 But six hundred men turned and fled to
the wilderness, to the rock of Rimun,
and dwelt in the rock of Rimun four
48 months. And the men of Isral returned
to the children of Benjamin, and smote
them with the edge of the sword, both
city, and man, and beast, with even
every thing that was met with; the
cities also that remained they set on
fire ^h.

XXI. NOW the children of Isral sware at
Mijpeh, saying, not a man of us shall
give his daughter to Benjamin to wife.
2 And the people came to Bith-al, and
sat there till the evening, before the
the Aleim; and they lift up their voices,
3 and made a great weeping, and said,
Jehovah Aleim of Isral, why is this
come to Isral, that one tribe should be
4 wanting this day in Isral? And on the
morrow the people arose in the morn-
ing, and built an altar there, and of-
fered burnt-offerings and peace-offer-
5 ings. And the children of Isral said,
who *was there* that came not up to the
assembly of Jehovah, out of all the
ⁱ branches of Isral? for there was a great
^k oath on him that came not up to Jeho-
vah to Mijpeh, saying, he shall surely
6 die. And the children of Isral were

^e That were flying to the rock.

^h There were 26700 men on the muster, ver. 15.
and ver. 35, 25100 were slain that day; but ver. 46,
all that fell were 25000, and 600 escaped. Qu? Doth
that day, ver. 35, mean *that time*? and so 100 might be
slain next day on their return, ver. 48, and 1000 might
fall in the first and second battle.

grieved for Benjamin their brother, for
they said, one tribe will be cut off this
day from Isral. What shall we do for 7
wives for them that remain? for we
have sworn by Jehovah not to give them
of our daughters for wives.

And they said, what one *was there* of 8
the branches of Isral that came not up to
Jehovah to Mijpeh? and behold, there
came none to the camp from Jabesh-ge-
lod, to the assembly. And the people 9
were mustered, and *there was* not a man
there of the inhabitants of Jabesh-gelod.
And the congregation sent thither twelve 10
thousand men of the men of valour, and
commanded them, saying, go ye and
smite the inhabitants of Jabesh-gelod
with the edge of the sword, and the
women and the children. And this *is* 11
the thing which ye shall do; ye shall ut-
terly destroy every male and every wo-
man that hath known man by lying
with him. And they found among the 12
inhabitants of Jabesh-gelod four hun-
dred young women *who were* virgins,
who had not known man by lying with
any male; and they brought them to
the camp at Shileh, which *is* in the
land of Canon. And all the congrega- 13
tion sent and spake to the children of
Benjamin, which *were* in the rock of
Rimun, and pronounced peace to
them. And Benjamin returned at that 14
time, and they gave them the women
which were of the women of Jabesh-
gelod; and *yet so* ^{kk} they sufficed them
not. And the people was grieved 15
for Benjamin, because Jehovah had
made a breach in the tribes of Isral.

And the elders of the congregation 16

ⁱ שבטי means here all the divisions of the people,
not the twelve head divisions only, or twelve tribes.
See ch. xx. 12.

^k The oath, we see, was an execration denounced in
general terms—*Cursed be he that cometh not up*; (Comp.
ver. 18.) *he shall die*.

^{kk} Heb. *they found not for them*.

17 said, what shall we do for wives for
 them that remain, for the women are
 destroyed out of Benjamin? And they
 18 said, *let there be an inheritance* to them
 that are escaped of Benjamin, that a
 tribe be not destroyed out of Isral. But
 we cannot give them wives of our
 daughters; for the children of Isral have
 sworn, saying, *curst be he that giveth*
 19 *a wife to Benjamin.* And they said,
 behold, *there is a feast to Jehovah yearly*
 in ^mShilu, which *is on the north of*
 Bith-al, to the east of the highway
 which goeth up from Bith-al to Sechem.
 20 and on the south of Lebuneh. And
 they ordered the children of Benjamin,
 saying, go and lie in wait in the ⁿvine-
 21 yards. And when ye see, that behold,
 the daughters of Shilu are come out to
 dance in dances, then come ye out of
 the vineyards, and seize every man his

wife out of the daughters of Shilu, and
 get away into the land of ^oBenjamin.
 And when their fathers or their bro- 22
 thers come to complain to us, we
 will say to them, be favourable to
 them, because we reserved not to
 each man his wife in the war; for
 ye do not give them to them *that ye*
 should *be guilty* at this time. And the 23
 children of Benjamin did so, and took
 wives according to their number out of
 those that danced, whom they seized
 upon, and went away, and returned to
 their inheritance, and built the cities,
 and dwelt in them. And the children 24
 of Isral departed thence at that time,
 every one to his tribe and his family;
 and they went out from thence, every
 man to his inheritance. In those days 25
there was no king in Isral, ^pevery man
 did *what was right* in his own eyes.

¹ Mercy or favour shewn, Psal. lxi. 6.

^m *Shileh* is *peace* or *tranquility*, and *Shilu* is the same. This place lay between Bith-al and Sechem, and seems to be reckoned sometimes to the one, and sometimes the other. The ark there is spoken of as being at Sechem, Josh. 24, 25, 26; and in this chapter, as at Bith-al and Shileh both; though, perhaps, it might be occasionally moved to either of those places when the general assembly was there.

ⁿ This seems then to have been the autumnal feast or that of In-gathering.

^o Had the inhabitants of Shilu given this advice, it would have brought them within the oath, as consenting to the rape; but they, it appears, knew nothing of the design, and these were the daughters of the priests and Levites who dwelt about the tabernacle, and the Levites inter-married more frequently than any other tribe as having no inheritance to alienate.

^p *i. e.* Every district, city, and village were governed by their own elders, not by one general head, to whom lay an appeal.

The Book of RUTH.

Alimelech and Nomi driven CHAP. I. *by famine into Moab.*

I. **N**OW in the days ^aof the judges
 there was a ^{aa}famine in the land;
 and a certain man went from Bith-
 lehem-jeudeh to sojourn in the country
 of Moab, he and his wife, and his two

^a Heb. *that judges judged.*

^{aa} Jud. vi. 4.

^b *Alimelech*, my Lord or God is king; *Nomi*, my delight; *Mehalun*, grief; and *Cheliun*, consumption.

sons. And the name of the man was 2
^bAlimelech, and the name of his wife
 Nomi, and the name of his two sons
 Mehalun and Cheliun. And Alimelech 3
 the husband of Nomi died; and she was

This Book is rightly placed next to Judges, as containing what happened before the birth either of Samuel or of Oli; Boz the great grand-father of David, being an old man when he married Ruth.

left

4 left, and her two sons. And they took them
wives of the women of Moab, the name
of the one *was* °Orpeh, and of the other
5 °Ruth. And Mehalun and Cheliun died,
both of them also; and the woman was
left without her two sons and her husband.

6 And she arose, she and her daughters-
in-law, and returned from the country of
Moab; for she had heard in the country
of Moab that Jehovah had taken notice
7 of his people to give them bread. And
she came away from the place where she
had been, and her two daughters-in-law
with her; and they went in the
way to return into the land of Jeudeh.

8 And Nomi said to her two daughters-in-
law, go, return each to her mother's
house; Jehovah shew kindness to you,
as ye have shewed to the dead and to me.

9 Jehovah grant *you* that ye may find rest,
each of you in the house of her husband;
and she kissed them, and they lift up
10 their voice and wept. And they said to
her, but we will return with thee to

11 thy people. And Nomi said, go back
my daughters, why should ye go with
me? *can there be any more* sons in my
12 bowels to be husbands to you? go back,
my daughters, therefore, for I am too
old to have a husband; but should I say,

I had hopes, were I even to have a hus-
band this very night, or even bear
13 children^d; would ye wait for them till
they should be grown up? would ye be
barred from husbands for them? no, my
daughters; for I am greatly grieved for
you, because the hand of Jehovah is

14 gone out against me. And they re-
peated their crying, and wept yet
again; and Orpeh kissed her mother-
in-law, but Ruth adhered to her. And

15

she said, behold, thy sister-in-law hath
gone back to her people and to her
Aleim, return thou after thy sister-in-
law. But Ruth said, intreat me not to 16
leave thee, to return from thee; for
whither thou goest I will go; and where
thou lodgest I will lodge; thy peo-
ple *shall be* my people, and thy Aleim
my Aleim; where thou diest I will die, 17
and there will I be buried: Jehovah do
so to me, and more also, if death sepa-
rates between me and thee. And she 18
saw that she had steadfastly resolved to
go with her, and she left speaking to her.

So they two went on till they came to 19
Bith-lehem. And when they came to
Bith-lehem, all the city was moved at
them, and said, *is this* Nomi? And she 20
said to them, call me not °Nomi, call
me °Mara; for the all-beneficent hath

been very bitter to me. I went out 21
full, but Jehovah hath brought me back
empty; why do ye call me Nomi when
Jehovah hath testified against me, and
the all-beneficent hath afflicted me?

And Nomi returned, and Ruth the 22
Moabites, her daughter-in-law re-
turned with her out of the country of
Moab; and they came to Bith-lehem
in the beginning of barley-harvest.

AND Nomi had a kinsman of her II.
husband's, a man of great wealth, of
the family of Alimelech, whose name
was Boz. And Ruth the Moabites said 23
to Nomi, let me go now into the field,
and glean between the^f rows, after *him*
in whose eyes I shall find favour; and
she said to her, go, my daughter. And 3
she went, and came, and gleaned in a
field after the reapers; and it happened
by chance to be a^g part of the field be-

stand in rows, or between the rows, in which, what is
mowed is cast by the scythe.

stand in rows, or between the rows, in which, what is
mowed is cast by the scythe.

stand in rows, or between the rows, in which, what is
mowed is cast by the scythe.

stand in rows, or between the rows, in which, what is
mowed is cast by the scythe.

^b Orpeh, *stiff-necked*, or stubborn; Ruth, *trembling*
or bashful.

^d *i. e.*, This very night.

^e Not *a delight*, but *a sight*, what raises a curiosity
in people to see.

^f The tracks or spaces between the sheaves, which

^g Their corn grounds in the East are in large common
fields, divided by broad paths, in which they lead their
cattle to feed at proper times.

longing to Boz, who was of the family of Alimelech.

4 And behold, Boz came from Bith-lehem, and he said to the reapers, Jehovah *be* with you: and they said to

5 him, Jehovah bless thee. And Boz said to his servant who was over the reapers, to whom doth this young woman *belong*?

6 And the servant that was over the reapers answered and said, it is the young Moabitish woman who came back with Nomi from the country of Moab.

7 And she said, I pray thee let me glean and gather among the sheaves after the reapers; and she came, and hath continued from morning till now; their

8 living at home is but small. And Boz said to Ruth, dost thou not hear, my daughter? go not to glean in another's field; neither go from hence, but keep

9 here close to my maid-servants: let thine eyes *be* on the field which they reap, and go after them; have I not

10 commanded the young men that they should not touch thee? when thou art thirsty go to the vessels, and drink of what the young men draw. And she fell

11 on her face, and bowed herself to the ground, and said to him, why have I found favour in thy sight, that thou shouldst take notice of me; and I *am*

12 a stranger? And Boz answered and said to her, it hath been often told me, all that thou hast done to thy mother-in-law, since the death of thy husband; and that thou hast left thy father, and thy mother, and the land of thy nativity, and hast come to a people whom thou

13 knewest not before. Jehovah recompence thy work, and let thy ^b reward be made good by Jehovah the Aleim of Ifral, under whose wings thou art come to shelter. And she said, let me find favour in thy sight, my lord; for thou

hast comforted me, and spoken kindly to thy hand-maid: and shall I not be as one of thy handmaids? And Boz said to her at the time of eating, come hither and eat of the bread, and dip thy morsel in the vinegar; and she sat beside the reapers, and he reached her parched corn, and she ate, and had enough, and left, and rose up to glean. And Boz

14 15 16 17 18 19 20 21 22 23

commanded his young men, saying, let her glean, even between the sheaves, and check her not; and let fall also for her *some* out of the sheaves on purpose, and leave *it*, and let her pick *it* up, and rebuke her not. And she gleaned in the field till the evening, and beat out what she had gleaned, and it was about an ephah of barley.

And she took *it*, and brought it into the city, and her mother-in-law saw what she had gleaned; and she brought out, and gave her what was left above what would be enough for

18 19 20 21 22 23

her. And her mother-in-law said to her, where didst thou glean to day? and where didst thou work? blessed be he that took notice of thee. And she told her mother-in-law whom she had worked with, and said, the name of the man whom I worked with to day is Boz. And Nomi said to her daughter-in-law, blessed *be* he of Jehovah, who hath not cast off his kindness for the living and for the dead: and Nomi said to her, the man is near of kin to us, he is our avenger¹. And Ruth the Moabitess

21 22 23

said, he said to me also, thou shalt keep close to my young men till they have finished all the harvest I have. And Nomi said to Ruth her daughter-in-law, it is best my daughter for thee to go out with his young women, and that they meet thee not in another field. And she kept close to the young women of Boz to glean, to the end of barley-har-

perhaps more, for a day or two's use, and gave her mother the rest to lay by.

^b Psal. cxix. 116.

¹ Their diet and drink is much the same to this day.

² She parched what was wanted, a peck or

¹ Deut. xxv. 5. Lev. xxv. 25. Num. v. 8.

vest and of wheat-harvest; and dwelt with her mother-in-law.

III. AND Nomi her mother-in-law said to her, shall I not, my daughter, seek a settlement for thee where it may be well with thee? And now, is not Boz of our kindred, whose young women thou hast been with? behold, he winnoweth the barley to-night at the threshing floor. And thou shalt wash, and anoint, and put thy raiment upon thee, and go down to the floor; be not known to the man till he hath done eating and drinking. And when he lieth down, take notice of the place where he lieth; and go, and uncover his feet, and lie down; and he will tell thee what thou shalt do. And she said to her, all that thou hast said I will do. And she went down to the floor, and did according to all that her mother-in-law bade her. And Boz ate and drank, and his heart was merry; and he went and lay down at the end of the heap, and she came softly, and uncovered his feet, and lay down. And at midnight the man was frightened, and drew himself aside; and behold, a woman lay at his feet. And he said, who art thou? And she said, I am Ruth thy handmaid; and spread thy skirt over thy handmaid; for thou art the avenger. And he said, blessed be thou, of Jehovah, my daughter, thou hast made thy latter kindness more acceptable than the former, in not going after the young men, whether poor or rich. And now, my daughter, fear

not; all that thou shalt say I will do for thee; for all the gate of my people doth know that thou art a virtuous woman. And now truly, indeed I am an avenger, but yet there is an avenger nearer than I. Lodge here to-night, and in the morning, if he will right thee; well; let him right thee: but if he will not right thee, then I will right thee, as Jehovah liveth; lie down till the morning.

And she lay at his feet till the morning; and she rose up before one could know another; for he said, let it not be known that a woman came into the threshing-floor. And he said, give me the vail that is upon thee, and hold it, and she took hold on it, and he measured six of barley, and put it upon her; and he went to the city. And she came to her mother-in-law, and she said, how is it with thee, my daughter? And she told her all that the man had done to her: and she said, he gave me these six of barley; for he said, go not empty to thy mother-in-law. And she said, sit still, my daughter, till thou knowest how the matter will fall out; for the man will not be easy till he finish the thing to-day.

AND Boz went up to the gate, and sat down there: and behold, the avenger came along, to whom Boz spake, and said, come and sit down here you such a one; and he came and sat down. And he took ten men of the elders of the city, and said, sit down here, and they sat down. And he said

^m "2 Sam. xiv. 2. Psal. cxiv. 15. Mat. vi. 17. To make thyself the more amiable and acceptable." Clark.

ⁿ Boz could not be less than ninety years old at this time, if not more, see ch. iv. ult; and so there was no room for the scandal this might have given, if he had been a young man.

^o He, doubtless, means her kind regard for him; first in keeping in his grounds, and now in seeking his protection, rather than that of a young man; and considering his great age, the compliment Ruth paid him was very flattering, as what could proceed only from her kindness to him.

^p Meaning those who sat in the gate, and had the government of the city, and were the censors

^q It is usual to thrash the corn in the field, and lay it up in granaries under ground; this, therefore, was some shed or occasional tent, perhaps, to shelter the corn till laid up; and hither Boz, after his harvest supper with his people, retired to rest.

^r With which she was covered all over; like a sheet thrown over the head, and coming down, and by the hand close before.

^s The court-house; but whether the other persons came by chance or on summons is not said.

to the avenger, Nomi who is returned from the country of Moab would sell the portion of ground which *was* our brother Alimelech's: and I said, I would inform thee of it, saying, purchase *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if he will not redeem *it*, let him tell me, that I may know; for *there is* none but thee to redeem; and I am after thee.

5 And he said, I will redeem *it*. And Boz said, when thou purchasest the field of the hand of Nomi, thou must purchase *it* also of Ruth the Moabitess, the wife of the deceased, to raise up the name of the dead upon his inheritance.

6 And the avenger said, I cannot redeem *it* for myself, lest I hurt my own inheritance; do thou take my right of

7 redemption; for I cannot redeem. Now this *was* formerly *the custom* in Israel at redeeming, or at exchanging, to confirm every thing; a man pulled off his shoe, and gave *it* to the other; and this *was* the

8 attestation in Israel. And the avenger said to Boz, purchase *it* for thyself: and he pulled off his shoe.

9 And Boz said to the elders and to all the people, ye *are* witnesses this day that I have purchased all that *was* Alimelech's, and all that *was* Cheliun's and

10 Mehalun's, of the hand of Nomi. And Ruth the Moabitess also, the wife of Mehalun, have I procured to myself for a wife, to raise up the name of the deceased upon his inheritance; and that the name of the deceased be not cut off from

* Turning to the court as he spake, and then to the person he was challenging.

u The registers and their other records were kept in their gates.

w A name, among several others, of this city of Christ.

From the taking of Jerichu, when Rahab the mother of Solmun by Nahassun, was spared from the general destruction, was 366 years to the birth of David, so that Solmun, Boz, Obed, and Jessi, must at an average, have been ninety years old at the birth of their respective sons. Terah was an hundred and thirty-seven at the birth of Abrem; Abrem an hundred at the birth of Isaak; Jacob ninety-one at the birth of

among his brethren, and from the "gate of his place: ye *are* witnesses this day. And all the people that *were* in the gate, and the elders said, *we are* witnesses. Jehovah make the woman, who is come into thy house, like Rachel and like Leah, which two built up the house of Israel; and be thou eminent in w Aphretech, and a name celebrated in Bith-lehem: and may thy house be like the house of Perej, whom Tamar bare to Jeudeh, from the seed which Jehovah will give thee by this young woman.

And Boz took Ruth, and she became his wife; and he went in unto her; and Jehovah gave her conception, and she bare a son. And the women said to Nomi, blessed *be* Jehovah, who hath not left thee without an avenger this day; and may his name be celebrated in Israel; and may he be the comfort of thy life and the support of thy old age; for thy daughter-in-law who loveth thee, who is better to thee than seven sons, hath born him. And Nomi took the child, and laid him in her bosom, and became his nurse. And the neighbours gave him a name, saying, a son is born to Nomi, and they called his name Oubed; he *was* the father of Jessi, the father of David.

And these *are* the generations of Perej; Perej begat Hejrun, and Hejrun begat Ram, and Ram begat Ominadab, and Ominadab begat Nahassun, and Nahassun begat Solmun, and Solmun begat Boz, and Boz begat Oubed, and Oubed begat Jessi, and Jessi begat David.

Joseph; and the above four *in succession* ninety; for if one were less, another must be so much more. It might be a few years after the taking of Jerichu that Rahab was married, but as she was then at full age, we cannot suppose it many before she had Solmun; the women in the warmer climates not bearing to the age that our's do.

By the concurrence of the time, the famine which drove Alimelech into Moab was that occasioned by the frequent incursions and tyranny of the Midinites, whom Gidoun destroyed, (see Jud. ch. vi, and vii.) for the birth of Oubed was about the middle of the forty years under Gidoun.

The FIRST BOOK of

S A M U A L,

OTHERWISE CALLED

The FIRST BOOK of the KINGS.

Alkeneh, a Levite,

CHAP. I.

hath two wives.

1. **T**HERE was a certain man of ^a Ramatim-Jupim in mount Ephrim, and his name *was* Alkeneh, the son of Jereham, the son of Alieva, the son of Tahu, the son of ^b Jup, an Ephrimites.

2 And he had two wives; the name of the one *was* Haneh, and the name of the other Penneh: and Penneh had children, 3 but Haneh had no children. And this man went up from his city yearly, to worship and to sacrifice to Jehovah of hosts at Shileh, where the two sons of Oli, Hophni and Pinehas, *were* priests to Jehovah.

4 And when the time came that Alkeneh sacrificed, he gave portions to Penneh his wife, and to all her sons and

her daughters ^d. And to Haneh he gave a 5 portion of the ^e dressed meats, for he loved Haneh; but Jehovah had shut up her womb. And her ^f affliction fretted her, 6 so that she even burst out ^g, because Jehovah had shut up her womb. And ^h thus 7 it was year by year, when she went up to the house of Jehovah, she was so fretted, that she wept and would not eat. And Alkeneh her husband said to her, 8 Haneh, why dost thou weep? and why wilt thou not eat bread? and why is thy heart sad? *am* I not better to thee than ten sons?

And Haneh arose after she had ⁱ eaten 9 in Shileh, and after she had drunk. Now Oli the priest sat upon the seat by the

^a Where a family of the Levites from Ket, by his second son Ijer, called also Ominadab, 1 Chron. vi. 22. was settled, Josh. xxi. 20.

^b Called Jip, 1 Chron. vi. 35. as *Alieva* is *Alial*, ver. 34.

^c *i. e.* A Levite, belonging to the tribe of Ephrim.

^d Deut. xii. 12. xvi. 11. 2 Sam. vi. 19.

^e What we render *worthy*, and marg. *double*, and the LXX. has omitted, is from *דפן* *to dress by fire* in an oven, on the coals, or hearth, or pan, bread or cakes, plain or rich, and includes the fleatheaten with the bread, a portion of which Alkeneh gave his beloved wife, notwithstanding her barrenness, which was always reckoned a disgrace, and usually lost, as it does to this day, the favour of the husband. They feasted upon their own parts of the sacrifice, and each *wife* had a separate family, and enjoyed their portions apart.

^f Some have made a very bad woman of Penneh, without any authority for it.

^g *i. e.* in complaints and moans.

^h Heb. *Thus it was done or came to pass*, as *factum est* in Latin.

ⁱ Of the paschal lamb perhaps, or of some sacrifice, as it was at Shileh, where the people met for prayer in the court of the Tabernacle, and were Oli as priest sat to see order kept, hear complaints, and receive the offerings made by the people, accompanied no doubt with proper officers, to lead the people in prayer, and instruct them; for they had their *teaching* priests, and places for divine service and public prayers, as well as places where they prayed by themselves, as Haneh did here.

10 door posts of the temple of Jehovah. And she *was* in bitterness of mind, and she prayed to Jehovah, and wept greatly.
 11 And she vowed a vow, and said, Jehovah of hosts, if thou wilt indeed look upon the affliction of thy handmaid, and wilt remember me, and not forget thy handmaid, but wilt give to thy handmaid a ^k male child, then will I give him to Jehovah all the days of his life, and the
 12 razor shall not come upon his head. And as she continued praying before Jehovah,
 13 Oli observed her mouth. And Haneh was speaking in her heart, only her lips moved, and her voice was not heard;
 14 and Oli thought she was drunk. And Oli said to her, how long wilt thou be drunk? put away thy wine from thee.
 15 And Haneh answered, no, my Lord; I *am* a woman grieved in spirit; and I have drunk neither wine nor strong drink, but was pouring out my soul before Jehovah;
 16 take not thy handmaid for a daughter of Beliol, for out of the greatness of my grief and vexation have I been speaking
 17 hitherto. And Oli answered and said, go in peace, and the Aleim of Isral grant thee the ^l content which thou hast asked
 18 of him. And she said, let thy handmaid find favour in thy sight: And the woman went her way and did eat, and ^m her countenance was changed.
 19 And they arose in the morning, and worshipped before Jehovah, and returned, and came to their house at Rameh. And

Alkeneh knew Haneh his wife, and Jehovah remembered her. And at the re- 20 turnⁿ of the year, when Haneh had conceived and bare a son, and called his name ^o Samual, because I asked him of Jehovah, the man Alkeneh and all 21 his house went up to sacrifice to Jehovah the yearly sacrifice, and his vow^p. But 22 Haneh went not up, for she said to her husband, when the child is weaned, *then* I will bring him, and he shall appear before Jehovah, and remain there for ever. And Alkeneh her husband said to 23 her, do what is good in thy own sight, stay till thou hast weaned him; only Jehovah establish his word. And the woman stayed, and gave her son suck till she weaned him.

And she brought him up with her 24 when she had weaned him, with three bullocks, and an aipheh of fine flower, and a bottle of wine; and she brought him to the house of Jehovah at Shilu; and the child was young. And they 25 slew a bullock, and brought the child to Oli. And she said, Oh my Lord, *as* thy 26 soul liveth, my Lord, I *am* the woman who stood by thee here, to pray to Jehovah: for this child I prayed; and Je- 27 hovah hath granted me my request which I made to him: and I also asked him for 28 Jehovah; for all the days that he liveth he is ^r claimed by Jehovah. And he worshipped Jehovah there.

AND

^k Heb. *seed of men*. So Samsun was a Nazarite from the womb, and this was not long after Samsun's death, or more probably in Samsun's life time; and she seems to aim at his being such another extraordinary deliverer, as she had a promise of afterwards. See ver. 23. *Jehovah establish his word*.

^l She was in trouble, she told him, and had been praying earnestly. God grant thee, replies the good man, thy *peace* of mind.

^m Heb. *her countenance was no more to her*.

ⁿ *i. e.* Of the ecclesiastical year, when he went up to the passover.

^o *His name be Lord*, because I asked him of God, *i. e.* God make him great, give him power, as *name* is used. *e. g.* Act. iii. 16. *His name, through faith in his name*.—

^p For the divine blessing on the child.

^r *i. e.* by a prophet; or she might be commanded, as Samsun's mother was, by the appearance of Jehovah to her; and no doubt she made this known to Oli; or she would not have told him, that God claimed her son as a perpetual Nazarite. *לנצו* is certainly *to ask for*, or *make a demand of* any thing. She had vowed her son, if God would send her one, should be a perpetual Nazarite;

II. AND Haneh prayed, and said, my heart rejoiceth in Jehovah; my horn is exalted in Jehovah; my mouth is enlarged over mine enemies; therefore I will rejoice in thy salvation^s. None is holy like Jehovah; for there is none^t besides thee; and there is no rock like our Aleim. Speak no more such proud, proud things; let arrogance depart from your mouth, for Jehovah is a Lord of knowledge; and^u imaginations shall not be established^v. The bow of the mighty men^w is broken, and they that were tottering^x are girt with strength. They that were full are hired out for bread, and the hungry are ceased^y. The barren woman^z hath born even seven, and she that had many children is pining away: ^a Jehovah killeth and he giveth life; he bringeth down to the grave, and he bringeth up. Jehovah maketh poor, and he maketh rich; he bringeth low, he also lifteth up. He raiseth up the poor out of the dust; he exalteth the needy from the dunghill, to set them with

princes, and give *them* a throne of glory to possess; for the pillars of the earth are Jehovah's, and he ordereth the world upon them^b. He will keep the feet of his holy one, and the wicked shall be cut off in^c darkness, for by strength shall no man prevail. They that contend with Jehovah shall be broken to pieces^d; in the heavens he will thunder upon them; Jehovah will judge the ends of the earth, and he will give strength to his king, and exalt the horn of his anointed. And Alkeneh went to Rameh to his house; and the child was a minister of Jehovah before Oli the priest^e.

And the sons of Oli were sons of Be-liol; they^f knew not Jehovah. And the custom of the priests with the people, with every one that offered sacrifice, was, that the priest's servant came, while the flesh was a dressing, with a fork of three teeth in his hand: and he struck *it* into the laver, or pan, or kettle, or pot, and all that the fork brought up the priest took

rite; she asked him for God, and God (how or when, is not said) claims him as his own for ever. Oli was born in the sixteenth year of Jair's government; but when was Samual born? He was an old man when Saul was anointed king by him, comp. ch. viii. i. x. i. and if Saul reigned thirty-seven years, there were but twenty between Oli's death and Saul. If Samuel was but *sixty*, when he is called old, he was forty when Oli died, and so born in the first of Oli's government, and so must be near a hundred at his death, as he died whilst David was in banishment, a year or two before Saul's death. 1 Sam. xxv. 1.

^s She speaks in the name of the church, triumphing over its enemies, under the conduct of the holy one of God, whose birth occasioned her joy. Here is no private pique, or female contest between her and the first fruitful wife, but such a thanksgiving as the virgin Mary breaks out into, Luke i. 46.

^t Rev. xv. 4. Separated from, *i. e.* superior to all other Beings, and there is no other who hath any incommunicable perfections, who is thus holy "essentially, infinitely and originally." Clark. See Exod. xv. 11. Deut. xxxii. 39.

^u Luk. i. 51.

^v Not Penneh, but the Philistine Church, and their proud arrogant boasting against the Church of God, is the enemy Haneh hath in view: And we have here an

image, as well as earnest, of the triumph of Christ, and of his Church thro' him, over the great enemy of peace, and all the power of this world. Psalm v. 5. xxxvi. 11, 12. Haneh foresees the fall of the pride of the then triumphant enemy, and the Holy Spirit points out the great parallel.

^w See a similar Hebrew Construction, Gen. iv. 10.

^x It is evident from hence, that Haneh had no private enemy in view.

^y Luk. i. 53.

^z Isai liv. 1.

^a Deut. xxxii. 39. Rev. i. 18. Hof. xiii. 14.

^b Psalm ciii. 4. & seq. civ. 5. and lxxv. 3. *i. e.* God sitteth in heaven, and so ruleth the pillars of heaven which support the earth: and *all power in heaven and earth* is given to Christ. Mat. xxviii. 18, which latter may be explained away by the modern Critic as easily as the former.

^c Job xix. 8. Psalm xxxv. 6. Isai ix. 2.

^d Psalm ix. 20. lxxii. 11, 12. Rev. iv. 5. And this was literally fulfilled, 1 Sam. vii. 10. and being foreseen, is here given as a proof, that God can and will judge all nations, all the ends or climates of the earth; and give *strength* to the Messiah, as he did here to Samual his representative.

^e Who about this time became judge and supreme magistrate, from whence the corruption, perhaps, and profligacy of his family arose.

^f Jer. ix. 3.

for himself. Thus they did in Shileh to
 15 all the Ifralites, that came thither. Even
 before they fumed the fat, the priest's
 servant would come, and say to the man
 who sacrificed, give flesh for the priest
 to roast; for he will not have of thee the
 16 flesh that is drest, but raw. And the
 man would say to him, let them fume the
 fat presently, and take to thee what thy
 soul desireth; then he would say to him,
 but thou shalt give *it me* now; and if
 17 not, I will take *it* by force. And the sin
 of the young men was very great before
 Jehovah; for men abhorred the offering
 of Jehovah.

18 And Samual *was* a minister before Je-
 hovah, *being* a child, girded with a linen
 19 ephod^s. And his mother made him a
 little robe, and brought *it* to him year
 by year, when she came up with her
 husband, to offer the yearly sacrifice^h.

20 And Oli blessed Alkeneh and his wife,
 and said, Jehovah give thee seed of this
 woman for the request she made for Je-
 hovah; and they went to their own
 21 place. Therefore Jehovah took notice
 of Haneh, and she conceived, and bare
 three sons and two daughters. And the
 child Samual grew up with Jehovahⁱ.

22 And Oli was very old, and he heard
 all that his sons did to all Ifral, and that
 they lay with the women who assembled
 at the door^k of the tent of the congrega-
 23 tion: and he said to them, why do ye

^s Not such as the High Priest wore, as he was not of the family of Aeron, but such as the immediate attendants on the priests, and such as David wore, 1 Chron. xv. 27. 2 Sam. vi. 14.

^h *i. e.* of the passover.

ⁱ *i. e.* In his house.

^k In porches or other buildings, perhaps at the door or entrance.

^l By appeal to the oracle, oath of adjuration or &c. 1 King viii. 31.

^m "Give them up to the wickedness of their own hearts, which would be their ruin in the end. Psalm lxxix. 27." Clark. Not overruling their will, as being

such things? for I hear of your wicked
 doings by all this people: nay, my sons, 24
 for *it is* no good report which I hear; ye
 make the people of Jehovah to transgress.
 If one man sin against another, the Aleim 25
 will judge him^l; but if a man sin against
 Jehovah, who shall intreat for him?
 But they would not hearken to the voice
 of their father; therefore Jehovah would
 destroy them^m. And the child Samual 26
 increased in statureⁿ, and was in favour
 both with Jehovah and with men.

And a^o man of the Aleim came to Oli, 27
 and said to him, thus saith Jehovah; did
 I reveal myself to the house of thy father
 when they were in Egypt in the house
 of Pharaoh^p, and choose him out of all 28
 the tribes of Ifral for my priest, to offer
 upon my altar, to burn incense, to wear
 the ephod before me? and did I give to
 the house of thy father all the offerings by
 fire of the children of Ifral, my people?
 why do ye spurn at my sacrifices and at 29
 my offerings which I commanded for
 sin; and honourest thy sons above me,
 to make^q yourselves fat with the chiefest
 of all the offerings of Ifral, my people?
 Wherefore Jehovah the Aleim of Ifral. 30
 saith, I said indeed, thy house and the
 house of thy father should walk before me
 for ever; but now, saith Jehovah, be it
 far from me; for them that honour me
 I will honour, and they that despise me
 shall be lightly esteemed. Behold, the 31

predestinated, but in the course of his providence bringing it about.

ⁿ Heb. *went on growing*. Comp. Luk. ii. 52.

^o A prophet. They had schools or colleges for their education

^p Exod. ii. 11. Acts vii. 25.

^q They were atonements for sin, but they had not considered them as such, but only as their perquisites, as means of enriching themselves. He that serves at the altar must live by the altar, but he must not forget that the altar is an altar, designed indeed to *feed* those who wait upon it, but not to *enrich* them in this world; and therefore they who raise estates out of church preferments, are guilty with Oli and his sons.

days are coming when I will cut off thy
 arm, and the arm of thy father's house,
 that there shall not be an old man in thy
 32 house. And thou shalt see the enemy
 oppressing every one that would do any
 33 good to Israel. And the man of thine,
 whom I shall not cut off from mine altar,
 shall consume thine eyes, and grieve thy
 soul; and all the increase of thy house
 34 shall die^u miserable. And this shall be
 the sign to thee, which shall come upon
 thy two sons, upon Hophni and Phi-
 35 nehas; in one day shall they die both of
 them. And I will raise me up a faithful
 priest, who shall do according to what is
 in my heart and in my mind; and I will
 build him a sure house, and he shall walk
 36 before^v mine anointed for ever. And
 every one that is left in thine house shall
 come and crouch down to him for a piece
 of silver and a cake of bread, and shall
 say, settle me, I pray thee, in one of
 the^w priest's offices, that I may eat a
 morsel of bread.

III. AND the young man Samual was a
 minister of Jehovah before Oli. And the
 word of Jehovah was scarce in those days;
 2 there was no open vision. And at that
 time^x, Oli being laid down in his place,
 when his eyes began to be dim, that he
 3 could not see; and before the lamp of the
 Aleim was gone out, and when Samual

was laid down, in the temple of Jehovah,
 where the ark of the Aleim was, Jehovah 4
 called to Samual, and he said, here am
 I. And he ran to Oli, and said, where- 5
 fore didst thou call me? and he said, I
 called not, go lie down again; and he
 went and lay down. And Jehovah cal- 6
 led yet again, Samual; and Samual arose
 and went to Oli, and said, here I am,
 wherefore didst thou call me? and he
 said, I called not, my son; go lie down
 again. And Samual did not yet know 7
 Jehovah; and the word of Jehovah had
 not yet been revealed to him. And Je- 8
 hovah called Samual again the third
 time; and he arose and went to Oli, and
 said, here I am, wherefore didst thou
 call me? And Oli perceived that Jehovah 9
 had called the young man. And Oli said
 to Samual, go lie down, and if he cal-
 leth thee again, then say, speak, Jehovah,
 for thy servant heareth. And Samual
 went and lay down in his place. And 10
 Jehovah came and stood, and called, as
 at the other times, Samual! Samual!
 and Samual said, speak, for thy servant
 heareth.

And Jehovah said to Samual, behold, 11
 I am doing a thing in Israel, at which
 both the ears of every one that heareth
 it shall tingle. In that day I will per- 12
 form against Oli all that I have spoken

^r Job xxii. 9. Psalm xxxvii. 17. Isai ix. 20. & al.

^s See Zeph. iii. 19.

^t If Samual was young when this message came to Oli, and Samual is called *young* ch. iii. 1. the divine patience bore with Oli near thirty years after this.

^u So מִשְׁכָּבֵי may signify; and this was in some measure verified when Saul slew the priests at Nob, ch. xxii. 18; after which the family kept declining, till the other branch of Aerun were preferred by Solomon. The taking of the Ark and the death of Hophni and Phinehas began the fall of the family; but the prophecy extends to the true High Priest, and the contempt the Aeronical Priesthood should be in ever after, because that neither did nor could do all that was in God's heart.

^v Zadok walked before Solomon; and his family were High Priests in the temple, the sure house, (a figure

of the everlasting house of God) built by Solomon, and Abiather, or Oli's family, were thrust out. And so was the whole family of Aerun when Christ came, (see Ezek. xlv. 15.) whom we are to understand by the Zadock that succeeded Abiather. All this was not only the rejection of Oli and his punishment, but a prophecy of the total abolition of that priesthood, and an admonition that types were but shadows of the righteousness of God, not that righteousness itself; and that when they ceased to answer their end, they would be set aside.

^w Heb. of the ministries, or services.

^x When Oli was very old and almost blind with age, God called in the night-time to Samual, who lay near Oli in the lodging-rooms for the priests, adjoining to the tabernacle itself; the lamp burnt all night only. See Exod. xxvii. 21.

against

13 against his house; beginning and making an end^y. And I declare to him that I will judge his house for ever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not. And therefore I swear to the house of Oli, that the iniquity of the house of Oli shall not be atoned for by sacrifice and offering for ever.

15 ^z And Samual lay down till the morning, and he opened the doors of the house of Jehovah: and Samual was afraid to tell Oli the vision. And Oli called to Samual, and said, Samual, my son: and he said, here I *am*. And he said, what is the thing which he hath said to thee? hide it not, I pray thee, from me; the Aleim do so to thee, and more also, if thou conceal a word from *me* of all the things which he hath said to thee. And Samual told him all the words, and did not conceal *them* from him; and he said, it is Jehovah; he will do what is good in his own fight.

19 And Samual was grown up, and Jehovah was with him, and let none of his words fall to the ground. And all Israel, from Dan even to Bar-shebo, knew that Samual *was* established for a prophet of Jehovah.

21 And Jehovah appeared again in Shiloh; for Jehovah revealed himself to

^y *i. e.* Till an end is made, and all is done.

^z Samual could not be a *child*, as in our translation and the LXX, ver. 1. for he could not have opened the doors of the temple, if he had been so; nor do the circumstances of the history admit it; he being between forty and fifty, if not more, when Oli died, who was now old and blind with age, ver. 19.

^a Here hath been evidently a wrong division of the *text*; the word of God came to Samual, and his word to Israel to go against the Philistines, was in consequence: and there was some distance of time between the first and this second appearance, as is implied in that God did not inflict what he had threatened till he had appeared again; there being none, or not a sufficient alteration in the conduct of Oli and his sons; the good old man being old and blind, and his sons too hardened and obstinate for their father's lenity.

Samual at Shilu by the word of Jehovah. ^a AND the word of Samual was IV. to all Israel: and Israel went out against the Philistines to battle, and pitched in Obenozzer, and the Philistines pitched in Apek. And the Philistines drew out against Israel: and the battle became general^b; and Israel was smitten before the Philistines, and they smote in ^c the engagement, in the field, about four thousand men.

And the people came to the camp, and the elders of Israel said, why hath Jehovah smitten us to-day before the Philistines? let us fetch the ark of the purification of Jehovah from Shiloh, that it may come among us, and save us from the hand of our enemies^d. And the people sent 4 to Shiloh, and took from thence the ark of the purification of Jehovah of hosts, who dwelleth in the ^e cherubim; and Hophni and Phinehas, the two sons of Oli, *were* there with the ark of the purification of the Aleim. And when the 5 ark of the purification of Jehovah came into the camp, all Israel set up a great shout, so that the earth rang again. And 6 the Philistines heard the noise of the shout, and they said, what is that great noise of the shout in the camp of the Hebrews? And when they knew that the ark of Jehovah was come into the

^b Heb. *was spread*

^c As ךָּוּ is to draw out in order, *i. e.* of battle, the noun should mean here the *engagement*, or else the *array*, of the troops, as they stood in ranks before they were broken. They had frequent small skirmishes in fight of both armies, which sometimes occasioned the battle's spreading, or becoming general, ch. xvii. 2—20.

^d Which was almost saying, if Jehovah will not save us, let his ark be taken; but God could vindicate his own honour without saving them.

^e Not in the figures on the ark, but out in the heavens, which are *Cherubim* also. And saying, he dwelleth in the heavens, is saying, he overruleth the heavens which govern the earth. See Job xxxviii. 33. Gen. i. 18. But there was a presence also attending the ark, and those compound figures on it, which were *secondary Cherubim*.

camp,

7 camp, the Philistines were afraid; for
they said, the Aleim are come into the
camp; and they said, wo unto us! for it
8 was never so before: wo unto us! who
shall deliver us out of the hands of these
mighty Aleim? These *are* the Aleim
who smote the Egyptians with all the
9 plagues in the wilderness^f. Be coura-
geous, and *like* men, O ye Philistines, lest
ye become servants to the Hebrews, as
they have been to you; be *like* men then,
and fight.

10 And the Philistines fought, and Isral
was beaten; and they fled every one to
his tent; and the slaughter was very
great; and there fell of Isral thirty thou-
11 sand foot. And the ark of the Aleim
was taken; and the two sons of Oli,
Hophni and Phinehas, were killed.

12 And there ran a man of Benjamin
from the army, and came to Shileh the
same day, with his cloaths rent, and
13 with earth upon his head. And when
he came, behold, Oli was sitting upon
a seat where the road struck off to^g Mij-
peh; for his heart trembled for the ark
of the Aleim. And when the man came
to tell *it* in the city, all the city cried out;
14 and when Oli heard the noise of the
outcry, he said, what is the^h meaning of
this uproar? And the man made haste,
15 and came and told Oli. Now Oli *was*
ninety and eight years old; and his eyes
16 were set, and he could not see. And
the man said to Oli, I *am* he that came
from the army, and I fled to-day from
the army; and he said, how was the

matter, my son? And the man who 17
brought the news answered and said,
Isral is fled before the Philistines, and
there hath been also a great slaughter
among the people; and thy two sons
also, Hophni and Phinehas, are dead; and
the ark of the Aleim is taken. And when 18
he mentioned the ark of the Aleim, he
fell from off the seat backwards, by the
side of the gate, and his neck brake, and
he died; for he was an old man and
heavy. And he judged Isral forty yearsⁱ.

And his daughter in law, the wife of 19
Phinehas, was big *and ready* to cry out;
and when she heard the news about the
ark of God being taken, and the death
of her father in law, and of her husband,
she bowed herself and brought forth; for
her pains came upon her. And at the 20
time of her death, the women who stood
about her said, fear not, for thou hast
born a son; but she answered not, nor
did she regard *it*^k. And she called the 21
child Ai-cabud^l, saying, the glory is
gone from Isral; because of the taking
of the ark of the Aleim, and because of
her father in law and her husband. And 22
she said, the glory is gone from Isral;
because the ark of the Aleim was taken.

AND the Philistines took the ark of V.
the Aleim, and brought it from Aben-
ozer to Ashdud. And the Philistines took 2
the ark of the Aleim, and brought it
into the house of Dagon, and set it by
Dagon^m.

And when the Ashdudites arose in the 3
morning on the morrow, behold, Da-

^f The Egyptians lay dead on the wilderness side of the Red Sea. Observe here that the Philistines consider *Aleim* as a plural word, and the ark or the figures upon it, as *Vice-Aleim*; and that Isral had such an ark in Egypt.

^g They used to meet at Mijpeh or Mifpeh, and Oli might think the ark would be brought back when their fasting and sacrifices were over there.

^h Heb. *voice*.

ⁱ Succeeding Samsun, and dying A. M. 2872. being born the sixteenth of Jair.

^k The danger was her not being able to bring forth the child in the fright she was in, which danger the women thought now over.

^l *i. e.* *Alas, the glory!* Psalm lxxviii. 61. cvi. 20. Jer. ii. 11.

^m Dagon, or *Plenty*, was a man upwards, probably with corn, &c. in his hands, and a *fish* downwards.

gun was fallen upon his face to the ground before the ark of Jehovah; and they took Dagun, and set him in his
 4 place again. And when they arose the next day in the morning, behold, Dagun was fallen upon his face to the ground before the ark of Jehovah; and the head of Dagun and both the palms of his hands were cut off upon the threshold; only ^a the fishy part remained to
 5 him. Therefore the priests of Dagun, and all who come into the house of Dagun, do not tread upon the threshold of
 6 Dagun in Ashdud to this day. And the hand of Jehovah was heavy upon the Ashdudites, and he destroyed them, and smote them with biles^o, even Ashdud
 7 and the coasts thereof. And when the men of Ashdud saw, that *it was* so, they said, the ark of the Aleim of Isral shall not abide with us; for his hand is hard upon us, and upon Dagun our ^p Aleim.
 8 And they sent and gathered all the lords of the Philistines to them, and said, what shall we do with the ark of the Aleim of Isral? and ^q they said, let the ark of the Aleim of Isral be carried round to Gath:

^a It appears that this image was partly *human* and partly *fishy*; the *head* and *hands* of a man denoted *knowledge* and *power*; but the heavens their God, have neither knowledge nor power before Jehovah; though the heavens under him do give *plenty*. The Heathen did by no means, till low down, deny a Creator, but worshipped the heavens as having the dominion over the earth; still acknowledging a supreme God over them; and therefore imagining that they could not be charged, *with not holding the head*: this subordinate worship of the heavens, however, led them first into a forgetting of the Creator, and then a denying of him, which it as naturally tended to, as joining other mediators or intercessors with Christ doth to the renouncing of him the head of the body, who ministers strength and growth to all the members; and in the mean time idolatry led them into all that filthiness of corruption in manners, which *reason* and *nature* suggested to be agreeable to the heat and warmth of Dame Nature, and her operations in the heavens above, and in the earth and seas below: and all this was *for-warded* by the corrupt inclinations of the natural man, and an imagination let loose from restraint.

^o Not *piles*, I apprehend; the Heb. word only signifying *risings*, or *swellings up*, and it here means; I apprehend,

and they carried round the ark of the Aleim of Isral. But after they had brought it round, the hand of Jehovah was upon the city with a very great disorder, and he smote the men of the city, both small and great; and biles arose upon them. And they sent the ark of the Aleim to Okrun; and when the ark of the Aleim was come to Okrun, the Okrunites cried out, saying, they have brought round the ark of the Aleim of Isral to us^r, to bring death upon us and our people. And they sent and gathered together all the lords of the Philistines, and said, send away the ark of the Aleim of Isral, and let it return to it's place, that it kill not us and our people; for there was a mortal disorder through the whole city; the hand of Jehovah was very heavy there. And the men that did not die, were smitten with the biles; and the cry of the city went up to the heavens^s.

AND the ark of Jehovah was in the VI. country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, what shall we

hend, such biles, as that loathsome distemper, the product and just punishment of wandering, intemperate lust, throws out in white heads, called *buboes*, which were to denote the filthiness of their wandering lust, as a church or daughter of God; and now to punish them for it. Their punishment denoted their crime; as that of their God or Idol did the folly of ascribing *wisdom* or *power* to him when Jehovah was present by his representatives the *Cherubim*. Their church had played the harlot against the true God, and were infected and poisoned in their blood; and the venom was the more venomous in proportion to their presumption and impudence in committing their lewdness in the very presence of the injured husband. Psalm lxxviii. 66.

^p So Cherub in the sing. is a name for a compound statue or image of several animal forms united in one.

^q And, we may suppose, pretended not to believe that this plague was owing to the ark, or the hand of God; being unwilling to read a lesson so opposite to their pride and prejudices—Their church the polluted loathsome prostitute? They would venture the trial.

^r Heb. *me* and—*me* and *my people*.

^s Which were their God or Gods.

do with the ark of Jehovah? tell us with
 3 what we shall send it to its place? And
 they said, if ye are sending away the
 ark of the Aleim of Isral, send it not
 away empty, but by all means return him
 a trespass-offering; then shall ye be heal-
 ed, and it shall be known to you, why
 his hand was not removed from you.
 4 And they said, what *is* the trespass-offer-
 ing which we shall return to him? and
 they said, *according to* the number of the
 lords of the Philistines, five golden biles
 and five golden mice^u; for the same pla-
 gue *was* upon them all, and upon your
 5 lords. Therefore make ye images of your
 biles, and images of your mice that destroy-
 ed the ground, and give glory to the Aleim
 of Isral; perhaps he will lighten his hand
 from off you, and from off your Aleim,
 6 and from off your land. And why should
 ye harden your hearts, as the Egyptians
 and Pharoeh hardened their hearts? did
 they not, when he had triumphed over
 them, let them go, and they went away?
 7 And now take and make a new carriage,
 and two heifers that give suck, on which
 no yoke hath come, and bind the hei-
 fers to the carriage, and keep their calves
 8 behind them at home; and take the ark
 of Jehovah, and put it into the carriage;
 and the golden devices, which ye return
 him *for* a trespass-offering, put in a coffer
 at the side of it, and send it away, and
 9 let it go. And see, if it goeth up the
 way of his coast to Bith-shemesh, it is

he that hath done us this great hurt;
 but if not, then we shall know that *it is*
 not his hand that smote us; it *was* a
 chance happened to us.

And the men did so; and they took 10
 two heifers that gave suck, and bound
 them to the carriage, and shut up their
 calves at home. And they put the ark 11
 of Jehovah into the carriage, and the
 coffer, and the golden mice, and the
 images of their biles. And the hei- 12
 fers took the straight way to the way of
 Bith-shemesh; they went along the same
 high way, going and lowing, and turn-
 ed not to the right or to the left; and
 the lords of the Philistines went after
 them to the border of Bith-shemesh.
 And the ^w Bith-shemeshites *were* reaping 13
 wheat in the valley; and they lift up
 their eyes, and saw the ark; and they
 rejoiced to see *it*. And the carriage came 14
 into the ground of Jehosua a Bith-she-
 meshite, and stood there; and *there was*
 there a great stone; and they clave the
 wood of the carriage, and offered up the
 heifers for a burnt-offering to Jehovah.
 And the Levites took down the ark of 15
 Jehovah, and the coffer that *was* with
 it, in which were the golden devices,
 and set them on the great stone; and the
 men of Bith-shemesh offered burnt-offer-
 ings and sacrifices to Jehovah that day.
 And the five lords of the Philistines saw 16
it, and returned to Okrun that day. And 17
 these *are* the golden biles, which the

^{i. e.} Why it continued so long upon you.

^u The *mouse* is mentioned Isa. lxvi. 17, with swine's flesh, as eaten at their festivals; and swine's flesh, we know, was reckoned proper food for the servants of *Bacchus* and *Venus*. The mice are not mentioned before, but are implied in the *destruction* sent upon them.

^v This was three hundred and seventy-nine years from the time of the Exodus, but the intercourse between the two nations of the Egyptians and the Philistines, and the known written records among the Isralites,

left no doubt of the general truth of these great miracles; and why then did not the Philistines believe in the God of Isral? they did acknowledge him as creator, but natural right and liberty of conscience *justified* them in approaching him at second hand by his *servants*, whom he had made rulers over them; and as to morality they were as good as other people, for ought they knew, and Oli's sons were not the best of men; their worship was *natural*, and who can object to *natural religion*?

^w Heb. Bith-shemesh.

Philistines returned for a trespass-offering to Jehovah: for Ashdud, one; for Gaza, one; for Askelun, one; for
 18 Gath, one; for Okrun, one: and the golden mice according to the number of all the cities of the Philistines, belonging to the five lords; from the fenced cities to the open village; even to * Abel-egaduleh, (where they set down the ark of Jehovah) so called to this day, in the ground of Jehosua the Bith-shemeshite.

19 And he smote the men of Bith-shemesh, because they looked upon the ark of Jehovah; and he smote of the people fifty thousand and seventy persons; and the people mourned †, because Jehovah had smitten the people with a great
 20 stroke. And the men of Bith-shemesh said, who will be able to stand before this holy Jehovah Aleim? and to whom shall it go up from us? ‡

21 And they sent messengers to the Inhabitants of † Kerit-jorim, saying, the Philistines have brought back the ark of

* So far the Philistines had extended their coasts, on the very extremity of which they set down the ark, at a place, called *the Great Mourning*, to this day, says the Sacred Historian.

† Humbled themselves with fasting and mourning before God, for the sins that had occasioned this visitation, though the immediate one was looking upon the ark, which was death by the law, Num. iv. 5—20. but it is not necessary to suppose, that all these died. See 2 Chron. xxx. 20. Jehovah hearkened to Hezekiah, and he healed the people, *i. e. who had not cleansed themselves to eat the passover, for which they had been smitten, or they could not have been healed at his prayer; and, no doubt, most of the people at Bith-shemesh were healed on the public mourning; though some might die, as none but Aerun's family were to take down the tabernacle, or see the ark, the mystery in it regarding the great High Priest; the Messiah as priest only being able to open, or fulfil it. The crime above seems to have been moving the ark without its proper covering, and not by the proper persons; and this stroke raised the proper reverence for the ark, and the mystery in it; but that all died who were smitten, is so far from being said, that the contrary is implied in the mention of the solemn mourning, which never failed of mercy. See Gen. xii. 17.*

‡ Depart from me, for I am a sinful man, O Lord,

Jehovah, come down, and fetch it up to you.

AND the men of Kerit-jorim came, VII. and fetched up the ark of Jehovah, and brought it to the house of Abinadab in the Hill; and they sanctified Alozer his son^b to keep the ark of Jehovah. And 2 from the time the ark was placed at Kerit-jorim, the days were many, for they were^c twenty years; and all the house of Isral lamented after Jehovah.

And Samual spoke to all the house of 3 Isral^d, saying, if ye are returning to Jehovah with all your heart, remove the Aleim of the stranger from among you, and the Osterut, and fix your hearts on Jehovah, and serve him only, and he will deliver you out of the hand of the Philistines. And the children of Isral 4 did put away the Baolim and the Osterut, and served Jehovah only. And 5 Samual said, gather all Isral to Mijpeh, and I will pray for you to Jehovah^e. And 6 they gathered together to Mijpeh, and

says St. Peter to Christ, Luke v. 8. In the same spirit of holy fear is the above spoken; and we see *the great stroke* answered the end of Providence, and filled their hearts with the fears of his holy name; and we may justly presume, the scourge was then removed; and we need neither alter the text and make a new scripture, nor charge God foolishly, if we attend to the circumstances of the story.

^a The city of *Bithshemesh* was given to the children of Aerun, Josh. xxi. 16. But Mr. Clark mistakes Kerit-jorim here, for Jor or Bithlehem by referring to Psalm cxxxii. 6. and in his note on this Psalm, for *Kerit-jorim* was otherwise called *Boleh* or *Kerit-bol*. Josh. xv. ix. 59, or 60.

^b Not to minister to it, but only take care of it; and here it was till David removed it fifty-seven or eight years afterwards, at least. 1 Chron. xiii. 5—7.

^c *i. e.* it was twenty years after the ark was taken, before a solemn and general assembly, met for public fasting and reformation, on the prospect, as it follows, of an invasion from the Philistines, who had long tyrannised, and did so even after this, but now received a very considerable check.

^d At Mijpeh, the usual place of these solemn meetings, where they were met to pray for help against *the hand of the Philistines*.

^e Jud. xi. 11. xx. 1.

they

they drew water^f, and poured *it* out before Jehovah, and fasted that day; and said there, we have sinned against Jehovah. And Samual judged the children of Isral at Mijpeh^g. And the Philistines heard that the children of Isral were gathered together to Mijpeh; and the lords of the Philistines came up against Isral; and when the children of Isral heard *it*, they were afraid of the Philistines. And the children of Isral said to Samual, cease not to cry to Jehovah, our Aleim, for us, that he would save us out of the hand of the Philistines.

And Samual took a milk-lamb^h, and offered *it* up a whole burnt-sacrifice to Jehovah; and Samual cried to Jehovah for Isral, and he answered ⁱhim. And as Samual was offering up the burnt-offering, the Philistines drew near to battle against Isral; and Jehovah thundered^k with great thundering that day against the Philistines, and put them in disorder, and they were smitten before Isral. And the men of Isral went out of Mijpeh and pursued after the Philistines, and smote them to below Bith-car^l. And Samual took a stone, and set *it* between Mijpeh and Shen^m, and called the name of it Aben-ozzer, and said, *it is*ⁿ a witness here that Jehovah is our helper.

And the Philistines wereⁿⁿ subdued, and came no more into the coast of Isral; and the hand of Jehovah was against the Philistines all the days of Samual. And the cities which the Philistines had taken from Isral, were restored to Isral; from Okrun even to Gath, and the coasts thereof did Isral rescue them out of the hand of the Philistines. And there was peace between Isral and the Amorites. And Samual judged Isral all the days of his life^o. And he went year by year^p, and went round to Bith-al, and Gilgal, and Mijpeh; and judged Isral in all those places: but his habitation *was* at Rameh, for there *was* his house, and there he judged Isral; and he^q built there an altar to Jehovah.

AND when Samual was old, he made his sons judges of Isral. And the name of his first born son was Jual, and the name of his second^r, Abieh; *they were* judges in Bar-sebo. But his sons walked not in his ways, for they turned aside after lucre, and took bribes, and perverted judgement. Then all the Elders of Isral gathered themselves together, and came to Samual to Rameh. And they said to him, behold, thou art old, and thy sons do not walk in thy ways; now set a king over us to judge us like all nations^s.

^f See 2 Sam. xiv. 14.

^g *i. e.* Instructed them in the judgements of God, reading the law, and sending, it is likely, to destroy the idols and punish the offenders of them, as king Josiah did, 2 Kings xxiii.

^h Lev. xxii. 19. Milk-fed, whether by hand, or from the dam.

ⁱ Gen. iv. 4. 1 Chron. xxi. 26. By fire.

^k See ch. ii. 10.

^l The temple of the lamb.

^m Where we may suppose the disorder among them and their flight began, and so it is said, that the stone was a witness on that spot of ground, that Jehovah only was their strength. See Psalm xxxiii. 20. Hof. xiii. 9. and many other places. The stone is a title of the Messiah, Gen. xxviii. 18. xlix. 24. Isai viii. 14. Zech. iii. 9.

ⁿ Or, as our translation; *hitherto* or *thus far* hath Jehovah helped us.

ⁿⁿ This was twenty years from the death of Oli, see ver. 2. and so A. M. 2892. and not long before Saul's reign.

^o But not as supreme magistrate, for he was so only between Oli's death, and Saul's being made king; and it was but fifty-seven years, from Oli's to Saul's death.

^p The custom, (and a most noble one it is) of our judges keeping their *circuits*, came from hence. See Eccl. xlvi. 13

^q So Abrem frequently did, and so the people, Jud. xxi. 4. Eccl. xlvi. 13.

^r 1 Chron. vi. 28.

^s Or, as all nations have.

6 But the thing was evil in the sight^t of Samual, when they said, give us a king to judge us; and Samual prayed
 7 to Jehovah. And Jehovah said to Samual, hearken to the voice of the people in^u all they have said to thee; for they reject not thee, but they reject^v me from
 8 reigning over them. According to all^w their doings from the day that I brought them up out of the land of Egypt, even to this day, whereby they have forsaken me, and served other Aleim; so are they doing
 9 to thee also. And now hearken to their voice; but thou shalt solemnly protest to them, and shew them the manner of the king that shall reign over them^x.
 10 And Samual told all the words of Jehovah to the people, who desired a king
 11 of him. And he said, this will be the manner of the king that shall reign over you; he will take your sons and set *them* for him for his chariots, and for his horsemen, and they shall run before his
 12 chariots; and to get him captains over thousands, and captains over fifties; and to plow his grounds, and to reap his harvest; and to make his instruments of war, and the instruments of his charioteers.
 13 And he will take your daughters *for* confectioners, *for* cooks and *for*
 14 bakers. And your fields, and your vineyards, and your best olive-yards will he

^t Perhaps from the sinister designs of some among them, who might hope to get the crown, or from their pride and love of the grandeur of a court, which he tells them, they would pay dear for; the luxury and expensive pageantry of which is a very heavy burthen on a people, and will be a heavy charge against too many princes; who, thoughtless of the hardships the lower people struggle under, support a vain useless pomp upon the sweat and very blood of millions.

^u See Deut. xvii. 14.

^v In their want of faith to depend on those occasional and supernatural assistances from heaven, such as that they had just seen at Aben-ozzer. They were impatient if they did not see the outward means of defence in their own hands; they did not dispute that *Jehovah was their*

take and give to his servants^y. And he¹⁵ will take the tenth of your seed-grounds, and of your vineyards, and give to his¹⁶ officers and to his servants. And your men servants, and your women-servants, and your goodliest young men, and your asses will he take, and employ *them* in his own business. He will take the tenth¹⁷ of your sheep; and ye shall become his servants. And ye will cry out at that¹⁸ time because of your king whom you have chosen to you; but Jehovah will not answer you in that day.

But the people refused to hearken to¹⁹ the voice of Samual; and they said, nay, but we will have a king over us, and²⁰ we will be like all nations; and our king shall judge us, and go out before us, and fight our battles. And Samual heard all²¹ the words of the people, and rehearsed them in the ears of Jehovah. And Jehovah said to Samual, hearken to their voice, and make them a king. And Samual said to the men of Isral, go ye, every one to his city^a.

NOW there was a man of Benjamin, IX, whose name *was* Kish, the son of Abial, the son of Jarur, the son of Becuret, the son of Aphih, an Iminite, a man of valour. And he had a son, whose² name was Saul, a choice man and handsome; and *there was* not among the chil-

helper, but, like their fathers in the wilderness, had not faith enough to trust him entirely, and desponded at every difficulty they could not see how to escape from.

^w Heb. *the doings which they have done*.

^x The majority seem to have been dazzled at the pomp of royalty in other nations, without considering who supplied the expence; this therefore is set before them, for a caution to princes, no doubt, to take care that they be not intoxicated with power, and that the subject should not be too ready to murmur.

^y Not so good princes, Ezek. xlvi. 18.

^z Or eunuchs, or rather chamberlains.

^a Informing them, no doubt, that God would set a king over them, and bidding them go and wait God's leisure.

dren

dren of Isral a^b handsomer man than he ;
 from his shoulder and upwards *he was* taller
 3 than all the people. And the asses of Kish,
 Saul's father, were lost ; and Kish said
 to Saul his son, take now with thee one
 of the young men, and arise, go seek
 4 the asses. And he passed through mount
 Ephrim ; and he passed through the land
 of Shalesheb, but did not find *them* ; and
 he passed through the land of Sholim, but
they were not there ; and he passed through
 the land of Imini^c, but found *them* not.
 5 When they came into the land of Jup^d,
 Saul said to his servant that *was* with
 him, come and let us return, lest my
 father give over the asses, and be troubled
 6 about us. And he said to him, behold,
 now *there is* in this city^e a man of the
 Aleim ; and the man *is* had in honour,
 all that he saith cometh surely to pass ; let
 us go now thither ; perhaps he will shew
 7 us our way that we should go *in*. And
 Saul said to his servant, and behold we
 go, and what shall we bring to the man ?
 for the bread is gone from our vessels ;
 and *there is* no^f present to make to the
 man of the Aleim : ^g what have we ?
 8 And the young man answered Saul
 again, and said, behold, there is^h here
 in my handⁱ a quarter of a shekel of sil-
 ver, and I will give it to the man of the
 Aleim, that he may tell us our way.
 9 Aforetime in Isral, thus said a person
 when he went to consult the Aleim,

come let us go to the seer ; for the pro-
 phet now was called formerly the seer.
 And Saul said to his servant, right is thy 10
 word, come let us go : and they went
 to the city where the man of the Aleim
was.

When they were going up^k the ascent 11
 to the city, they met with some young
 women coming out to draw water ; and
 they said to them, is the seer here ? And 12
 they answered them and said, *he is* here
 before thee ; make haste now, for to-day
 he came to the city ; for the people have
 a sacrifice to-day in the high place. As 13
 soon as ye get to the city, ye will meet
 with him before he goeth up to the high
 place to eat ; for the people will not eat
 till he cometh, for he^l bleffeth the sacri-
 fice ; afterwards they who are there eat ;
 and now go up, for to-day ye will meet
 with him. And they went up into the 14
 city ; and as they came into the city,
 behold, Samual came out towards them,
 to go up to the high place.

Now Jehovah had informed^m Samual 15
 one day before Saul came, saying, about
 this time to-morrow I will send thee a 16
 man out of the land of Benjamin ; and
 thou shalt anoint him captain over my
 people Isral, and he shall save them out
 of the hand of the Philistines ; for I
 have looked upon my people, because
 their cry is come up to me. And when 17
 Samual saw Saul, Jehovah answered

^b He was the finest person of a man in the kingdom.

^c Not Benjamin, as in our translation.

^d Jup was in mount Ephrim, and so *Imeni* must be too, or adjoining to it, as well as *Rameb*.

^e Of *Rameb*, in the district of Jup.

^f The same custom continues in the East to this very day, of making a present, be it ever so small, to a superior when admitted into his presence on business ; it is deemed a necessary mark of respect : and they who have compared this to the consulting of conjurers, a conjurer or cunning man, were no conjurers themselves.

^g Heb. *what is with us ?*

^h Heb. *found*.

ⁱ The smallest piece of money, or even a rose, or the most insignificant thing, are presented to an Emir, or other great man, in the East, and the *respect* accepted.

^k *Rameb*, as its name signifies, was on the heights or high ground ; 1 Sam. i. 1. רמתים צופים, the *Ju-
phian heights*.

^l Blesses God for it and gives thanks, Deut. viii. 10. Mat. xxvi. 26. Luk. xxiv. 30.

^m What comes immediately from God is *revelation* ; but גלה און is only to *inform*, or unfold and open the ear by the air in sound.

him

himⁿ, behold the man of whom I spake to thee; this man shall^o govern my people.
 18 And Saul drew near to Samual in the gate, and said, tell me, I pray thee,
 19 where *is* the seer's house? And Samual answered Saul, and said, I *am* the seer; go up before me to the high place, and eat with me to-day; and I will send thee away in the morning, and will tell thee
 20 all that *is* in thine heart. And as for the asses that were lost by thee three days ago, set not thy heart upon them, for they are found: and on whom *is* all the desire of Isral? *is it* not on thee, and on
 21 all thy father's house? And Saul answered and said, *am* not I a Benjamite, of the smallest of the tribes of Isral? and my family the youngest of all the families of the branches of Benjamin? and wherefore dost thou speak in this manner
 22 to me? And Samual took Saul and his servant, and brought them into the upper room, and gave them a place at the head of those that were met, who *were*
 23 about thirty persons. And Samual said to the cook, bring the portion which I gave thee, which I bad thee set by
 24 thee^p. And the cook took up the shoulder, and brought it up; and he set *it* before Saul, and said, behold what was left, take *it* before thee *and* eat; for it was kept on purpose for thee, ^q as was told the people I had invited. And Saul ate with Samual that day.

ⁿ Samual, it is likely, struck with the sight of Saul, as he was a man of an extraordinary fine person, and with the time of day at which he met him, enquired of God, if this were the person, and Jehovah answered him, it was.

^o Or keep a restraint on.

^p Gen. xliii, 34. ch. i. 5.

^q אֲמַל is *to* or according to what was said. It was usual at these entertainments after sacrifice to send portions to their friends, and others, as ch. i. 5. and 2 Sam. vi. 18, 19. and Samual set by this for a particular friend, as he told the company, to shew an extraordinary respect to him.

And they came down from the high place into the city, and he talked with Saul upon the roof of the house^r. And they arose in the morning; and as the day dawned, Samual met Saul on the roof, saying, arise, and I will send thee away; and Saul arose; and they went both of them forth, he and Samual, out of doors. *And* as they were going down
 27 ^s at the end of the city, Samual said to Saul, speak to thy servant, and let him go on before us; and when he is gone on, stand thou still a while, that I may let thee hear the word of the Aleim.

AND Samual took a box^t of oil, and X. poured it on his head, and kissed him; and said, *is it* not because Jehovah doth anoint thee *to be* captain over his inheritance? When thou goest from me to-day, thou shalt meet with two men by
 2 Rachel's sepulchre, on the border of Benjamin, in Jaljeh; and they will say to thee, the asses are found which thou wentest to seek; and behold thy father hath done with the matter of the asses, and is troubled about you, saying, what shall I do for my son? And when thou
 3 art gone on from thence forward, and art got to the oak of Tabur, three men shall meet thee there, going up to the Aleim to Bith-al, one carrying three kids, and one carrying three cakes of bread, and one bearing a ^v bottle of wine. And they will salute thee, and 4

^r In the Eastern Countries they eat, drink, and sleep upon their house-tops or roofs, which are flat, for coolness and privacy.

^s In the descent beyond the city. See ver. 11.

^t Not made of glass, as some have supposed, and find a *mystery* in the *brittleness* of the *glass*, like Saul's kingdom, but of alabaster or onyx, in the shape of a horn; or else a box made of horn; nor was the oil common or mere oil, but holy anointing oil. See Psalm lxxxix. 21. Exod. xxx. 25. Mat. xxvi. 7. Act. xiii. 21.

^u Near Bithlehem. Gen. xxxv. 16—20.

^v A jar, or pitcher, which they keep their wine in, as we in casks; not such a bottle as we draw liquor off into.

give

give thee two of the cakes of bread ; and thou wilt receive them of their hand.

5 After this thou wilt come to the hill of the Aleim ^w, where there is a garrison of the Philistines ; and when thou comest thither to the city, thou shalt meet a company of prophets, coming down from the high place, with a psaltery and a timbrel, and a pipe, and a harp before them ; and they shall be prophesying.

6 And the spirit of Jehovah will come upon thee, and thou wilt prophesy with them, and be turned into another man.

7 And when these signs are come to pass to thee, do what thou ^x hast a mind to,

8 for the Aleim is with thee. And thou shalt go down before me to Gilgal, and behold, I will come down to thee, to offer burnt-offerings, and sacrifice peace-offerings ; seven days ^y shalt thou tarry till I come to thee ; and I will let thee know what thou shalt do.

9 And when he turned his back to go from Samual, the Aleim ^z gave him another heart, and all these signs came to pass that day. And when they came thither to Giboeh ^a, behold, a company of prophets met them, and the spirit of the Aleim came upon him, and he prophesied among them. And all that knew him before, when they saw that, behold, he prophesied with the prophets, said one to another, what is this *that* is come to the son of Kish ? ^b is Saul also among the prophets ? And one of that place answered, and said, ^c and who is their father ? and it became a proverb, is Saul also among the prophets ? And he left

off prophesying, and came to the high place.

And Saul's uncle said to him and to his servant, where have ye been ? and he said, to seek the asses ; and when we saw *they were* gone, we came to Samual. And Saul's uncle said, tell me, I pray you, what Samual said to you. And Saul said to his uncle, he told us that the asses were found ; but concerning the kingdom, of which Samual had spoken to him he did not tell him.

And Samual called the people together to Jehovah to Mijpeh. And he said to the children of Isral, thus saith Jehovah the Aleim of Isral, I brought up Isral out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hands of all the kingdoms that oppressed you. But ye have this day rejected your Aleim, who himself saved you from all your adversities and distresses ; and have said to him, but thou shalt set a king over us. Now therefore present yourselves before Jehovah by your tribes, and by your thousands. And Samual brought all the tribes before *him* ; and the tribe of Benjamin was taken. And he brought the tribe of Benjamin by *their* families ; and the family of Matri was taken ; and Saul the son of Kish was taken. And they sought for him, but he could not be found. And they enquired again of Jehovah, whether the man should be brought thither ^d ? And Jehovah said, behold, he is hid among the baggage ^e. And they ran and fetched him thence ; and he stood among the people, and was

desire a king ; and as such God gave them him *in his anger*, to let them feel their folly ; for he had but little in his conduct of the wisdom that is from above.

^e *i. e.* Is it not God who changes the hearts of men, as he pleaseth ? he hath changed even Saul's ; and whose then may he not change ?

^d Whether they should go after him to bring him thither, Heb. *to there*.

^e The *impedimenta*, or baggage of the people assembled. taller

^w There was a college for the education of prophets at Ramah, ch. xix. 20 ; as at other places, 2 Kings ii. 3.

^x Heb. *thy hand shall find*. Jud. ix. 33.

^y In pious exercises before his coronation.

^z Heb. *changed*.

^a Ver. 5. *to the city*.

^b His beauty was only that of his outward person, a majestic appearance, suitable to that idea of grandeur and pageantry, which had made the majority of them

taller than all the people, from his
 24 shoulders and upwards. And Samual
 said to all the people, ye see him, whom
 Jehovah hath chosen, that *there is none*
 like him among all the people. And all
 the people shouted, and said, ^fmay the
 25 king prosper. And Samual declared to
 the people the manner ^g of a kingdom,
 and wrote it in a book, and laid it up
 before Jehovah. And Samual sent all
 the people every one to his own home.

26 And Saul also went to his house at
 Giboeh; and there went with him a
 band of men, whose heart the Aleim had
 27 touched. But some men of Beliol said,
 how should this fellow save us? and they
 despised him, and brought him no ^h pre-
 sent; but he kept silence.

XI. AND Nahash the Amunite came up
 and encamped against Jabish-gelod; and
 all the men of Jabish-gelod said to Na-
 hash, cut a purification for us, and we
 2 will serve thee. And Nahash the A-
 munite said to them, on this *condition*
 will I cut *it* for you, that every right
 eye of your's be scooped out, that I may
 3 make it the ⁱ disgrace of all Isral. And
 the elders of Jabish said to him, let us
 alone seven days, that we may send mes-
 sengers through all the coast of Isral;
 and if *there be* none to save us, then we
 will come out to thee.

4 And the messengers came to Giboeh
 of Saul, and told the conditions in the
 ears of the people; and all the people
 5 lift up their voice and wept. And behold

^f *Vivat Rex, or Vive le Roi*, exactly answers to the
 Heb. *יחי המלך*.

^g Deut. xvii. 15—20.

^h Not by way of tax, but in honour to him, 1 Kings
 x. 25. 2 Chron. xvii. 5. Mat. ii. 11.

ⁱ As a proof that Isral could not, or were afraid to
 help them; so this was a defiance of them.

^k The Romans were not the first who fetched their
 general from the plow.

^l The assembling such a number in so short a time,
 without any necessity of arraying them, seems owing to

Saul was coming after the oxen^k from
 the field; and Saul said, what *aileth* the
 people, that they weep? and they re-
 lated to him the words of the men of
 Jabish. And the spirit of Jehovah came 6
 upon Saul, when he heard these words,
 and his anger was greatly kindled. And 7
 he took a pair of oxen, and cut them
 in pieces, and sent through all the coast
 of Isral by the hand of messengers, say-
 ing, he that does not come out after Saul
 and after Samual, so shall it be done to
 his oxen. And the fear of Jehovah fell
 upon the people, and they came out as
 one man. And he mustered them in ^l 8
 Bezek, and the children of Isral were
 three hundred thousand; and the men of
 Jeudeh thirty thousand. And they said 9
 to the messengers who came, thus shall
 ye say to the men of Jabish-gelod, to-
 morrow shall ye have deliverance, by *the*
time the sun is hot: and the messengers
 came and told the men of Jabish and
 they rejoiced. And the men of Jabish 10
 said, to-morrow ^m we will come out to
 thee, and ye shall do to us all that ye think
 fit. And on the morrow Saul put the 11
 people into three companies; and they
 came into the midst of the camp in
 the morning watch, and slew the A-
 munites till the heat of the day; and
 they that were left were scattered, so that
 not two of them continued together ⁿ.

And the people said to Samual, who 12
is it that said, shall Saul reign over us?
 bring forth the men that we may put

that excellent discipline or institution, Deut. i. 15. Ps.
 ii. 10. A militia never overturned any government,
 though it hath preserved many; but a large standing
 army impoverishes a nation and debauches it, and al-
 ways has, and always will, first or last, overturn every
 government, that from pride or fear gives into the
 snare.

^m And no doubt but they did go out and fight too.

ⁿ See the gratitude of the inhabitants of Jabish-gelod
 thirty-six years after this, ch. xxxi. 11—13.

13 them to death. And Saul said, ° there shall not a man be put to death this day, for to-day Jehovah hath wrought salvation in Ifral. And Samual said to the people, come and let us go to Gilgal, 14 and renew the kingdom there. And all the people went to Gilgal, and made Saul king there before Jehovah in Gilgal, and there they sacrificed peace-offerings before Jehovah; and there Saul and all the men of Ifral rejoiced greatly.

XII. AND Samual said to all Ifral, I have hearkened to your voice in all that ye have said to me, and have set a king over 2 you. And now behold, the king walketh before you; and I am old and grey-headed, and my sons, behold, they *are* with you; and I have walked before you from my childhood unto this day. 3 Here I *am*, witness against me before Jehovah, and before his anointed: whose bullock have I taken? or whose ass have I taken? or whom have I oppressed? to whom have I done any violence? or from whose hand have I received a bribe 4 to ^p blind my eyes with it? And they said, thou hast not oppressed us, nor done any violence to us, neither hast thou received ought from the hand of any one ^q. 5 And he said to them, Jehovah *is* witness against you, and his anointed *is* witness this day, that ye have not found any thing in my hand; and he said, I *am* witness.

6 And Samual said to the people, *it was* Jehovah who appointed Moses and Aeron, and who brought up your fathers 7 out of the land of Egypt^r. And now stand still that I may plead with you before Jehovah, of all the ^s righteous

° Mercy is the strongest of all ties upon the mind; stronger far than those of gold or iron.

^p Heb. *hide*.

^q *Rara avis in terris*.

^r But ye have now forsaken him, ch. x. 19.

acts of Jehovah, which he hath done for you and for your fathers. When Jacob 8 was come into Egypt, and your fathers cried to Jehovah, then Jehovah sent Moses and Aeron, and they brought your fathers out of Egypt, and settled them in this place. But they forgot Jehovah 9. their Aleim, and he sold them into the hand of Sifera, captain of the host of Hajar, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them. And they cried to Jehovah, and said, 10 we have sinned, for we have forsaken Jehovah and served Baolim and Osterut; but now deliver us from the hand of our enemies, and we will serve thee. And 11 Jehovah sent Irebaol, and ^t Bedan, and Jeptah, and Samual, and delivered you out of the hand of your enemies on every side, and ye dwelled safely. And when 12 ye saw that Nahash, the king of the children of Amun, was coming against you, ye said to me, nay, but a king shall reign over us; when Jehovah your Aleim *was* your king. And now behold 13 the king whom ye have chosen, as ye desired: and behold, Jehovah hath set a king over you^u, if ye will fear Jehovah^u and serve him, and obey his voice, and not rebel against the mouth of Jehovah; and both ye and your king, that reigneth over you, continue after Jehovah your Aleim. But if ye do not 15 obey the voice of Jehovah, but rebel against the mouth of Jehovah, then will the hand of Jehovah be against you, as *it was* against your fathers.

And now stand and see this great thing 16 which Jehovah will do before your eyes.

^s Just upright dealings.

^t 1 Chron. vii. 17. a son of Gelod or Jair, not mentioned particularly in the History.

^u *i. e.* And will preserve him in that station.

17 *Is it not wheat-harvest to-day? I will call unto Jehovah, that he would send thunder and ^v rain, that ye may know and see that your wickedness is great, which ye have committed in the fight of Jehovah, in asking you a king. And Samual called unto Jehovah, and Jehovah sent thunder and rain that day, and all the people greatly feared Jehovah and Samual ^w. And all the people said to Samual, ^x pray for thy servants to Jehovah thy Aleim, that we die not, because we have added to all our sins the wickedness to ask us a king.*

20 And Samual said to the people, fear not; ye have done all this wickedness, yet turn not aside from after Jehovah, but serve Jehovah with all your heart;

21 and turn not aside, even after ^z vain things, which cannot profit, nor deliver, because

22 they *are* vain things. For Jehovah will not forsake his people for his great name's sake; for Jehovah was fully bent to make

23 you his people. And as for me, far be it from me to sin against Jehovah, in ceasing to pray for you; and I will instruct you in the good and the right way.

24 Only fear Jehovah and serve him, in truth and with all your heart; for ye see the ^a great thing he hath done with you.

25 And if ye go on doing wickedly, ye will be destroyed, both you and your king.

XIII. SAUL reigned one year; and when he ^b had reigned two years over Isral,

^v Prov. xxvi. 1.
^w This immediate and miraculous answer by an extraordinary storm, and that at a time of year when it so seldom even rains in those countries, convinced them that God was, as he told them, angry with them for the different motives of pride, ostentation, ambition and envy, which actuated their minds on this occasion, and which wicked passions would bring ruin upon them in time; and, above all, for that distrust of the divine power, which was at the bottom of their so eagerly desiring a *visible king*, to whom they might have immediate recourse.

^x Acts. viii. 24.

Saul chose him three thousand *men* of ² Isral; and there were two thousand with Saul in Michmash, and in mount Bithal; and a thousand were with Jonathan in Giboeh of Benjamin; and the rest of the people he sent every one to their tents ^c. And Jonathan smote the garrison of the Philistines that *was* in ^d the Hill; and the Philistines heard of it; and Saul blew the trumpet through all the land, saying, let the Hebrews hear. And all Isral heard say *that* Saul had smitten the garrison of the Philistines, and *that* Isral also was ^e detested by the Philistines; and the people were called together after Saul to Gilgal.

And the Philistines were gathered together to fight with Isral, thirty thousand charioteers, and six thousand horsemen, and people as the sand which is upon the seashore for multitude; and they came up and pitched in Michmash, east of Bithaven. And the men of Isral saw that ⁶ they were in distress; for the people were oppressed; and the people hid themselves in caves, and in thickets ^f, and in rocks, and in strong-holds, and in pits. And ^g some passed over Jordan ⁷ into the land of Gad and Gelod; but Saul *was* yet in Gilgal; and all the people ^h that followed him trembled.

And he waited seven days, according ⁸ to the appointed time, which *was set by* Samual; but Samual came not to Gilgal,

^z Jer. ii. 5. x. 1—15.

^a Ver. 16—18.

^b *i. e.* Had begun his second year.

^c A. M. 2894, and the second of Saul.

^d *i. e.* of Giboeh, called ch. x. 5, the *Hill of God*.

^e That war was declared in consequence of their resentment; and Saul takes possession of their strong camp at Gilgal, near Jordan.

^f In marshy places, over-run with wood. *Strong holds*, see Jud. ix. 46.

^g Heb. *passengers passed*.

^h Heb. *after him*.

and

and the people were scattered from him.
 9 And Saul said, bring hither a burnt-offering, and peace-offerings; and heⁱ offered the burnt-offering. And when
 10 he had but just done offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, to bless him.
 11 And Samuel said, what hast thou done? and Saul said, because I saw that the people were scattered from me, and thou wast not come at the appointed time, and the Philistines were gathered
 12 together at Michmash, and I said, now will the Philistines come down upon me to Gilgal, and I have not made my supplication to Jehovah; therefore I forced myself, and offered a burnt-offering^k.
 13 And Samuel said to Saul, thou hast done foolishly; thou hast not kept the commandment of Jehovah thy Aleim, which he commanded thee; for now would Jehovah have established thy kingdom
 14 over Israel for ever. But now thy kingdom shall not continue; Jehovah will^l seek him out a man after his own heart, and Jehovah will command him *to be* captain over his people, because thou hast not kept *that* which Jehovah commanded thee. And Samuel arose, and
 15 went up from Gilgal to Giboeh of Benjamin^m; and Saul mustered the people *that were* with him, about six hundred
 16 men. And Saul and Jonathan his son, and the people *that were* with them, abode in the hill of Benjamin, and the

ⁱ In a fright and distrust of the divine promise by Samuel.

^k All this betrayed his want of courage and trust in the word of God, which tried him here by the delay of Samuel in not coming till almost the last moment of the *appointed time*, which implies his having directions then what to do; but the people deserted from him, and his heart failed him, and his crime was, not sacrificing *in propria persona*, but desponding upon the delay of directions.

^l David was not born till four years after this.

^m And Saul also, ver. 16. in order to make head against the enemy, who laid the country waste.

Philistines were encamped in Michmash.

And the spoilers came out of the
 17 camp of the Philistines in three companies; one company turned to the way of Ophreh, by the land of Shuol; and another
 18 company turned the way *to* Bithharun; and the other company turned the way of Gebul, which looketh to the valley of theⁿ Embroiderers towards the wilderness.

Now there was no smith found
 19 throughout all the land of Israel, for the Philistines said, lest the Hebrews make sword or spear. And all Israel went
 20 down to the Philistines, to sharpen^o every one his share, and his pruning knife, and his axe, and his chisel. But
 21 there was an edge-file for the shares, and for the pruning knives, and for the forks, and for the axes, and to set the
 22 goad. So that in the day of battle there was found neither sword nor spear in the
 23 hand of any of the people, which *were* with Saul and Jonathan; but they were found with Saul and with Jonathan his son^p.

Now there went out a party of Philistines
 23 to be stationed at the passage of Michmash. AND one day Jonathan, the son of
 24 Saul, said to the young man that bare his armour, come, and let us pass over to the station of the Philistines which *is*
 25 yonder; but he told not his father. And
 26 Saul abode at the end of Giboeh, under the pomegranate, which *is* in Megrug;

ⁿ The Israelites were famous at this work, Jud. v. 30.

^o To form or make them with an edge, not to sharpen them when blunted.

^p See ch. vii. 13. that the Philistines came no more into the coast of *Israel all the days of Samuel*, and this was but the second year of Saul. And the great change in the circumstances of the Israelites and Philistines mentioned ver. 19—22, happened under Saul, encouraged it is likely, by the alteration in the government; or perhaps the Philistines had not recovered themselves enough in two years after the miraculous thunder storm against them, ch. vii. 10, above.

and the people that *were* with him *were*
 3 about six hundred men. And Ahijeh
 the son of Ahitub, the brother of ^q Ai-
 cabud, the son of Phinehas, the son of
 Oli, was the priest of Jehovah in Shileh,
 wearing the ephod; and the people knew
 not that Jonathan was gone.
 4 And between the passages by which
 Jonathan sought to pass to the station of
 the Philistines, *was* a point of the rock
 on this side, and a point of the rock on
 that side; and the name of the one *was*
 Bujej, and the name of the other Seneh:
 5 one point projected northward over
 against Michmash, and the other south-
 6 ward over against Giboeh. And Jona-
 than said to the young man that bare his
 armour, come, and let us go over to the
 station of these uncircumcised; perhaps
 Jehovah may act for us; for *there is*
 nothing to hinder Jehovah from saving
 7 by many or by few. And his armour-
 bearer said to him, do whatsoever is in
 thy heart; turn thee aside, behold, I
will be with thee according to thy heart.
 8 And Jonathan said, behold, when we
 are got over to the men, and have dis-
 9 covered ourselves to them, if they say
 thus to us, stay till we come to you,
 then we will stand still, and not go up
 10 to them; but if they say thus, come up
 to us, then we will go up, for Jehovah
 hath given them into our hand; and this
 11 *shall be* the sign to us. And they dis-
 covered themselves both of them to the
 station of the Philistines; and the Phi-
 listines said, lo, the Hebrews are com-

ing out of the holes where they had hid
 themselves. And the men of the station 12
 answered Jonathan and his armour-bearer,
 and said, come up to us, and we will let
 you know something; and Jonathan said
 to his armour-bearer, come up after me,
 for Jehovah hath given them into the
 hand of Isral. And Jonathan went up 13
 upon his hands and his feet; and his
 armour-bearer after him; and they fell
 before Jonathan, and his armour-bearer
 killed after him. And the first slaughter 14
 which Jonathan and his armour-bearer
 made was of about twenty men, within
 about half of a void space between rows ^s
 in a field. And there was a consterna- 15
 tion in the camp, in the field, and among
 all the people; the station and the spoi-
 lers they also were terrified, and the earth
 shook; and it was a consternation from
 the Aleim ^t. And the spies of Saul in 16
 Giboeh saw that behold the multitude
 melted away, and continued wasting ^u.
 And Saul said to the people that were 17
 with him, take account now, and see
 who is gone from us; and they took
 account, and behold, Jonathan and his
 armour bearer were gone. And Saul said 18
 to Ahijeh, bring hither the ark of the
 Aleim, for there was an ark of the
 Aleim at that time with the children of
 Isral ^v.

But whilst Saul was speaking to the 19
 priest, the confusion that *was* in the
 camp of the Philistines went on and in-
 creased; and Saul said to the ^w priest,
^x withdraw thy hand. And Saul and all 20

^q Ch. iv. 21.

^r Jonathan, as soon as he came to the guards knocking them down, and the other, we may suppose, finishing them, as he followed after.

^s *i. e.* Of vines or other fruit trees.

^t *i. e.* It appeared by the manner and spreading of it, to be from God immediately.

^u Heb. *breaking to pieces, as by a hammer.*

^v Notwithstanding that which had been taken by

the Philistines, was at Kerit-jorim, ch. vii. 1, 2. so they had *two* arks.

^w We see the priest could not consult by Urim and Thummim, without the ark; nor Saul or David consult Jehovah by Urim and Thummim, but thro' the High Priest.

^x "*q. d.* We need not stay for God's answer: there is a good opportunity offered of routing them. Thus he betrays his prophane spirit; and when he apprehends himself out of danger, he slights God's advice." *Clark.*

the people that *were* with him were called forth, and when they were come to the battle, behold every man's sword was against his companion; *and there was*
 21 a very great confusion. And the Hebrews who were with the Philistines, as formerly, *those* who went up with them to the camp *from the country* round about, even they also *turned* to be with the Israelites that
 22 *were* with Saul and Jonathan. And all the men of Israel that had hid themselves in mount Ephraim heard that the Philistines fled, and they also pursued close after
 23 them in battle. Thus Jehovah saved Israel that day, and the battle passed by Bith-aven

24 And the men of Israel were distressed that day, for Saul adjured the people, saying, cursed *be* the man that eateth bread till the evening, and till I am avenged of ^z my enemies; and none of the
 25 people tasted bread. And all the land came into a wood, and there was honey
 26 upon the open ground. And the people came into the wood, and behold the honey was dropping, and no one put his hand to his mouth, for the people feared
 27 the oath ^a. But Jonathan did not hear his father adjure the people; and he put forth the end of the staff, which *was* in his hand, and dipped it in the honey-comb, and put his hand to his mouth, and his
 28 eyes were enlightened. And one of the people answered and said, thy father bound the people under an oath, saying, cursed *be* the man that eateth bread to-

day. And the people were faint. And 29 Jonathan said, my father hath troubled the land; see now how my eyes are enlightened, because I tasted a little of this
 honey? what might not *have been*, if 30 the people had eaten freely of the spoil of their enemies which they have gotten? but now the slaughter of the Philistines cannot be great ^b. And they smote the
 31 Philistines that day from Michmash to Ailun; and the people were very faint. And the people ^c prepared of
 32 the spoil, and took sheep, and bullocks, and calves, and killed *them* upon the ground; and the people ate *them* with the blood.

And they told Saul, saying, behold, 33 the people are sinning against Jehovah, in eating with the ^d blood; and he said, ye transgress; roll a great stone to me presently. And Saul said, disperse 34 yourselves among the people, and bid them bring to me, every one his ox, and every one his sheep, and kill *them* here, and eat, and sin not against Jehovah, in eating with the blood; and all the people brought every one his ox with him at night, and killed *it* there ^e. And Saul 35 built an altar to Jehovah, *even that which* he had begun to build to Jehovah.

And Saul said, let us go down after 36 the Philistines to-night, and spoil them till the morning light, and not leave a man of them; and they said, do whatsoever is good in thy sight. And the priest said, let us draw near hither to the

^z Not the enemies of Israel, but *his*; and indeed they had put him into a grievous fright; and now with equal weakness of mind he thinks himself sure of destroying them all, but defeats his own purpose by a rash oath.

^a Which we see was denounced by him who had power or authority, and affected all under that authority, without their saying a word; only when their consent was expedient or necessary, they said *Amen* to it. And hence that glorious and tremendous name of *Aleim*, who bound themselves by the same form to assist those who *obey*, and destroy those who *disobey*.

^b No, he who conquered was the person who saved them by being under a curse.

^c Heb. *did*, a general word, and applied to preparing or dressing victuals.

^d They killed upon the ground in their hurry, so the blood could not be thoroughly drained out, nor the flesh be kept quite clean from it.

^e The civil day ended at six in the morning, and the sacred day at six at night, when the new ecclesiastical, or sacred day began.

37 Aleim^f; and Saul enquired of the Aleim, shall I go down after the Philistines? wilt thou give them into the hand of Isral? but he answered him not that day. And Saul said, come near hither, all ye^g rulers of the people; and know and see wherein this sin hath been to-day; for as Jehovah liveth who hath saved Isral, though it be in Jonathan my son, he shall surely die; but no one answered him among all the people. And he said to all Isral, be ye on one side, and I and Jonathan my son will be on the other side; and the people said to Saul, do what is good in thy fight. And Saul said, O Lord Jehovah, Aleim of Isral, give it impartially^h. And Jonathan and Saul were taken, and the people escaped. And Saul said, cast between me and Jonathan my son; and Jonathan was taken. And Saul said to Jonathan, tell me what thou hast done. And Jonathan told him, and said, I tasted a little honey with the end of the staff which *is* in my hand; here I am, let me die. And Saul said, the Aleim do so and more also, for thou shalt surely die, Jonathan. And the people said to Saul, shall Jonathan die, who wrought this great deliverance for Isral? far be it; *as* Jehovah liveth, there shall not fall a hair of his head to the ground, for he hath wrought with the Aleim this day. And the people rescued Jonathan that he died not. And Saul went up from after the Philistines, and the Philistines went to their own place. And Saul took the kingdom over Isral,

^f The priest, no doubt, knew what had been done by Jonathan, and might think, that being under the curse, both he and others, would fall by the enemy; and as Saul had authority to adjure, and curse lay upon the people.

^g Or *Inspectors*.

^h He desired no favour any more than the meanest among them; but that Jehovah would direct, order, or give out it, *i. e.* the lot, uprightly or impartially.

and fought against all his enemies round about; against Moab, and against the children of Ammun, and against Edom, and against the kings of Jubeh, and against the Philistines; and against whomsoever he turned, he worsted *them*. And he raised an army and smote Omelek, and delivered Isral out of the hand of them that spoiled them. Now the sons of Saul wereⁱ Jonathan, and Ishui, and Melchishuo; and the name of his two daughters *was*, the name of the elder Merab, and the name of the younger Michal. And the name of Saul's wife *was* Ahinoam, the daughter of Ahimoaj; and the name of the captain of his army *was* Abiner, the son of Ner, the uncle of Saul. And Kish *was* the father of Saul, and Ner the father of Abner, the son of Abial^k. And there was a fierce war against the Philistines all the days of Saul; and when Saul saw any mighty man, or man of valour, ^l he took him to him.

AND Samual said to Saul, Jehovah sent me to anoint thee king over his people, over Isral; and now hearken to the voice of the words of Jehovah. Thus saith Jehovah of Hosts; I will punish what Omelek did to Isral, who beset him by the way, when he came up out of Egypt. Now go and smite Omelek, and lay them under a curse with all that they have; and spare them not, but slay both man and woman, child and sucking infant, ox and sheep, camel and assⁿ. And Saul called the people together, and mustered them in Telaim, two hun-

ⁱ Ch. xxxi. 2. 1 Chron. viii. 33.

^k Ch. ix. 1.

^l This is a short summary of Saul's reign. Such epitomes are common, and then the particulars are enlarged upon.

^m See ch. viii. 11.

ⁿ And was always an enemy to them, at every opportunity. Exod. xvii. 8.

^o Exod. xvii. 16. and their sins were now ripe.

5 dred thousand foot, and ten thousand men of Jeudeh^o. And Saul came to the city of Omelek, and prevailed against the valley.

6 And Saul said to the Kinites, go, depart, get ye down from among the Omelekites, lest I destroy thee with them, for ye shewed kindness to all the children of Isral when they came up out of Egypt; and the Kinites departed from among the Omelekites. And Saul smote

7 the Omelekites from Havileh *as* thou comest to Shur, which *is* before Egypt^p.
8 And he took Agag the King of the Omelekites alive; but all the people he destroyed with the edge of the sword. And Saul and the people spared Agag, and the best of the sheep, and of the oxen, and the stowers, and the lambs, and all *that was* good, and would not destroy them; but every thing *that was* despicable and refuse that they utterly destroyed.

10 And the word of Jehovah came to
11 Samual, saying, it repenteth me that I made Saul king, for he is turned away from me, and hath not performed my words; and it grieved Samual, and he
12 cried to Jehovah all night. And when Samual arose in the morning to meet Saul, it was told. Samual, saying, Saul came to Carmel, and behold he hath been setting him up for himself a^q hand; and is gone round, and passed on, and gone
13 down to Gilgal. And Samual came to Saul, and Saul said to him, blessed *be* thou of Jehovah; I have performed the

word of Jehovah. And Samual said, 14
what then *is* this^r bleating of the sheep in my ears, and the^r lowing of the oxen which I hear? And Saul said, they have 15
brought them from the Omelekites; what the people spared of the best of the sheep, and of the oxen, to sacrifice to Jehovah thy Aleim, and the rest we have utterly destroyed. And Samual said to 16
Saul, stay, and I will tell thee what Jehovah hath said to me to-night; and they said to him, say on. And Samual 17
said, *wast* thou not, when thou wast little in thy own eyes, head over the tribes of Isral? and did not Jehovah 18
anoint thee king over Isral? and Jehovah sent thee on an expedition, and said to thee, that thou shouldst utterly destroy the finners, the Omelekites, and fight against them till they were consumed. Where- 19
fore then didst thou not obey the voice of Jehovah, but hast flown upon the spoil, and done evil in the sight of Jehovah? And Saul said to Samual, yea, I have 20
obeyed the voice of Jehovah, and gone in the way which Jehovah sent me; and have brought Agag the king of the Omelekites, and utterly destroyed Omelek. But the people took of the spoil of 21
the sheep, and of the oxen, the best of what was under the curse, to sacrifice to Jehovah thy Aleim at Gilgal. And Sa- 22
mual said, hath Jehovah the delight in burnt-offerings and sacrifices as *in* obedience to the voice of Jehovah? behold, to obey *is* better then sacrifice, to hearken, than the fat of the rams^s. But the 23

^o 1 Chron. v. 2.

^p Here Ishmoal settled, Gen. xxv. 18. but now Omelek had got possession of it, and Saul made himself master of it.

^q "Some monument of his victory, as 2 Sam. xviii. 18." (Mr. Clark.)—*a hand* to hold the spoils that were to be hung up as a trophy. This Saul did after having made a triumphant cavalcade round the country; his soul was vain and ostentatious like his person.

^r Heb. *voice*.

^s All mischief in religion has ever, and does to this day proceed, from that presumptuous, proud and conceited thing of *being wise above what is commanded*; and yet what master would bear the impertinence of the servant that should pretend to know better than himself what ought to please him? See Jer. vii. 22, 23.

fin of ^t divination is rebellion, and stubbornness is trouble and ^u feebleness: because thou hast rejected the word of Jehovah, he also hath rejected thee from being king.

24 And Saul said to Samual, I have sinned, for I have transgressed the commandment of Jehovah and thy words ^u, because I feared the people, and obeyed
25 their voice. And now pardon, I pray thee, my sin, and return with me, that
26 I may worship Jehovah. And Samual said to Saul, I cannot return with thee, for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee
27 from being king over Isral. And when Samual turned about to go away, he laid hold of the skirt of his mantle, and it
28 rent ^v. And Samual said to him, Jehovah hath rent the kingdom of Isral from thee this day, and given it to another,
29 who is better than thou. The Eternal One of Isral also will not lye, nor will he repent; for he is not a man that he
30 should repent ^w. And he said, I have sinned; honour me now, I pray thee, before the elders of my people, and before

^t The word signifies *sagacity*, or subtilty, or a craftiness, which may be honestly employed, and so the word is used in a good sense; but here plainly in a bad one, for human policy, and trusting to one's own wisdom, which is absolutely forbidden where the divine wisdom hath interposed and given directions, as in Saul's case; and all such wisdom is but foolishness, and direct disobedience to God; and this *stubbornness* and trusting in our own strength always ends in trouble and weakness.

^u וְאֵת דְּבָרֵי יְהוָה here I derive from רָפָה, as וְאֵת דְּבָרֵי יְהוָה, from וְאֵת דְּבָרֵי יְהוָה; the word is used for that *feebleness* of the hands, which arises from fear and a *dejection* of the spirits; and the construction agrees with the context, as it gives the cause of Saul's disobedience, and shews the consequence of this fleshly wisdom.

^v And the plain sense of *thy words*, in which that command was spoken from God; he confesses his sin, but had involved himself in the curse laid on Omelek; and that he would not persevere in the present sense he had of his own head-strong temper was foreseen, and hinted to him by telling him what *stubbornness* would lead him to.

^w Such signs are very frequent in Scripture: and

Isral, and return with me, that I may worship Jehovah thy Aleim. And Samual turned again after Saul, and Saul ^x worshipped Jehovah. 31

And Samual said, bring ye hither to me Agag, the king of the Omelekites, and Agag came to him in his robes ^y; and Agag said, surely the bitterness of death is ^z past. And Samual said, ^a as thy sword hath made women childless, so shall thy mother be childless among women; and Samual ^b hewed Agag to pieces before Jehovah at Gilgal. 32

And Samual went to Rameh, and Saul went up to his house at Giboeh of Saul. And Samual came no more to see Saul to the day of his death ^c; but Samual mourned for Saul; and Jehovah repented him that he had made Saul king over Isral. 33

AND Jehovah said to Samual, how long wilt thou mourn for Saul; seeing I have rejected him from reigning over Isral; fill thy horn with oil, and come, I will send thee to Jessi the Bith-lehemite, for I have ^d looked me out a king among his sons. And Samual said, how shall I 2

Samual was now under the immediate influence of the holy spirit, and directed to put this interpretation on the accident, not actuated by ill will to Saul. See ver 35. and ch. xvi. 1. Comp. 1 Kings xi. 30.

^w What stubbornness then ran through all Saul's persecution of David?

^x Offered sacrifices and purified himself, as Num. xxxi. 19.

^y Which Saul had suffered his *brother king*, (as Ahab acted by Benhadad, 1 Kings xx. 32, 33.) to be dressed in; not using him as the *criminal* under the curse of God and devoted to death.

^z His kingdom being destroyed.

^a His cruelty to others required this vengeance and sacrifice to justice.

^b Whatever וְאֵת דְּבָרֵי יְהוָה may strictly signify, we may conclude it was but retaliating in kind upon him; and this was done by the order of Samual, who ever was the executioner.

^c In God's name. God had forsaken him, and sent Samual no more to him at all; and this was within ten or eleven years of Saul's death, as David was but thirty when Saul died.

^d Psalm lxxviii. 70.

go? when Saul heareth of it he will ^c kill me. And Jehovah said, take an heifer with thee, and say, I am come to
 3 ^e sacrifice to Jehovah: and call Jessi to the sacrifice, and I will let thee know what thou shalt do; and thou shalt anoint for me him whom I name to thee.
 4 And Samual did as Jehovah commanded, and came to Bith-lehem; and the elders of the city ^f trembled to meet him, and
 5 said, is thy coming peaceable? and he said, peaceable: I am come to sacrifice to Jehovah; sanctify yourselves, and come with me to the sacrifice: and he sanctified Jessi and his sons, and called them to the sacrifice.
 6 And when they came, he looked on Aliab, and said, surely ^g the anointed of
 7 Jehovah is before him. But Jehovah said to Samual, look not on his appearance, and the height of his stature, for I have rejected him; for it is not what man seeth ^{gg},
 8 for man looketh at the ^h face, but Jehovah looketh at the heart. And Jessi called Abinadab, and brought him before Samual; and he said, neither hath
 9 Jehovah chosen this. Then Jessi brought Shameh; and he said, neither hath Je-
 10 hovah chosen this. And Jessi brought seven of his sons before Samual; and Samual said to Jessi, Jehovah hath not
 11 chosen these. And Samual said to Jessi,

are there no more children? and he said, there remains yet a ⁱ younger one, and behold, he is feeding the sheep. And Samual said to Jessi, send and fetch him, for we will not sit down till he cometh hither. And he sent and fetched him. 12
 Now he *was* ruddy with a beautiful countenance, and well looking. And Jehovah said ^k, arise, anoint him, for this *is* he. And Samual took the horn 13
 of oil, and ^l anointed him in the midst of his brethren; and the spirit of Jehovah came upon David from that day forward. And Samual arose and went to Rameh.

And the spirit of Jehovah departed 14
 from Saul; and an evil spirit from Jehovah troubled him ^m. And Saul's ser- 15
 vant said to him, behold, now an evil spirit from the Aleim troubleth thee: let 16
 our Lord now command thy servants *who are* before thee, to seek out a man *who*
 knows how to play upon the ⁿ harp, that, when the evil spirit from the Aleim is upon thee, he may play with his hand, and thou be well. And Saul said to his 17
 servants, look me out now a man who plays well, and bring *him* to me. And 18
 one of the young men answered, and said, behold, I have seen a son of Jessi the Bith-lehemite who understands playing, and a mighty-man, and a man of

^c This shews that Saul was become jealous of his crown, and obstinately and madly resolved God should not take it from his family.

^{cc} See ch. ix. 12.

^f The prophets were so often sent to denounce God's judgements, that thence their fear seems to have arisen.

^g Heb. *before Jehovah is his anointed.*

^{gg} *i. e.* That can please Jehovah.

^h Heb. *eyes.*

ⁱ David was not the youngest, but the seventh of the eight brothers, 1 Chron. ii. 13. where שמוה, *Shameh*, is called שמוע, *Shamoa*, as אליאב, *Aliab*, is perhaps אליעזר, *Aliou*, 1 Chron. xxvii. 18. though that might be the name of the sixth son, who is not named elsewhere.

^k Jehovah might speak so as to be heard and understood

by Samual, though not by others present, as Act. ix. 7. xxii. 9. by St. Paul.

^l Psalm lxxxix. 20. We are not told how old David was now; if about sixteen, it was about the twenty-third of Saul's reign, because he was thirty when Saul died.

^m He was delivered up to Satan, 1 Cor. v. 5. 1 Tim. i. 20.

ⁿ This instrument was to sing Psalms to, which are Hymns to Christ, the king of Isral, to celebrate his conquest over Satan; and Satan, they knew, could not stand the hearing of those triumphant Επαινια over him; and it is plain from this proposal that their sacred music had been made use of to drive the evil spirit from those who had given up themselves, or who had been given up, to him.

* D

war,

war, and prudent in speech, and a comely person, and Jehovah is with him.

19 And Saul sent messengers to Jessi, and said, send me David thy son, who is with the sheep^o. And Jessi took an
20 afs, with ^p bread, and a bottle of wine, and a kid, and sent by the hand of Da-
21 vid his son to Saul. And David came to Saul, and ^q stood before him; and he loved him greatly; and he was ^r made
22 his armour-bearer. And Saul sent to Jessi, saying, let David, I pray thee, stand before me, for he hath found fa-
23 vour in my fight^s. And when the spirit from the Aleim was upon Saul, David took a harp, and played with his hand, and Saul recovered and was better, and the evil spirit departed from him^t.

XVII. NOW the Philistines gathered together their armies to battle; and were gathered together at Shukeh, which is in Jeudeh; and they pitched between
"Shukeh and Ozekeh in ^u Aphen-damim.
2 And Saul and the men of Isral were gathered together, and pitched in the valley of Aleh, and set the battle in array
3 to ^v meet the Philistines. And the Philistines stood upon the mountain on this side, and Isral stood upon the mountain on the other side, and the valley *was* between them.

4 And there went out a man of stature

^o David had been anointed for king, in future; and no doubt was informed by Samual, that he was to await Saul's death; if this did not bespeak itself.

^p Always some present upon such occasions, if ever so small.

^q Or continued with him.

^r But not at his first coming, but after he had conquered Golli. Such epitomes of the following History are common. See Jud. ii. 16—23.

^s See ch. xviii. 2.

^t Flying as he did at the name of Christ in the New Testament. And now follows the account of the occasion of David's rise in the Court of Saul, and what awakened that wicked man's jealousy against him.

^u See Josh. xv. 35.

^v Called Paf-dammim, 1 Chron. xi. 13.

^w To watch the motions of their army, and every

from the camp of the Philistines, ^w Golli by name; his height *was* six cubits and a span; and *he had* a helmet of brass upon his head; and he had on a coat of mail; and the weight of the coat *was* five thousand ^x shekels of brass; and *he had^y* greaves of brass upon his feet; and a javelin of brass between his shoulders; and the staff of his spear *was* like a weaver's beam; and the blade of his spear *was* six hundred shekels of iron; and a shield-bearer went before him. And he stood and cried to the troops of Isral, and said to them, why are ye come out to set the battle in array? *am* not I a Philistine, and ye servants to Saul? fit ye ^z out a man, and let him come down to me: if he prevail in combat against me and kill me, then will we be servants to you; but if I prevail against him and kill him, then shall ye be our servants and serve us. And the Philistine said, I defy the troops of Isral this day; give me a man that we may fight together. When Saul and all Isral heard these words of the Philistine, they were dismayed, and greatly afraid.

Now David *was* the son of that Aphra-thite of Bith-lehem Jeudeh, whose name *was* Jessi; and he had eight sons, and the man, in the days of Saul, was old, and got into infirmities^a. And the three

part of the Isralitish army knew what part of the enemy he was to keep his eye more particularly upon.

^w i. e. a taker of captives; and in him God gave a specimen of that victory in which *captivity*, or he who had led others captive, *was led captive himself*. See Ps. lxxviii. 18.

^x Or half ounces.

^y Some armour upon the feet, see Deut. xxxiii. 25. Isa. v. 27.

^z By holy rites or ceremonies, as שָׁרָף is used, Jer. li. 28.

^a There were three hundred and sixty-six years, and but four lives, *viz.* Salmun, Boz, Obed and Jessi between the taking of Jericho and birth of David, so that Jessi must be old, and got into the infirmities of old age, in the days of Saul.

eldest

eldest sons of Jessi went and followed Saul to the battle; and the names of his three sons who went to the battle *were* Aliab the first born, and the next to him
 14 Abinadab, and the third Shameh. And David *was* younger, and the three eldest
 15 followed Saul^b. But David had^c gone back again from being with Saul to feed
 16 his father's sheep at Bith-lehem. And the Philistine drew near morning and evening, and presented himself forty days.
 17 And Jessi said to David his son, take now for thy brethren this aipheh of parched *corn*, and these ten loaves, and
 18 run to the camp to thy brethren. And these ten^d milk-curds carry to the captain of the thousand, and see how thy bre-
 19 thren do, and take their^e pledge. And Saul and they and all the men of Isral *were* in the valley of Aleh fighting with the Philistines.

20 And David arose in the morning, and left the sheep with a keeper, and took and went, as Jessi commanded him, and came to the entrenchment as the army was set in array, and shouted for the
 21 battle; for Isral and the Philistines had ranged themselves, army against army.
 22 And David left his baggage in the hand of the guard of the baggage, and ran to the army, and came and enquired of his
 23 brethren their health. And as he was talking with them, behold, there came up the tall man, Goliath the Philistine his name, of Gath, of Morut of the Phi-
 24 listines; and he spake according to^{cc} those words; and David heard *them*. And all the men of Isral, when they saw the man, fled from his presence, for they

were greatly afraid. And the men of 25 Isral said, see this man is come up, surely to defy Isral is he come up; and the man who killeth him, the king will enrich him with great riches, and will give him his daughter and make his father's house free in Isral. And David spake to the 26 men that stood with him, saying, what shall be done to the man who smiteth that Philistine, and taketh away the reproach from Isral? for who *is* this un-circumcised Philistine, that he should defy the troops of the living Aleim? And 27 the people spake to him after this manner, saying, so shall it be done to the man that killeth him.

And Aliab his eldest brother heard 28 him in his speaking to the men, and Aliab's anger was kindled against David, and he said, why camest thou down hither, and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thy heart, for to see the battle^f thou art come down. And David said, what have I done now? 29 *is* not that reason *enough*?

And he turned from him towards an- 30 other, and spake to the same purpose; and the people answered him as before. And the words which David spake were 31 heard and told in the presence of Saul, and he sent for him.

And David said to Saul, let not men's 32 heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, thou art not 33 able to go against this Philistine to fight with him, for thou *art* a youth, and he a man of war from his youth. And Da- 34

^b But the father being worn out with age, did not

^c On Saul's recovery, ch. xvi. 23.

^d Knobs, or balls, or lumps of milk curdled, and pressed together.

^e What they were to send back to their father as proofs that they had been seen by his messenger,

^{cc} Ver. 8, 9.

^f His brother's envy appears here very strong; David was a *man of war*, a brave young fellow, and the killing of the lion and the bear had raised his character and the envy of his brother very high.

vid said to Saul, thy servant was feeding his father's sheep, and there came a lion and a bear, and took a lamb from the flock; and I went out after him, and smote him, and delivered *it* out of his mouth; and he arose against me, and I took *him* by his beard and smote him and slew him. Thy servant smote both the lion and the bear; and this uncircumcised Philistine is but as one of them, because he defieth the troops of the living Aleim. And David said, Jehovah who delivered me from the paw of the lion, and from the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David, go^s, and Jehovah be with thee.

38 And Saul drest David in his own cloaths, and put a helmet of brass on his head, and put a coat of mail on him. 39 And David girded his sword upon his cloaths, and would have gone; but he had not tried; and David said to Saul, I cannot go with these, for I have not tried *them*. And David put them off 40 him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them among the shepherds tools which he had, and into the pouch^h, and his sling *was* in his hand, 41 and he drew near to the Philistine. And the Philistine came on, and drew near to David, and the man that bare the 42 shield *went* before him. And when the Philistine looked and saw David, he despised him; for he was a youth and ruddy with a beautiful faceⁱ. And the Philistine said to David, *am* I a dog that 43

thou comest against me with staves? and the Philistine^k cursed David by his Aleim. And the Philistine said to David, come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field. And David said to the Philistine, thou comest against me with sword, and with spear, and with javelin; but I come against thee in the name of Jehovah of Hosts the Aleim of the troops of Isral, whom thou hast defied. This day will Jehovah give thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the carcase of the army of the Philistines this day to the fowls of the air, and to the wild beasts of the earth; and all the earth shall know that the Aleim is in Isral. And all this multitude shall know, that Jehovah saveth not by the sword and by the spear; for the battle *is* Jehovah's, and he hath given you into our hand. And when the Philistine arose, and came on, and drew near to meet David, David hastened, and ran towards the troops to meet the Philistine. And David put his hand into the pouch, and took thence a stone, and slang, and smote the Philistine in his forehead, and the stone sunk into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; and *there was* no sword in the hand of David. And David ran and stood upon the Philistine, and took his sword and drew it out of it's sheath and killed

^s Such was the ancient state of eastern grandeur, as it is to this day, that David scarce saw Saul or Saul him, but at a distance, during all this transaction.

^h He came in his shepherd's dress to the camp, with such implements as shepherds use, in his pouch; among these he put the smooth stones he was to use in the name of the Shepherd of Isral against the enemies of the Lord's Flock. Samsun opposed them as the *holy one*, David as

the *shepherd*, in the shepherd's dress, and with such a stone, as he had acquired the use whilst he tended the sheep.

ⁱ Not a hardy-looking weather-beaten soldier, whom it might have been no disgrace to contend with.

^k There is many a good old soldier who hath no occasion for a God but to swear or curse by.

him

him¹, and cut off his head with it. And the Philistines saw that their champion was dead and they fled. And the men of Isral and Jeudeh arose, and shouted, and pursued the Philistines till thou comest to the valley and to the gates of Okrun; and the wounded of the Philistines fell down by the way to the gates, even to Gath and to Okrun. And the children of Isral returned from the pursuit of the Philistines, and spoiled their tents. And David took the head of the Philistine and brought it to Jerusalem^m; and put his armour in his tent.

And when Saul saw David go forth to meet the Philistine, he said to Abner the captain of the army, ⁿ whose son is this youth, Abner? and Abner said, as thy soul lived, O king, I know not. And the king said, enquire thou whose son this youth is. And when David returned from the slaughter of the Philistine, Abner took him and brought him before Saul, with the head of the Philistine in his hand. And Saul said to him, whose son art thou, young man? and ^o David said, the son of thy servant Jessi a Bithlehemite.

¹ "Made a full end of him, he not being quite killed by the stone. (So Christ vanquished Satan, Sin, the World, and Death with their own weapons.)" *Clark*. See *Ecclus. xlvii. 4.* *1 Macc. iv. 30.*

^m But not before what passed to the end of the fourth verse^e of the next chapter. How his sword came to be hung up as a trophy in the tabernacle at Nob, *ch. xxi. 9.*, we are not told.

ⁿ This may seem strange to those who do not consider the state Eastern princes keep, and the little time, in all probability David was at court, till he left it on Saul's recovery, *ch. xvi. ult.* and the distance he had seen him at when playing to him, *at that one single time*, when it had so extraordinary an effect, that some think it was then, he made him his armour-bearer, and wonder therefore he should not know him again now. If he had this dignity or title conferred upon him then, it did not keep him at court, and he had left it, and had had no opportunity of attending upon Saul in that capacity, who, having heard him play once, was pleased

AND when David had done speaking to Saul, the soul of Jonathan closed with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would not suffer him to return to his father's house^p. And Jonathan and David cut ^q a purification, because he loved him as his own soul. And Jonathan stript himself of his robe that *was* upon him, and gave it to David, and his ^r garments; and even his sword, and his bow, and his girdle.

And David went out on whatsoever Saul sent him; he behaved wisely, so that Saul set him over the men of war; and it was pleasing to all the people, and to the servants of Saul also. And when they came on David's return from the slaughter^s of the Philistine, the women came out of all the cities of Isral to sing and dance at the meeting of Saul, with timbrels, with rejoicing, and with songs of triumph. And the women sang as they danced, and said, Saul hath slain his thousands, and David his ten thousands^t. And Saul was very angry, and this saying displeased him; and he said, they have given David ten thousands,

with him, and paid him with this honour, and forgot him in a year or two.

^o The first time in all probability he had ever spoken to him by his own mouth. The four next verses should not have been disjoined from this.

^p And now it was that he sent to Jessi, as *ch. xvi. 22.*

^q See *Gen. xv. 10.* and in *Gen. xxxi. 54.* Jacob and Laban, offer sacrifice at renewing their friendship:

^r His body cloaths, or what he wore under his robe, or long gown, which wrapt over all. It is still reckoned, in many parts of Asia and Africa, the highest honour, that a great man can bestow upon another, to present him with his own wearing apparel.

^s This does not seem to have happened immediately on the death of Goliath, but on a general meeting, or a public thanksgiving-day, after they had humbled the Philistines in consequence of that first victory on the death of Goliath. David must have signalized himself in more than one battle before they could give him his ten thousands. *Comp. Exod. xv. 1. 20.*

^t *Ecclus. xlvii. 6.*

but

but to me they give *but* thousands; and *there is* nothing more but the ^u kingdom
 9 for him. And Saul continued to oppress David from that day forward.
 10 And on the morrow an ^v evil spirit from the Aleim came upon Saul, and he ^w prophesied in the midst of the house, and David was playing with his hand as he did every day; and there was a spear
 11 in Saul's hand. And Saul ^x aimed the spear, for he said, I will smite David and the wall: and David turned about from his face twice.
 12 And Saul was afraid because of David, because Jehovah was with him, and was
 13 departed from Saul. And Saul removed him from him, and made him captain of a thousand; and he went out and
 14 came in before the people. And David was prudent in all his proceeding, and
 15 Jehovah was with him. And when Saul saw that he was very discreet, he was
 16 terrified because of him. But all Isral and Jeudeh loved David, because he went out and came in before them.^y
 17 And Saul said to David, behold, my eldest daughter Merab, her I will give to thee for a wife; only be ^z courageous for me, and fight the battles of Jehovah; for Saul said, let not my hand be upon him, but let the hand of the Philistines

be upon him. And David said to Saul, 18 who *am* I? and what is the life of my father's family in Isral that I should be son-in-law ^a to the king? But at the 19 time that Merab Saul's daughter should have been given to David, ^b she was given to Odrial the Meholathite for a wife. And Michal Saul's daughter loved 20 David; and it was told Saul, and the thing pleased him. And Saul said, I will 21 give her to him, and she will be a snare to him, and the hand of the Philistines be upon him. And Saul said to David, thou shalt be son-in-law to me by ^c both of them to-day.

And Saul commanded his servants to 22 speak to David sily, saying, behold, the king hath taken a fancy to thee, and all his servants love thee, now therefore be son-in-law to the king ^d. And the 23 servants of Saul spake these words in the ears of David; and David said, seemeth it so light *a thing* to you to be son-in-law to a king, when I *am* but a poor and sorry fellow? And Saul's servants 24 told him, saying, after this manner spake David. And Saul said, thus shall 25 ye say to David, the king doth not desire any dowry, but a hundred forekins of the Philistines to be revenged of the king's enemies; for Saul thought to

^u Saul now begins to suspect David to be the person who was to succeed him in the throne. See ch. xiii. 14.

^v As Saul now set himself to fight with God in attempting to defeat the decree of heaven, he is given into the hand of Satan to be humbled.

^w *i. e.* He sang, danced, and played upon some instrument, perhaps, and was full of raptures, as being under the influence of a spirit, though it was an evil one; and these raptures we may be sure were frantic, and more irregular than those that proceeded from the holy spirit.

^x *i. e.* He twice made a blow as if at the wall, not throwing it out of his hand, but aiming at the wall, to strike David at the same time; but David avoided the blow, by slipping from his face and so from the spear.

^y *i. e.* As their general.

^z Heb. *A son of valour or courage.*

^a This marriage was his due for killing Golith, but

jealousy had deferred it, now it is offered, as a snare, David pleads poverty, for Saul had taken care not to enrich him; and his family's life was low in the world.

^b This was a court-trick in Saul, and perhaps only to shew his hatred of David; or too much dowry was required.

^c He had been espoused to the eldest, and so she was his wife in right, and he son-in-law to Saul by her; and Saul treats the affront put upon him, as if it had been a divorce between him and his wife Merab. Here is court-language—"I made you my son-in-law by one daughter, and she is gone, but to shew my great regard for you, I will make you my son-in-law twice."

^d It is plain, David had avoided either in resentment of the former trick, or for fear of the like; or as a match above him on account of the dowry that would be expected of him.

26 make David fall by the hand of the Philistines. And his servants told David these words, and David was ^c pleased with being the king's son-in-law. And
27 before the days were ^f expired, David arose, and went, he and his men, and slew two hundred Philistines; and David brought their foreskins, and gave the full number to the king to be son-in-law to the king; and Saul gave him Michal his daughter for a wife.

28 And Saul saw ^g and knew that Jehovah *was* with David; and Michal Saul's daughter loved him. And Saul became yet more afraid of David; and Saul became David's enemy perpetually. And
29 the princes of the Philistines went forth; and as often as they went forth, David behaved himself with more prudence than all the servants of Saul; and his name was very famous.

XIX. AND Saul spake to Jonathan his son, and to all his servants, to kill David; but Jonathan Saul's son delighted greatly in David. And Jonathan told David, saying, Saul my father is seeking to kill thee; and now take care, I pray thee, till the morning, and rest in a secret
3 place, and hide thyself; and I will come out and stand at my father's side in the field where thou *art*, and will speak about thee to my father; and what I see I will tell thee.

4 And Jonathan spake well of David to Saul his father; and said to him, let not the king sin against his servant against

^c Upon terms so suitable to a brave but poor man, and where he did not fear being jockeyed a second time by the demand of a dowry too large for his estate.

^f Of the espousal, when the dowry was to be paid, or no wife to be had.

^g To be so duped by his own cunning and malice, was enough to make so wicked a man mad, if he had not been so before. David's reputation is increased, and his person secured by his wife's affection, and his station of the king's son-in-law; and all by Saul's own doing!

David; because he hath not sinned against thee, and because his doings *have been* very good to thee: and he put his life in his hand, and smote the Philistine; and Jehovah wrought a great salvation for all Israel: thou sawest *it* and didst rejoice; and why wilt thou sin against innocent blood, to kill David without a cause? And Saul hearkened to the voice of Jonathan, and Saul sware, *as* Jehovah liveth, he shall not die. And Jonathan called to David; and Jonathan told him all these things; and Jonathan brought David to Saul, and he was in his presence as in time past. And there was war again, and he fought against the Philistines, and smote them with a great slaughter, and they fled before him. And the evil spirit from Jehovah came upon Saul, as he was sitting in his house with his spear in his hand, and David was playing by
him. And Saul sought to smite David and the wall ^h with the spear; but he slipt away from Saul's presence, and the spear struck against the wall; and David fled and escaped that night. And Saul sent messengers to David's house, to watch him, and to kill him in the morning; and Michal his wife told David, saying, if thou savest not thy life to-night, to-morrow thou wilt die.

And Michal let David down through a window; and he went, and fled, and escaped. And Michal took the Teraphim ⁱ and laid *it* in the bed, and put a net-work of goats-hair before it's heads, and

^h *i. e.* At the same time, or at one blow, that striking the wall might seem to be all he aimed at, ch. xviii. 11.

ⁱ How the Teraphim differed from the Cherubim we know not; but both were used in the worship of Jehovah, see Jud. xviii. both had several heads, as here, and one body; or rather the bodies of the creatures that composed these statues were so conjoined and covered with wings, that they were as one, but the heads separate. Before the Teraphim Michal hung a curtain of

14 and covered *it* with a cloth. And when
 15 Saul sent messengers to fetch David, she
 16 said, he *is* sick. And Saul sent the mes-
 17 sengers to see David, saying, bring him
 up to me in the bed, that I may put him
 18 to death. And the messengers came,
 and behold the teraphim *was* in the bed,
 and a net-work of goats-*hair* at it's heads.
 19 And Saul said to Michal, why hast thou
 deceived me thus and let my enemy go
 off and escape? and Michal said to Saul,
 he said to me, let me go, why should I
 kill thee?
 20 So David fled and escaped, and came
 to Samual to Rameh, and told him all
 that Saul had done to him: and he and
 21 Samual went, and dwelt at Nuith. And
 it was told Saul, saying, behold, David *is*
 22 at Nuith in Rameh. And Saul sent mes-
 sengers to fetch David; and when they
 saw the company of the prophets prophe-
 sying, and Samual standing *as* presi-
 dent over them, the spirit of the Aleim
 came upon the messengers of Saul, and
 23 they also prophesied. And ^k some people
 told Saul, and he sent other messengers,
 and they prophesied also; and Saul sent
 again messengers ^l a third time, and they
 prophesied likewise. Then went he also to
 Rameh, and came to the great well
 which *is* at Shecu, and asked and said,
 where *is* Samual and David? and *one*
 said, behold, at Nuith in Rameh. And
 he went thither to Nuith in Rameh, and
 the spirit of the Aleim came even upon
 him also, and he went on and prophesied

of goats-hair, to conceal the faces, the body of the
 image under the bed-cloaths appearing like that of
 a man.

^k Heb. *they told*.

^l Heb. *third messengers*.

^m Or royal garments, and kept a fast all that day
 and night; being no more naked than Ahab was,
 1 Kings xxii. 30. or Michah, Mich. i. 8. or Isaiah,
 Isa. xxii. 2, 4. Comp. ch. x. 11.

^a *is* is not *negative* but *interrogative--doth* or

till he came to Nuith in Rameh. And 24
 he also stript off his ^m robes, and prophe-
 sied himself before Samual, and fell
 down naked all that day and all the
 night; therefore they say, *is* Saul also
 among the prophets?

AND David fled from Nuith in Ra- XX.
 meh, and came and said before Jonathan,
 what have I done? what *is* my iniquity?
 and what *is* my sin before thy father,
 that he seeketh my life? And he said to 2
 him, far be it, thou shalt not die; be-
 hold, ^a doth my father do any thing great
 or small, and not inform me of it? and
 why should my father hide this thing
 from me? ^o It *is* not *so*: And David 3
 sware moreover, and said, thy father cer-
 tainly knoweth that I have found favour
 in thy sight, and hath said, let not Jo-
 nathan know this, lest he be grieved; but
 truly, *as* Jehovah liveth, and *as* thy soul
 liveth, *there is* but a step between me
 and death. And Jonathan said to David, 4
 what doth thy ^p heart desire, that I should
 do for thee? And David said to Jona- 5
 than, behold it *is* ^q month-day to-mor-
 row, and I should not fail to sit with the
 king at meat, but thou shalt let me go
 and hide myself in the field till the even-
 ing of the third *day*. If thy father miss 6
 me, then say, David begged of me
 earnestly to run to Bith-lehem his city,
 for *there is* a yearly sacrifice there for all
 the family. If he say thus, *it is* well; 7
 thy servant is safe; but if he grow an-
 gry, be sure that evil is determined by

would? Saul had given only *private* orders about killing
 David; the pretence was to *see him*, when said to be sick,
 and to *fetch him on business* to court.

^o *i. e.* There is nothing in it, as we say.

^p Heb. *animal soul* or *frame*, (which includes all the
 vessels) *say?*

^q Not the *new moon*, but the first day of the month, or
 day after the change, when the month began. See Num.
 xxviii. 11.

him.

8 him. And shew kindness to thy servant, for thou hast brought thy servant into the ^r purification of Jehovah with thee; and if there be any iniquity in me, slay me thyself, but why shouldst thou bring me to thy father? And Jonathan said, far be it from thee; for if I knew that evil was determined by my father to come upon thee, would I not tell it thee? And David said to Jonathan, who shall tell me, if thy father answer thee any thing roughly?

11 And Jonathan said to David, come and let us go into the field; and they went both of them into the field. And Jonathan said to David, Jehovah the Aleim of Isral—when I have sounded my father, about this time three days hence, and behold *he is* good towards David, and I do not then send and inform thee—
13 Jehovah do so to Jonathan, and more; but should evil be pleasing to my father against thee, then I will inform thee, and let thee go, and thou shalt go in peace; and Jehovah be with thee, as he
14 hath been with my father. And not while I am yet alive *only* shalt thou shew me the kindness ^s of Jehovah that I
15 die not: but thou shalt not cut off thy kindness from my house for ever; no, not when Jehovah hath cut off the enemies of David, every one from the face
16 of the earth; for Jonathan ^t cut *the purification* with the house of David; and Jehovah require it from the hand of Da-

vid's enemies. And Jonathan ^u adjured 17 David again in his love to him, for he loved him as he loved his own soul. And 18 Jonathan said to him, to-morrow *is* the month-day, and thou wilt be missed, for thy seat will be empty. And the third day 19 go down early, and get to the place where thou shalt hide thyself during the business ^v, near the stone of Azel. And 20 I will shoot two or three arrows at the side of *it*, as though I shot at a mark. And behold I will send a lad, *saying*, go, find 21 the arrows. If I ^w say and repeat it, behold the arrows are by thee, and behold take them and come, then *it is* peace to thee; and there is nothing, *as* Jehovah liveth. But if I say thus to the lad, be- 22 hold, the arrows *are* beyond thee and further off; go, for Jehovah hath sent thee away ^x. And the matter which we 23 have talked of, I and thou, behold, Jehovah ^y is between us for ever.

And David hid himself in the field; 24 and when it was the month-day the king sat down to the meat to eat. And the 25 king sat on his seat as usual, on the seat by the wall ^z; and Jonathan took his place ^a, and Abner sat by Saul's side, and David's place was empty. But Saul 26 spake not any thing that day, for he said ^b, something hath happened, he *is* not clean; *it is* because he *is* not clean. And the next day, the second of the 27 month, when David's place was empty, Saul said to Jonathan his son, why came

^r With an oath in the name of Jehovah. See Josh. xxiv. 25. Exod. xxiv. 5—8.

^s Which they had sworn to by Jehovah; See ver. 8.

^t Not that a sacrificial act or *cutting* passed at this interview, but that formerly they were engaged by that religious rite.

^u The curse or oath was mutual, *i. e.* binding to both parties, though spoken only by one of them, thus, *Cursed be he that breaketh off his kindness from the other*, which being spoke by Jonathan, shews that he *adjured*, or *swore* him out of his love to him.

^v *i. e.* Between him and his father.

^w Heb. *say, say*.

^x *i. e.* Requires thee to be gone.

^y *i. e.* The oath of Jehovah, ver. 14, 17.

^z The place of honour in the East to this day.

^a סֵד is the *verb* of סָדַק , used in this verse for David's *place* at table; and so signifies plainly that Jonathan *placed* himself or *took his place*; but the *Vulgate* and *English* are not intelligible here.

^b *i. e.* In himself.

28 not the son of Jessi to meat neither yester-
 day nor to-day? And Jonathan answered
 29 Saul, David had leave of me for Bith-
 lehem; for he said, let me go, I pray thee,
 because our family hath a sacrifice in the
 city, and my brother he hath sent his
 commands to me; and now if I have
 found favour in thy fight, let me get
 away, I pray thee, and see my brother;
 30 therefore he does not come to the king's
 table. And Saul's anger was kindled at
 Jonathan, and he said to him, thou
 child of the perverseness of rebellion, do
 I not know that thou art chusing the son
 of Jessi to thy shame, and the shame of
 31 thy mother's nakedness^c? for as long as
 the son of Jessi liveth upon the earth
 thou and thy kingdom cannot be estab-
 lished; and now send and fetch him to
 32 me, for he is a dead man. And Jona-
 than answered Saul his father, and said,
 why must he die, what hath he done?
 33 And Saul aimed the spear at him to strike
 him; and Jonathan perceived that it was
 determined by his father to put David
 34 to death. And Jonathan arose from the
 table in great heat, and ate no meat the
 second day of the month, for he was
 grieved for David, because his father had
 disgraced him.
 35 And in the morning Jonathan went
 out into the field to the place appointed
 36 with David, and a little lad with him. And
 he said to his lad, run, find out now
 the arrows I am going to shoot; *and* as
 the lad was running he shot an arrow to
 37 go beyond him. And when the lad
 came to the place of the arrow which

Jonathan had shot, Jonathan called af-
 ter the lad, and said, *is* not the arrow
 beyond thee and further off? And Jona- 38
 than called after the lad, make haste;
 be speedy, stay not; and Jonathan's lad
 picked up the arrow, and brought to his
 master. But the lad knew nothing of 39
 the matter, only Jonathan and David.
 And Jonathan gave his things to the lad 40
 he had with him, and said to him, go,
 carry *them* into the city.

The lad went; and David arose from 41
 the Southward, and fell upon his face
 to the ground, and bowed himself three
 times; and they kissed each other, and
 wept upon each other, till David burst
 out. And Jonathan said to David, go 42
 in peace, as we have sworn, both of us,
 in the name of Jehovah, saying, Jeho-
 vah be between me and thee, and be-
 tween my seed and thy seed for ever.
 And he arose and departed, and Jonathan
 went into the city^d.

AND David came to Nob to^e Ahi- XXI.
 melech the priest; and Ahimelech was
^f afraid at meeting David; and said to
 him, why *art* thou alone, and no man
 with thee? And David said to Ahime- 2
 lech the priest, the king hath com-
 manded me something, and said to me,
 let no man know any thing of the mat-
 ter on which I send thee, or what I have
 commanded thee; and I have appointed 3
 the young men to a certain place. And
 now what is there under thy hand? put
 into my hand four or five loaves, or what
^g thou hast. And the priest answered 4
 David, and said to him; *there is no*

^c Does he mean that Jonathan exposed his mother for bringing a fool into the world, or what?

^d Jonathan had the advantage of David in this tender scene of friendship, in conferring the obligation and sacrificing a crown to the tenderness and sincerity of his affection; but still David exceeds in the softness and delicacy of the passions. Jonathan weeps, but David bursts out; it grows too strong for him.

^e Called, say some, *Abiathar*, Mark ii. 26, but that text only proves that Abiathar was of age, and officiated as High Priest under his father, who was past the age, at which they were exempted from service.

^f Was afraid for David, for his disgrace at court could not but be suspected long before.

^g Heb. *is found, ready, or present.*

common bread under my hand, but there
 is the holy bread, if the young men have
 5 but kept themselves from women. And
 David answered the priest, and said to
 him, truly women *have been* kept from
 us these three days since I came out, and
 the ^h vessels of the young men are holy;
 and that is in a manner common; since
 to day some is sanctified in the ⁱ vessel.
 6 And the priest gave him the holy *bread*,
 because there was no bread there but the
 presence-bread that was taken away from
 before Jehovah, to put hot bread on the
 7 day it was taken away^k. Now there *was*
 one of the servants of Saul there that
 day, ^l detained before Jehovah, whose
 name was Dag, an Edomite, the chief
 of Saul's shepherds.

8 And David said to Ahimelech, and is
 there not here under thy hand spear or
 sword? for I took neither my sword, nor
 armour in my hand, because the king's
 9 business was urgent. And the priest said,
 the sword of Goliath the Philistine whom
 thou slewest in the valley of Aleh, be-
 hold *it is* hanging with the cloaths be-
 hind the ephod; if thou wilt take that
 with thee, take it, for there is no other
 but that here; and David said, *there is*
 none like it, give it me^m.

^h Their provision-bags have had nothing impure in them, nor are any way unclean that the holy bread should be polluted by being put into them. They carried their provision with them for want of inns on the road.

ⁱ In which table or dishes the presence-bread was set forth; the old had lost it's typical holiness since there was other that was *holy*, on the table.

^k Our Lord considers this as a case of necessity, when mercy is more acceptable than sacrifice, and the spirit and intent of the law than the mere rigorous letter. See Mark ii. 25. Luk. vi. 3.

^l In the offices of religion, fasting, sacrifice, and prayer.

^m And now he had the lion in Saul as the bear in Goliath to contend with, See ch. xvii. 36. David was not bound in prudence to tell Ahimelech the whole truth, when he was flying for his life; and therefore cannot

And David arose and fled that day 10
 from Saul, and came to Achish the king
 of Gath. And ⁿ the servants of Achish 11
 said to him, *is not this David* the king
 of the country? did they not sing of him
 in dances, saying, Saul hath slain his
 thousands, and David his ten thousands?
 And David laid these words to his heart, 12
 and was greatly afraid of Achish, king
 of Gath. And he ^o changed his senses be- 13
 fore them, and acted the madman in their
 hands and scrabled on the doors of the
 gate, and let his spittle fall down upon his
 beard. And Achish said to his servants, 14
 behold, ye see the man is mad: why do ye
 bring him to me? have I any want of 15
 madmen, that ye bring this *man* to play
 the madman with me? shall this *fellow*
 come into my house^p?

AND David went from thence, and XXII.
 escaped to the ^q cave of Odullam; and his
 brethren and all his father's house heard
 it, and went down thither to him. And 2
 every one in distress, and every one who
was in debt, and every one *that was* dis-
 contented gathered themselves to him;
 and he became a captain over them;
 and there were with him about four
 hundred men.

And David went from thence to 3

be condemned as a liar and deceiver, nor is he answerable for the death of the priests afterwards.

ⁿ See Psalm lvi. the title.

^o Mr. Clark condemns David here of *distrust in God and unmanly dissimulation*, but necessity hath no law, and here was no sin, and so no distrust of God, who requires of men the wisdom of the serpent, when not separated from the innocence of the dove; and Achish jests upon his people when he says he had *no want of madmen*, i. e. he had madmen enow, and he seems, under colour of anger, to have designedly let David go, as he afterwards protected him. This gave occasion to two Psalms, which plainly relate to him, whom David calls *his Lord*, while in his state of humiliation.

^p Psalm xxxiv. the title.

^q A strong hold of difficult access over rocks, and so easily defended. See 2 Sam. xxiii. 13, 14.

Mijpeh of Moab^r, and said to the king of Moab, let my father and my mother come out and be with you, till I know
4 what the Aleim will do for me. And he left them with the king of Moab; and they staid with him all the time that David was in the strong hold.

5 And Gad the prophet said to David, abide not in the^s strong hold, go, and get thee into the land of Jeudeh; and David went and came into the^t wood of Hareth.

6 And Saul heard that David and his men that *were* with him were discovered; and Saul was abiding in Giboeh under the oak in Rameh with his^u spear in his hand, and all his servants standing by
7 him. And Saul said to his servants that stood by him, hear now, ye Benjamites; will the son of Jessi give even to all of you fields and vineyards? will he make captains of thousands and captains
8 of hundreds of you all? But ye have conspired, all of you, against me; and no one informed me when my son cut the purification with the son of Jessi; nor *is* there any of you that is grieved for me, or informed me that my son had stirred up my servant against me to lie in wait, as at this present^v.

9 Then answered Duig the Edomite, who was standing with the servants of Saul, and said, I saw the son of Jessi

^r David's grandmother was a Moabites, but it was near two hundred years before this that Ruth was married to Boz, and Jessi must be above a hundred years old.

^s In the rocks about Hebrun.

^t The woods were a kind morasses over-run with reeds and bushes, and as dangerous of access almost as the rocks.

^u As armed and going out against this *daring rebel*, who appeared openly against him.

^v This open appearance of David served Saul excellently well for a cover to his false heart, and perhaps he might by this time begin to believe his own lye, that he persecuted David only as a traitor, and not as the king elect. We see the like wickedness in Pilate and

come to Nob to Ahimelech the^w son of Ahitub. And he enquired of Jehovah
10 for him, and gave him provisions, and gave him the sword of Golith the Philistine. And the king sent to call Ahimelech the son of Ahitub the priest, and all his father's house the priests that *were*
11 in Nob; and they came all of them to the king. And Saul said, hear now,
12 thou son of Ahitub; and he said, here I am, my lord. And Saul said to him,
13 why have ye conspired against me, thou and the son of Jessi, in that thou gavest him bread, and a sword, and inquired for him of the Aleim, to rise up against me
14 to lie in wait, as at this present. And Ahimelech answered the king, and who among all thy servants *was* like David, faithful, and the son-in-law of the king, and who went away at thy bidding and was honourable in thy house? Did I
15 then^x begin to enquire of the Aleim for him? far be it from me^y; let not the king impute *any* thing to his servant with all my father's house; for thy servant knew nothing of all this, little or
16 much. And the king said, thou shalt surely die, Ahimelech; thou and all thy father's house.

And the king said to the^z running guard, who stood by him, turn and slay the priests of Jehovah, because their hand also *is* with David, and because

the chief priests, who would fain have put Christ to death as an enemy to Cæsar; and Pilate would have covered his compliance with the malice of the High Priest and Sanhedrim with the same thin gauze, Joh. xviii. 33, and xix. 13; though he acted against his own conscience as Saul did here.

^w Ahijeh, 1 Sam. xiv. 3. might be another son.

^x *i. e.* "I had often done it formerly for him upon all occasions of moment, and therefore had no reason to suspect any thing then." *Clark*.

^y *i. e.* To join in any traiterous design; he knew nothing of David, flying.

^z This is exactly agreeable to the modern state of the Eastern Princes, to have a multitude of attendants on foot.

they

they knew that he was fleeing, and did not inform ^a him. But the servants of the king would not put forth their hand to fall upon the priests of Jehovah. And the king said to ^b Duig, turn thou, and fall upon the priests; and Duig the Edomite turned and fell upon the priests, and put to death that day fourscore and five persons, who wore a linnen ephod ^c.
 19 And Nob, the city of the priests, he smote with the edge of the sword, both men and women, child and suckling, and ox, and ass and sheep, with the edge of the sword.

20 But one son of Ahimelech, the son of Ahitub, whose name was Abiather escaped and fled after David. And Abiather told David, that Saul had killed the
 21 priests of Jehovah. And David said to Abiather, ^d I knew that day when Duig the Edomite *was* there, that he would tell Saul; I have brought *it* upon every
 22 soul of thy father's house. Abide with me, fear not, for he that seeketh my life, seeketh thy life; but thou *shalt* be guarded with me.

XXIII. AND some told David, saying, be-

^a *i. e.* The king; and this is, as if he had said, they did not inform *the king* of it; speaking in the third person, (as very common) though meant of the person speaking.

^b Called *Duig*, perhaps as one who was always *fighting* for something against others, or for mischief, and *Dag* as one *giving trouble* and *uneasiness*.

^c And thus was fulfilled what was foretold above fourscore years before, ch. ii. 31. corruptions in religion, as in every thing else, usually gaining strength, instead of losing it; and now the whole family were ripe for vengeance, and met with it from a king; more wicked than mad, for what they were *prima facie* innocent of; it being impossible for them to know (whatever they might suspect) of Saul's secret machinations against David, and of his fleeing from them; nor were they guilty in what they did, had they known it. Saul was sensible of this, but the pretence of a conspiracy covered the real motive of his malice against David with so specious a veil, that, not improbably, he almost thought himself justified in treating the whole city of the priests as rebels too. How watchful then should we be over *the real motives* of what we do ourselves; and over the

hold the Philistines are fighting against Koileh, and they are ^e plundering the threshing floors ^c. And David ^f enquired
 2 of Jehovah, saying, shall I go and smite these Philistines? And Jehovah said to David, go and smite the Philistines, and save Koileh. And David's men said to
 3 him, behold, we are afraid here in Judah, how much more then if we go to Koileh against the troops of the Philistines? And David ^f enquired yet again
 4 of Jehovah, and Jehovah answered him, and said, arise, go down to Koileh, for I have given the Philistines into thy hand. And David went and his men to Koileh,
 5 and fought with the Philistines, and brought away their cattle; and smote them with a great slaughter; and David saved the inhabitants of Koileh. And
 6 when Abiather, the son of Ahimelech, fled to David to Koileh, he brought down the ephod ^g in his hand.

And it was told Saul that David was
 7 gone to Koileh, and Saul said, the Aleim hath abandoned him into my hand, for he is enclosed by coming into a city that hath doors and bars. And Saul called
 8

motives that may influence others to persuade or urge us to this or that, lest we be partakers of other mens sins? This cruel massacre on the part of Providence was just, on Duig's highly wicked, on Saul's barbarous and tyrannical, on David's accidental, on their own, submitted to as the hand of God, and as coming from the lawful Judge, whose sentence, though proceeding from wicked motives, yet was supported by evidence, and so resistance could not be justified; and, like David; they leave us a lesson of a quiet submission to Providence, whether our sins themselves, or *accident*, as it were, bring upon us what we deserve from God on other accounts, God not being accountable, *when* or *by what means* he executes his wrath on the sinner.

^d David knew Duig would tell Saul that he had been at Nob, but could not know that he would make so black a story of it, or that Saul could be so wicked as to do what he did here, or if he had, it was too late when he saw this dog and tool of arbitrary power there.

^e Which were in the open fields.

^f See ver. 9, and Num. xxvii. 21.

^g And it's appurtenances. See 1 Kings ii. 26.

all the people to war, to go down to Koileh, to hunt David and his men.
 9 And David knew that Saul was devising mischief against him; and he said to Abiather the priest, bring hither the
 10 ephod. And David said^h, Jehovah the Aleim of Isral, thy servant hath heard that Saul is preparing to come against Koileh, to destroy the city for my sake.
 11 Will the men of Koileh deliver me up into his hand? will Saul come down as thy servant hath heard? Jehovah the Aleim of Isral, tell thy servant, I beseech thee. And Jehovah said, he will come
 12 down. And David said, will the men of Koileh give me up, and my men, into the hand of Saul? And Jehovah said, thy will deliver *thee* upⁱ.
 13 And David arose, and his men, about six hundred persons, and went out of Koileh, and went whither they could go: and it was told Saul, that David was escaped from Koileh, and he forbare to go forth. And David abode in the wilderness, in the strong holds, and dwelt in the mountain in the wilderness of Ziph^k; and Saul sought him continually; but the Aleim did not deliver
 15 him into his hand. And David saw^l that Saul was coming out to seek his life; and David *was* in the wilderness of
 16 Ziph at Haresheh^m. And Jonathan Saul's son arose and went to David to Haresheh, and strengthened his hand in the
 17 Aleimⁿ, and said to him, fear not, for

the hand of Saul my father shall not light upon thee; and thou shalt reign over Isral, and I will be second to thee, and Saul my father also knoweth *it is* right^o. And they two cut^p a purification
 18 before Jehovah: and David continued at Haresheh, and Jonathan went to his house.

And the Ziphites came up to Saul to
 19 Giboeh, saying, ^q doth not David hide himself with us in the strong holds in Haresheh in the hill of Hachileh, which
 20 *is* on the right hand of Jeshimun? And now according to all the desire of thy
 21 soul, O king, to come down, come down, and *it shall* be our business to deliver him into the hand of the king^r.
 And Saul said blessed *be* ye of Jehovah,
 22 because ye have^s pity on me. Go now, that ye may be more certain, and know
 23 and see his place, where his^t haunt is, where any one hath seen him; for I am told, *that* he is very subtle. And see
 24 and take notice of all the hiding places where he hideth himself; and come again to me upon a certainty, and I will go
 25 with you; and if he is in the land, I will search him out through all the thousands of Jeudeh. And they arose
 and went to Ziph before Saul; and David and his men were in the wilderness of Moun, in the common on the right of Jeshimun. And Saul and his men
 went to search; and some told David, and he went down the rock, and abode

^h By the proper officer, no doubt, (as Num. xxvii. 21.) or else why did he call for Abiather to bring the ephod, in which were the Urim and Thummim.

ⁱ David had saved them, but what were they the better for him, if they were to be destroyed on his account? thus would they argue.

^k In the South of Jeudeh. Josh. xv. 55.

^l *i. e.* By his spies, or other informers.

^m It signifies a *wood*.

ⁿ *i. e.* As follows.

^o *i. e.* that David should be king, and he submit to

him; Saul knew it ought to be so as God had ordered it.

^p David had six hundred men here, Abiather the High Priest, ark and ephod, and so was not behind a bush, or in secret from any body but Saul; neither did he want place, time, or means for any solemn act of religion.

^q Psalm liv. title.

^r Red-hill.

^s He had persuaded others, whatever he had himself, that David was a rebel

^t Heb. *foot*, as a wild beast is traced by its foot.

in the wilderness of Moun; and Saul heard it, and pursued after David in the wilderness of Moun. And Saul went on the side of the mountain this way, and David on the side of the mountain that way; and David was in a hurry to get away from Saul, and Saul and his men were surrounding David and his men to take them.

27 And a messenger came to Saul, saying, make haste and come away, for the
28 Philistines have invaded the land. And Saul returned from pursuing after David, and went against the Philistines; therefore they called that place the rock of "Mehalekut.

29 And David went from thence, and dwelt in the strong holds ^v of Oin-gedi.

XXIV. AND when Saul was returned from going after the Philistines, some told him, saying, behold, David is in the wilderness of Oin-gedi. And Saul took three thousand men chosen out of all Israel, and went to seek David and his men upon the rocks of the wild goats.
3 And he came to ^wGederut-hejan; and there was a cave, and Saul went in to ^xcover his feet; and David and his men were
4 lodged in the sides of the cave. And David's men said to him, behold, the day of which Jehovah said to thee, behold, I will give thine enemies into thy hand, and thou shalt do unto them as seemeth good to thee. Then David arose, and cut of the skirt of the robe which
5 was on Saul, softly. But afterwards

David's heart smote him, because he had cut off Saul's skirt. And he said to his men, Jehovah forbid that I should do this thing to my master, the anointed of Jehovah, to stretch forth my hand against him, since he is the anointed of Jehovah. And David kept off his men with these words, and would not suffer them to rise up against Saul; and Saul got up out of the cave, and went away. And David arose after that, and went out of the cave, and called after Saul, saying, my lord, O king; and Saul looked behind him; and David stooped with his face to the earth, and bowed down himself.

And David said to Saul, why wilt thou hear men's words, saying, behold, David seeketh thy hurt? Behold thine eyes have seen this day that Jehovah delivered thee to-day into my hand in the cave, as bidding to kill thee, but my eye pitied thee; and I said, I will not stretch forth my hand against my master, for he is the anointed of Jehovah. And, my father, see, even see the skirt of thy robe in my hand; for by my cutting off the skirt of thy robe and not killing thee, know and see, that there is no evil nor transgression in my hand, and that I have not sinned against thee; and yet thou huntest my life to take it away. Jehovah judge between me and thee, and Jehovah vindicate me against thee; but my hand shall not be upon thee. As the ancient proverb saith, from the wicked

^w i. e. The Hebrew word denotes *division*, and so *portion*, or inheritance; God, the Rock of his salvation, there *di-vided* Saul from him; and is the *portion*, *lot*, or *share* of all them that trust in him.

^v This was a mountainous country, and full of cavities in the rocks, and places of very difficult access; and no doubt artificially, as well as naturally, strong.

^w A city on the confines of this rocky part of Judeh, Josh. xv. 41. 2 Chron. xxviii. 18, named no doubt, from the *sheep-cotes* there, and fences on the side of the

wilderness against wild beasts, and to confine the cattle.

^x See Jud. iii. 24.

^y David makes a more glorious figure here with the skirt of Saul's robe in his hand, then when he had the head of Goliath in it; there he conquered another, here himself; and subdued the two most furious passions, revenge and jealousy; and melted down the jealous enmity of Saul into the tears of friendship, and perhaps but one greater instance of self-denial was ever given.

will come out wickedness; but my hand
 14 was not upon thee. After whom is the
 king of Isral come out? whom art thou
 pursuing after? after a dead dog, after a
 15 flea. But Jehovah be judge, and judge
 between me and thee; and see and
 plead my cause, and ^zclear me from thy
 hand.

16 And when David had done speaking
 these words to Saul, Saul said, is this
 thy voice, my son David? and Saul ^alift
 17 up his voice and wept. And he said to
 David, thou *art* more righteous than I;
 for thou hast rewarded me good, when
 18 I have rewarded thee evil; and *that*
 thou hast shewn to-day, in that thou hast
 done good to me, when Jehovah had
 given me into thy hand, and thou didst
 19 not kill me; for if a man meet with his
 enemy, will he put him in a good way?
 and Jehovah reward thee good for what
 20 thou hast done to me this day. And
 now behold, I know that thou wilt cer-
 tainly be king, and that the kingdom
 21 will be established in thy hand. And
 now swear to me by Jehovah, that thou
 wilt not cut off my seed after me, and
 that thou wilt not destroy my name out
 22 of my father's house. And David sware
 to Saul: and Saul went to his house;
 and David and his men went up into the
 strong hold ^b.

xxv. AND ^cSamual ^ddied, and all Isral ga-
 thered together and mourned for him;
 and they buried him at his house in Ra-

^z As judge pronouncing sentence.

^a See Prov. xxv. 15. Rom. xii. 21.

^b Of Oin-gedi, ch. xxiii. 29. not trusting him who
 had broken his oath before, ch. xix. 6.

^c Ecclus. xlvi. 13—20.

^d It appears by the history that it was not long be-
 fore Saul's death that Samual died, not above two or
 three years, so that Samual must have been about a
 hundred years old.

^e Josh. xv. 55.

^f עָנוּ formed as עָנוּ. Qu?

^g Or, wish him peace in my name.

meh. And David arose and went down
 into the wilderness of Paran. And ²
there was a man in Moun, and his busi-
 ness *was* in ^eCarmel; and the man *was*
 very great, and he had three thousand
 sheep, and a thousand goats; and he was
 shearing his sheep in Carmel. And ³
 the man's name *was* Nabal, and the name
 of his wife Abigail; and she *was* a woman
 of good understanding and beautiful per-
 son; but the man *was* churlish and evil in
 his doings, and he *was* a Calebite ^f.

And David heard in the wilderness ⁴
 that Nabal sheared his sheep. And ⁵
 David sent ten young men; and David
 said to the young men, go up to Carmel,
 and go to Nabal, and ^gsalute him in my
 name; and say thus, ^hblefs thee, and ⁶
 peace ⁱbe to thee, and peace *be* to
 thy house, and peace to all that thou
 hast: and now I have heard that *it is* ⁷
 thy *sheep*-shearing; now thy shepherds
 were by us, we did not hurt them; neither
 was any thing missing to them, all the
 time they were in Carmel: ask thy young ⁸
 men, and they will tell thee; where-
 fore let the young men find favour in thy
 fight; ^kthat we may have a happy day,
 give, I pray thee, what cometh to thy
 hand, unto thy servants and to thy son
 David. And David's young men came ⁹
 and spake to Nabal according to all
 these words, in the name of David, and
^lstaid.

And Nabal answered David's servants, ¹⁰

^h עָנוּ is, *in viventem sis*, not *viventi to one who lives*.
 It is equivalent to the Latin *vivas*.

ⁱ Or, be thou in peace.

^k Heb. *that there may be a cheerful or happy day among*
us. David could not have many such, when he was
 driven into dens and caves of the earth, or precipices of
 the rocks, for shelter from the fury of Saul, without
 the conveniences of life, or even necessaries, but what he
 fought for with the enemy, or begged of his neigh-
 bours.

^l *i. e.* For his answer.

and said, who is David, and who is the son of Jesse? now-a-days there are more servants than ever who run away from their masters. And shall I take my bread, and my water, and my meat that I have killed for my shearers, and give to men whom I know not whence they are? So David's young men turned about to their road, and returned, and came and told David according to all these words. And David said to his men, gird on every one his sword; and every one girded on his sword, and David also girded on his sword; and there went up after David about four hundred men; and two hundred staid by the baggage.

14 And one of the young men told Abigail the wife of Nabal, saying, behold, David sent messengers from the wilderness, to bless our master, and he flew upon them. But the men were very good to us, and did not hurt us, neither did we miss any thing all the while we continued with them, during our being in the fields. 15 They were a wall to us, both by night and by day, all the while we were with them keeping the sheep^m. And now consider and see what thou canst do, for evil is determined against our master, and against all his house; and he is such a son of Belial that one cannot speak to him. 18 And Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready drest, and five measures of parched corn, and a hundred

bunches of raisins, and two hundred cakes of figs, and put them on the asses. And she said to her servants, pass on before me, behold, I am coming after you; but she told not her husband Nabal. And as she was riding on the ass, and coming down by the covert of the hill, behold, David and his men were coming down towards her, and she met them. And David was saying, surely in vain have I kept all that belonged to this fellow in the wilderness, so that nothing was missing of all that he had, and he hath returned me evil for good. So do the Aleim to theⁿ enemies of David, and more also, ° if I leave, of all that belong to him, by the morning light, one that pisseth against the wall. And when Abigail saw David, she hastened and lighted from the ass, and fell before David upon her face, and bowed herself to the earth; and fell at his feet, and said, on me, my lord, be the iniquity, and let thy handmaid speak a word in thine ears, and hear the words of thine handmaid. Let not, my lord, I pray thee, mind this man of Belial, this Nabal; for as his name so is he, Nabal is his name, and folly is with him; but I thine handmaid saw not the servants of my lord whom thou didst send. And now, my lord, as Jehovah liveth, and as thy soul liveth, it is Jehovah who hath withholden thee from^p shedding of blood, and hath kept thy hand to thyself; and now let thine enemies, and they that seek the

^m This strict discipline among David's men, who were pickt up from all quarters, is greatly to the honour of David's integrity of manners and of his military skill and conduct.

ⁿ This seems a *passionate irregular* mode of expression, (comp. Exod. xvi. 8.) The regular form of imprecation would have been "The Aleim do so to David or to me," &c. (See Ruth i. 17. 1 Sam. iii. 17. 2 Sam. iii. 9. 37. 1 Kings ii. 23. xix. 2. xx. 10.) and so the LXX. have rendered it, Ταδι ποινισαι, ο Θεος ΤΩ ΔΑΥΙΔ, &c. Editor.

° A rash resolution and wicked every way. Nabal, it is true, was provoking with his tongue, and very ungrateful, but David was not his judge nor king; he was diverted however from shedding blood, and so did not commit the sin his anger prompted him to vow; and he might have cooled, when he came to the execution; but still the resolution was a very wicked one. See ver. 32—34.

^p Heb. *coming into blood.*

27 hurt of my lord be as Nabal. And now this present which thy handmaid hath brought to my lord, let it be given to the young men that walk at the feet
 28 of my lord^a. Forgive, I pray thee, the fault of thine handmaid; for Jehovah will certainly make my lord a sure house; for my lord hath fought the battles of Jehovah, and no evil hath been found in
 29 thee^r all thy days. Yet men are risen up to pursue thee, and to seek thy life; but the life of my lord is bound up in the bundle of life by Jehovah thy Aleim, and the life of thine enemies shall he
 30 fling^s out of the midst of a sling. And when Jehovah shall have done to my Lord according to all the good which he hath spoken concerning thee, and shall have appointed thee ruler over Isral,
 31 then this will not be an offence to thee, nor a sinking of the heart to my lord, that thou hast shed innocent blood, and that my lord hath^t avenged himself; and Jehovah hath been merciful to my lord; and thou wilt^u remember thine handmaid.
 32 And David said to Abigail, blessed be Jehovah the Aleim of Isral, who sent thee this day to meet me; and blessed
 33 be thy discretion, and blessed be thou, who hast withholden me this day from *shedding of blood*, and hast kept my hand to myself: but, indeed as Jehovah the
 34 Aleim of Isral liveth, who hath withholden me from hurting thee, unless thou hadst hasted and come to meet me,
^u there had not been left to Nabal by the morning light one that pisseth against
 35 the wall. And David received at her hand what she brought to him; and said

to her, go up to thy house in peace; see, I have hearkened to thy voice, and accepted thy person.

And Abigail came to Nabal, and be- 36 hold, he had an entertainment in his house like the entertainment of a king; and Nabal's heart *was* merry within him, and he *was* very drunk; and she told him neither little nor much till the morning light. And in the morning 37 when the wine was gone out of Nabal, then his wife told him these things, and his heart died within him, and it became a stone. And in about ten days Jehovah 38 smote Nabal, and he died.

And when David heard that Nabal 39 was dead, he said, blessed be Jehovah who hath pleaded the cause of my reproach at the hand of Nabal, and kept back his servant from wickedness, for Jehovah hath returned the wickedness of Nabal upon his own head. And David sent and spake to Abigail, to take her to him to wife. And the servants of Da- 40 vid came to Abigail to Carmel, and spake to her, saying, David hath sent us to thee to take thee to him for a wife. And 41 she arose, and bowed herself *with her face to the ground*, and said, behold thy handmaid *is* a servant to wash the feet of the servants of my lord. And Abigail 42 made haste and rose up, and rode upon an ass, and five of her maidens went at her foot^w; and she went after the messengers of David, and became his wife. And David took Ahinoam of Jezroal, 43 and they were both of them wives to him.

But Saul gave Michal his daughter to 44

^a As the retinue of the great people in the East do to this day, when their masters ride.

^r Heb. *from thy days*.

^s Heb. *Out of the midst of the hollow, &c.*

^t Heb. *saved*.

^u *i. e.* With pleasure and comfort of mind, to think thou

wast dissuaded from shedding blood without sufficient cause. There *is as* much beauty and propriety, truth and honest advice, as well as honest artifice in this speech, as could be crouded together.

^w Heb. *If there had been left*.

^w Walking at the side of the ass in state, ver. 27.

* Palti the son of Lish, who *was* of Gal-
lim

XXVI. AND ^y the Ziphites came to Saul at
Giboech, saying, doth not David hide
himself in the hill of Hachileh before
2 Jeshimun? And Saul arose and went
down to the wilderness of Ziph, and with
him three thousand chosen men of Isral to
seek David in the wilderness of Ziph.
3 And Saul pitched in the hill of Hachileh,
which *is* before Jeshimun by the way;
and David abode in the wilderness; and
when he saw that Saul was coming after
4 him into the wilderness, David sent out
spies and learned that Saul was certainly
come.

5 And David arose and came to the place
where Saul had pitched; and David saw
the place where Saul lay; and Abner the
son of Ner, the captain of his army,
and Saul lay^z within the entrenchment,
and the people pitched round about him.

6 And David answered, and said to Ahi-
melech the Hettite, and to^a Abishi the
son of Jeruieh, the brother of Joab, say-
ing, who will go down with me to Saul
to the camp? and Abishi said, I will go
7 down with thee. And David and Abi-
shi came to the people in the night, and
behold, Saul lay asleep in the entrench-
ment, and his spear was stuck in the
ground at his head, and Abner and the
8 people lay round him. And Abishi said
to David, the Aleim hath delivered this
day thine enemies into thy hand; and
now let me smite him, I pray thee, with
the spear, and into the earth at one blow,
and I will not make a second at him.

^a Called, 2 Sam. iii. 15. *Palti-al*.

^y Psalm liv. title.

^z Ch. xvii. 20. *in vallo*.

^a 1 Chron. ii. 16.

^b See ch. xxv. 30. Deut. xxxii. 35.

^{bb} *Go down to*, and *not into*, perhaps, because they
almost always entrenched themselves on some hill or
high ground first.

And David said to Abishi, hurt him not, 9
for who can stretch forth his hand against
the anointed of Jehovah, and be guiltless?
And David said *as* Jehovah liveth, surely 10
^b Jehovah will smite him, or his day will
come to die, or he will ^{bb} go down to a
battle, and there will be an end of him.
Jehovah forbid it that I should stretch 11
forth my hand against the anointed of
Jehovah; and now take, I pray thee,
the spear which *is* at his head and the
cruse of water, and let us go our way.
And David took the spear and the cruse 12
of water from Saul's head, and they gat
them away; and no one saw *them* or
knew of *it*; nor did any awake, for they
were all asleep; for a deep sleep from
Jehovah was fallen upon them^c.

And David passed over to the other 13
side, and stood upon the top of the hill
at a distance, a great space *being* between
them. And David called to the people, 14
and to Abner the son of Ner, saying,
wilt thou not answer, Abner? and Ab-
ner answered, and said, who *art* thou
that callest to the king? And David said 15
to Abner, *art* not thou^d a man? and
who *is* like thee in Isral? wherefore then
doest thou not guard my lord the king?
for there might have come any of the
people to destroy the king, thy master.
This thing *is* not good that thou hast 16
done; ^e *as* Jehovah liveth surely ye *are*
worthy of death for not guarding your
master, the anointed of Jehovah: and
now see, where the king's spear *is*, and
the cruse of water which *were* at his
head? And Saul knew David's voice, 17

^c God, who saw the heart of David, was pleased to
favour his design by adding supernaturally to the
soundness of their sleep. It was an immediate protec-
tion of David.

^d *i. e.* One who deserves the name of *a man*, comp.
Eccles. vii. 28. *Editor*.

^e See a similar *Hebrew* construction, ch. xxix. 6.
Gen. xliii. 16. *Editor*.

and said, *is* this thy voice, my son David? and David said, *it is* my voice, my
 18 lord O king. And he said, wherefore doeth my lord pursue after his servant? for what have I done, and what evil *is*
 19 there in my hand? And now let my lord the king hear the words of his servant; ^f if Jehovah have stirred thee up against me, let him ^g accept an ^h offering; but if *it be* the children of man, cursed *are* they before Jehovah; for they drive me out this day from adhering to the inheritance of Jehovah, saying, go serve
 20 other Aleim. And now let not my blood fall to the earth before Jehovah; for the king of Israh is come out to seek a flea; as if one should ⁱ pursue a partridge on the mountains.
 21 And Saul said, I have sinned; return my son David, for I will not do thee harm any more, because my life was precious in thy fight this day; behold I have been foolish and very much in the
 22 wrong. And David answered, and said, behold the king's spear, and let one of the young men come over and fetch it.
 23 And Jehovah render to every one his righteousness and his faithfulness; for Jehovah delivered thee up this day into *my* hand, but I would not stretch forth my hand against the anointed of Jeho-
 24 vah. And behold as thy life was greatly

^f If this be from God as a punishment. *Editor.*

^g Heb. *smell*. See Gen. viii. 21. Lev. xxvi. 31. *Editor.*

^h Lev. v. 5—13.

ⁱ "The account given by Dr. *Shaw* of the manner in which the *Arabs* hunt *partridges* affords an excellent comment on this passage. "The *Arabs*, says he, have another though more laborious method of catching these birds; for observing that they become languid and fatigued, after they have been *hastily* put up *twice* or *thrice*, they immediately run in upon them, and knock them down with the *zerwattys* or *bludgeons* as we should call them." It was precisely in this manner, adds an ingenious Writer; that Saul hunted David, coming *hastily* upon him, and putting him up

esteemed this day in my fight, so let my life be greatly esteemed in the fight of Jehovah, and may he deliver me out of all distress. And Saul said, blessed *be* thou, 25 my son David; thou wilt thrive more and more, and shalt certainly prevail. And David went his way^k, and Saul returned to his place.

AND David said ^l within himself, now XXVII. I shall one day perish by the hand of Saul; *there is* nothing better for me than to make my escape into the land of the Philistines, that Saul may despair of me to seek me any more, in any coast of Israh, and I shall escape his hand. And 2 David arose and went, he and the six hundred men that were with him, to ^m Achish, the son of Mouk, the king of Gath. And David dwelt with Achish 3 at Gath, he and his men, every one, and his family; David and his two wives, Ahinoam the Jezroalites, and Abigail the wife of Nabal, the Carmelites. And it 4 was told Saul, that David was fled to Gath; and he sought no more after him.

And David said to Achish, if now I 5 have found favour in thy eyes, let them give me a place in one of the country towns, that I may dwell there, for why should thy servant dwell with thee in the royal city? And Achish gave him 6

from time to time, in hopes he should at length by frequent repetitions of it be able to destroy him." *Observations on divers Passages of Scripture, &c.* p. 172. *Editor.*

^k Leaving us an example of the true Christian charity, which overcometh evil with good; and though it defendeth itself to the utmost, yet never revengeth, leaving that to God.

^l Heb. *in his heart*.

^m Whether this was the same Achish, mentioned ch. xxi. 10, &c. or another, they might by this time be very well convinced that they might trust David, and that there was no collusion between him and Saul, and that he did not come now as a spy, which they might justly suspect at first.

Jiklag that day; therefore Jiklag be-
 longeth to the kings of Jeudehⁿ to this
 7 day. And the number of days that Da-
 vid dwelt in the country of the Phi-
 listines was^o a year and four months.
 8 And David and his men went up and
 invaded Geshuri, and Gerezi, and
 Omelek, for they *were* the inhabitants
 of the land of old^p, as thou comest to
 Shur, and to the land of Egypt^q. And
 9 David smote the land, and^r saved neither
 man nor woman alive; and took the
 sheep, and the oxen, and the asses, and
 the camels, and apparel, and returned,
 10 and came to Achish. And Achish spake
 of their expedition that day, and David
 said, *it was* against the south of Jeudeh,
 and against the south of Jerahmali, and
 11 against the south of Kini^s. And David
 saved neither man nor woman alive to
 bring *the news* to Gath, saying, lest they
 tell of us, saying, thus hath David done,
 and this is his custom^t all the time that
 he hath dwelt in the land of the Phi-
 12 listines. And Achish^u trusted in David,
 saying, he hath made himself stink among

his own people, among the Isralites, and
 must be my servant for ever.

^w IN those days the Philistines ga- XXVIII.
 thered their armies together, to go to
 war and fight against Isral: and Achish
 said to David, know thou assuredly that
 thou shalt go out with me in the army,
 thou and thy men. And David said to 2
 Achish, then thou shalt know what thy
 servant can do: and Achish said to Da-
 vid, therefore I will appoint thee my
^x body guard all the time.

Now Samual *was* dead, and all Isral³
 mourned for him, and buried him in
 Rameh, and in his own city^y; and Saul
 had put away the^z familiar spirits and
 the cunning men out of the land.

And the Philistines gathered together,⁴
 and came and pitched in Shunem; and
 Saul gathered all Isral together, and
 pitched on Gilbo. And when Saul saw⁵
 the camp of the Philistines, he was afraid,
 and his heart trembled greatly^a. And⁶
 Saul enquired of Jehovah, but Jehovah
 answered him^b not, either by dreams,
 or by the Urim, or by prophets.

ⁿ Hence it appears that this Extract of the two
 Books of Samual was made after the division of the
 kingdom of Isral, into those of Isral and Jeudeh, and
 whilst this town or city was the latter's.

^o Heb. *days*; which is very often used for a year.
 But how long was it that he wandered in the wilder-
 nefs before he came hither?

^p And had always been the enemies of Isral, the
 Omelekites especially, who had driven the Ishmoalites
 out of this country.

^q *i. e.* Between Shur and Egypt.

^r The land was under the curse, ch. xv. 3.

^s Mr. Clark says, "This was either a direct lye, or
 a fraudulent equivocation, unworthy such a holy man
 as he was." But it was neither the one nor the other, for
 those countries he invaded were the south of Jeudeh,
 and were given to Jeudeh; and very probably the inha-
 bitantshad now made encroachments on Jeudeh; so David
 told the truth, though not the whole truth. See ch. xvi. 2.

^t *i. e.* To fall upon his enemies in the south of Jeu-
 deh, and not on the Isralites in those parts; so that he
 was not such an enemy to Isral as Achish would wil-
 lingly have thought him; though, no doubt, many Is-
 ralites who had intermarried and interreligioned with
 these neighbouring nations, from fear or wantonness,
 fell among the rest; and so that would help to cover

that part of the truth, which David was bound, neither
 in honour nor conscience, to tell to Achish. He hurt not
 the friends of Achish.

^u Achish trusted in David as one now alienated from
 his own people, which he was in doubt of before.

^w A. M. 2929.

^x Heb. *head*. This was a very nice situation for
 David to be in; and no doubt he would have defended
 Achish and himself, in the necessity Saul had driven
 him to; but heaven had tried him long enough, and
 earth must now help him.

^y The city and district were named *Rameh*.

^z Lev. xix. 31. xx. 27. Act. xvi. 18.

^a He was always timorous and ready to despond at
 the sight of any real danger. See 1 Sam. xiii. 13,
 where Samual predicts that this cowardly disposition,
 and want of confidence in God should lose him his
 kingdom.

^b He had forejudged his own case, and had not faith
 enough to be saved; he fell into despair because he
 was tried by the *delay* of an answer. But 1 Chron. x. 14,
 it is said *he enquired not of Jehovah, i. e.* he desisted, de-
 spairing of help that way; and it is implied that Je-
 hovah would have answered him, had he not in a fright
 given up his hopes in him, by not *enquiring of Jehovah,*
i. e. with faith and perseverance.

And

7 And Saul said to his servants, seek me out a woman that hath a familiar spirit, that I may go to her and enquire of her: and his servants said to him, behold, *there is* a woman that hath a familiar spirit in Oin-dur. And Saul stript himself, and put on other garments, and went, he and two men with him, and came to the woman by night, and said, divine to me, I pray thee, by the familiar spirit, and bring up to me whom I bid thee. And the woman said to him, behold, thou knowest what Saul hath done, that he hath cut off the familiar spirits and the cunning men out of the land; and why dost thou lay a snare for my life, to have me put to death? And Saul sware to her by Jehovah, saying, *as* Jehovah liveth, no harm shall come to thee on this account. And the woman said, whom shall I bring up to thee? and he said, bring up Samual to me. And when the woman saw Samual she cried with a loud voice; and the woman spake to Saul, saying, why hast thou deceived me, when thou *art* Saul? And the king said, fear not; but what dost thou see? and the woman said to Saul, I see the Aleim bringing *him* up

out of the earth. And he said to her, what *is* his form? and she said, an old man cometh up, and he *is* covered with a mantle; and when Saul knew that it *was* Samual, he bent *his* face to the ground and bowed down himself.

And Samual said to Saul, why hast thou disturbed me to bring me up? and Saul said, I am in a great strait, for the Philistines are making war against me, and the Aleim is departed from me, and answereth me no more either by prophets, or by dreams, and I have called thee to let me know what I shall do. And Samual said, and why dost thou enquire of me, when Jehovah is departed from thee, and is become thine enemy? and Jehovah will do ^f for him as he spake ^g by me; and Jehovah will rend the kingdom out of thy hand, and give it to another, *even* to David; because thou didst not obey the voice of Jehovah, nor execute his fierce anger against Omelek, therefore doth Jehovah do this thing to thee at this time: and Jehovah will also give Isral with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me: ^h the camp of Isral also will Jehovah give into the hand ⁱ of the Philistines.

^c Whoever reads the Old or New Testament, must be convinced that the evil spirits did act in the children of disobedience, not only as now, by influencing them by their own evil passions, but had an actual local possession of their bodies, hands and tongues, and could and did foretell some things, 1 Kings xxii. 21, and Act. xvi. 16, are incontestable; and *spirits* is used, as St. John uses the word, 1 Joh. iv. 1, for the persons who are so disposed, or under such a spirit.

^d Then they who dealt with the evil spirit this way, did not *renounce Jehovah*, or pretend not to know him; for what would this oath have signified to her, if they had?

^e *וַיִּבְרָא* is twice used to this purpose, ver. 11, "whom shall I *bring up*?—*bring up* Samual." The most she could think of was to get the evil spirit she served in this divination, to personate Samual, and answer questions; but she is surpris'd herself, and sees *Samual*, so says the Text, whom she could not but know; her fright makes Saul bid her not be afraid, and ask what *she*

saw, which had frightened her so; she says, it was at seeing God bring him up out of the earth, or say, only, *coming up* with him; this *made Saul know*, that it *was Samual* too. They must both know the manner of God's appearing, it had been so common.

^f *i. e.* For David.

^g Heb. *by my hand*.

^h *i. e.* They should storm the camp; and as Saul was encamped on Gilbo, ver. 4, and the battle was there, ch. xxxi. 1, it is plain that the Philistines came up the mountain to them and attacked them in their camp, and succeeded.

ⁱ All these particulars that are here foretold, and came so punctually to pass, seem beyond the reach of the Devil to have found out; his oracles were always ambiguous, as being founded on conjecture; and if it were probable that Saul should lose the battle next day, a miracle, as in the cases of Jonathan and David might interpose, which must be beyond the reach of any evil spirit to know; but supposing an evil spirit might know

20 Philistines. Then Saul fell straightway his full length on the ground, and was greatly afraid, because of the words of Samuel; there was even no strength in him; for he had eaten no bread all that day and all that night.

21 And the woman came to Saul, and saw that he was greatly terrified, and said to him, behold, thy servant obeyed thy voice, and I put my life in my hand, and hearkened to thy words, which thou spakest to me: and now, I pray thee, hearken thou also to the words of thy servant, and let me set before thee a morsel of bread, and eat, that thou mayest have strength to go thy journey.

22 But he refused, and said, I will not eat; but his servants and the woman urged him, and he hearkened to their voice, and arose from the ground, and set upon

23 the bed. And the woman had a fattening calf in the house, and she made haste and killed it; and she took fine flower and kneaded it, and made^k it into thin flat cakes, and brought before Saul and before his servants, and they ate, and rose up, and went away that night.

XXIX. AND the Philistines gathered together all their troops to Aphek, and the Isra-

lites pitched by the fountain which is in Jezroal. And the lords of the Philistines² passed along by the hundreds and by the thousands; and David and his men passed along in the rear with Achish. And the commanders of the Philistines³ said, what do these Hebrews here? and Achish said to the commanders of the Philistines, is not this David, the servant of Saul, the king of Isral, who hath been with me this year or two, and I have not found any thing against him, since his desertion to this day? And the⁴ commanders of the Philistines were in a passion with him; and the commanders of the Philistines said to him, send back this man, and let him return to his place, where thou hast appointed him, and let him not go down with us to the battle, lest he be an adversary to us in the battle; ^m for with what should he reconcile himself to his master, but with the heads of these men? Is not this⁵ David, of whom they sang in dances, saying, ⁿ Saul hath slain his thousands, and David his ten thousands?

And Achish called David, and said to⁶ him, as^o Jehovah liveth, thou art upright; and thy^p going out and thy com-

about his decease, Luk. ix. 31, so a prophet is sent in like manner to Saul before his death. Isral fell with Saul, so did their church and state with Christ, who, like Samson, pulled the pillars upon him, and died under them, and the Aliens prevailed against Isral upon their own mountains, by virtue of their own prophets.

^k Which they have various expeditious ways of dressing, and one by extending, or pressing out the cake very thin, and clapping upon the side of a pitcher that has fire within it; and this last seems to have been her method by the verb תפח which from נף or נפה, is to extend or stretch out, and roll out thin, or make into thin, is equivalent.

^l In review.

^m 1 Chron. xii. 19.

ⁿ Ch. xviii. 7, and xxi. 11.

^o He uses this asseveration in David's style out of compliment, or very possibly he had learnt to believe in Jehovah from the many miracles wrought among them in the behalf of Isral.

^p On expeditions, as foraging, &c.

know all this, and might speak the truth too, yet the Text says, it was Samuel, not, that the woman or Saul only took him for Samuel; the woman saw Samuel, and God appearing with him, ver. 12, 13. Thus the Aleim, or the persons of Jehovah, appeareth to Balam, and this woman could not be more wicked than he was. It was not her art, but the Aleim who brought up Samuel to her own surprise, and Saul's conviction. The kingdom was now passing from Saul to David; Saul dies for his sin, the very picture of that wilfulness and disobedience, which was the beginning of sin and death, and which continues the war against God. The temporal king of Isral is taken away in wrath, and succeeded by the beloved one, the man after God's own heart; so, he that was born king of Isral, died in or for sin, fell under the wrath of God, and arose an immortal and everlasting king, whose kingdom is to stand for ever by an everlasting covenant, 2 Sam. xxiii. 5. Saul was the king of Isral after the flesh, the mortal body, that was to die in sin, and David a picture of him who was to rise in glory. And as Moses came from the state of the dead to inform Christ, or speak with him

ing

ing in with me in the camp ^p is good in my fight, for I have not found any hurt in thee since thy coming to me unto this day; but thou art not pleasing in the
 7 fight of the lords of the Philistines. And now return and go in peace, and do not what is wrong in the eyes of the lords of the Philistines.

8 And David said to Achish, but what have I done? and what hast thou found against thy servant since I have been before thee unto this day, that I may not go and fight against the enemies of my lord
 9 the king? And Achish answered, and said to David, I know that thou *art* good in my fight as the angel of the Aleim; but the commanders of the Philistines say, he shall not go up with us to
 10 the battle. Now therefore rise up in the morning, and thy master's ^q servants who are come with thee; and get ye up in the morning as soon as ye have light,
 11 and be gone. And David arose early, he and his men, to go away in the morning, to return into the land of the Philistines^r, and the Philistines went up to Jezroal.

xxx. AND when David and his men came to Jiklag on the third day, the Omelekites had invaded the south ^s and Jiklag; and had smitten Jiklag, and burnt it
 2 with fire, and taken captive the women that *were* in it, both great and small; they killed not one, but carried them off and went their way.

3 And when David and his men came

^q There were others besides the six hundred, who on this went their way, as David and his men did their's. See 1 Chron. xii. 19.
^r It seems a problem what David might or ought to have done in this battle; but certainly it was a very great mercy in Providence to send him to the rescue of his *all*, now in the hands of his enemies; and to the recovery of such a spoil, as enabled him to shew his love to his friends, and bind them for ever to him by his gifts.
^s About Hebrun, ver. 16.

to the city, behold, *it* was burnt with fire, and their wives, and their sons, and their daughters were carried away captives. And David and the people that
 4 *were* with him lift up their voice and wept, till they had no strength to weep. And David's two wives were carried
 5 away, Ahinoam the Jezroalites, and Abigail, the wife of Nabal, the Carmelites. And David was greatly distressed, for the
 6 people talked of stoning him, ^t for the soul of all the people was grieved, every one for his son, and for his daughters; but David encouraged himself in Jehovah his Aleim. And David said to Abia-
 7 ther the priest the son of Ahimelech, bring hither to me now the ephod; and Abiather brought the ephod to David. And David enquired of Jehovah, saying,
 8 shall I pursue after this troop? shall I overtake it? and he said to him, pursue, for thou shalt surely overtake and rescue. And David went, he and the six
 9 hundred men that *were* with him, and came to the valley of ^u Beshur; and some stayed. But David pursued, he and
 10 four hundred men; and two hundred men stayed, who were too tired to pass the valley of Beshur.

And they found an Egyptian in the
 11 field, and they took him to David; and they gave him bread and he ate, and they gave him water to drink; and
 12 they gave him a piece of a cake of figs and two ^w grapes and he ate, and his spirit came again to him; for he had

^t All was seemingly lost, and no glimpse of comfort or prospect of help, or possibility of recovery, and yet David's faith in God failed not; and for this strength of faith he is called the man after God's own heart. *The just shall live by faith.* Hab. iii. 17. Rom. iv. 20-25.
^u i. e. *News or tidings.*
^w Some grapes are very large, so that a fig or two and a raisin or two would be as much as so weak a stomach could bear.

eaten

13 eaten no bread nor drunk water, three days and three nights. And David said, to whom *doest thou belong?* and whence *art thou?* and he said, I *am* a young man, an Egyptian, servant to an Omelekite man; and my master left me, because
 14 three days ago I fell sick. We made an invasion on the south of the Cheretites, and on what *belonged* to Jeudeh and on the south of ^{*} Caleb; and we burnt Jiklag with
 15 fire. And David said to him, canst thou bring me down to this troop? and he said to him, swear to me by the Aleim, that thou wilt not kill me, nor deliver me into the hand of my master, and I will bring thee down to this troop.
 16 And he brought him, and behold, *they were* spread abroad over all the ground, eating and drinking, and dancing, for all the great spoil that they had taken from the land of the Philistines,
 17 and from the land of Jeudeh. And David smote them from the twilight to the evening [†] of the next day, and there escaped not a man of them, except four hundred young men who rode upon ca-
 18 mels and fled. And David recovered all that the Omelekites had taken; and David rescued his two wives. And there
 19 was nothing wanting to them, either small or great, or sons or daughters; and the spoil with whatever they had taken
 20 to them, David recovered all. And David took [‡] all the sheep, and the oxen they had driven away [§] before they had gotten this; and they said, this *is* David's spoil.

21 And David came to the two hundred

men, who were too tired to come after David, whom he left in the valley of Beshur; and they came out to meet David, and to meet the people that *were* with him; and David came near to the people and ^b saluted them. And all the ²² ill-minded, wicked people among the men that went with David, answered and said, because they went not with us, we will not give them of the spoil which we have taken, except to every man his wife and his children; and let them lead *them* away and be gone. But David said, ²³ ye must not do so, my brethren, with what Jehovah hath given us; for he preserved us, and gave the troop that came against us into our hand: and ²⁴ who will hearken to you in this matter? for as is the share of him that goeth down to the battle, so *shall be* the share of him, that stayeth with the baggage; they shall share alike. And it was *so* from ²⁵ that day ^c forward; and he made it a statute and an ordinance in Ifral, to this day.

And David came to Jiklag, and sent ²⁶ of the spoil to the elders of Jeudeh, to his friends, (saying, behold a blessing for you out of the spoil from the enemies of Jehovah;) to *those* who *were* in Bith-al, ²⁷ and to *those* who *were* in South-ramut, and to *those* who *were* in Jether, and to ²⁸ *those* who *were* in Oror, and to *those* who *were* in Shepmut, and to *those* who *were* in Astemo, and to *those* who *were* in ²⁹ Rachel, and to *those* who *were* in the cities of Jerhemali, and to *those* who *were* in the cities of Kini, and to *those* who ³⁰

would have carried them off, if he had not recovered them.

^a Heb. *before this getting*, namely from Jiklag. What was taken from Jiklag, was returned to the owners, but all the rest was condemned as lawful prize.

^b Heb. *wished them health*.

^c Heb. *and onward, or upward*.

^{*} Josh. xiv. 13.

[†] "Heb. *of their morrow, i. e.* I suppose of the next day to that on which David and his men began the pursuit." Editor.

[‡] They had taken much cattle and other spoil before they came to Jiklag, all which David resolved to keep as lawful spoil, as being taken from the enemy, who

were in Harmeh, and to *those* who were in Cur-oshen, and to *those* who were in
 31 Otac, and to *those* who were in Hebrun, and to all the places where David frequented, he and his men ^d.

XXXI. AND the Philistines fought with Isral, and the men of Isral fled before the Philistines, and fell down slain on mount
 2 ^e Gilbo. And the Philistines pursued close after Saul and after his sons; and the Philistines slew ^f Jonathan and Abinadab,
 3 and Malchi-shuo, sons of Saul. And the battle prevailed against Saul, and the
 4 ^g shooters, the bow-men, met with him, and he was much wounded by the shoot-
 5 ters. And Saul said to his armour-bearer; draw thy sword and thrust me through with it, lest these uncircum-
 6 died with him. And ^h Saul died, and three of his sons, and his armour-bearer, and all his men also together that day.

^d And this liberality and gratitude prepared his way to the throne, which was now vacant, though as yet unknown to him. A. M. 2929.

^e See ch. xxix. 1. 1 Chron. x. 1.

^f See Ch. xiv. 49, and 1 Chron. viii. 33.

^g The Heb. word for *shooters* may be, and by this text was, used for those who *slung* or *directed* any thing at another; but now became applied chiefly or solely to the bow, an instrument of destruction that was getting into fashion, and is perhaps but little inferior to fire-arms.

^h 1 Chron. x. 6.

And when the men of Isral who were 7 on this side the valley, and *those* who were on this side Jordan saw that the men of Isral fled, and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them. And on the morrow when the 8 Philistines came to strip the slain; they found Saul and three of his sons, fallen on mount Gilbo; and they cut off their 9 heads, and stript off their armour, and sent into the land of the Philistines round about, to publish *it* in the house of their idols, and among the people. And they 10 put their armour in the house of Osherut, and fastened their bodies to the wall of Bith-shan.

And when the inhabitants of Jabish- 11 gelod heard what the Philistines had done to Saul, all the men of valour arose and 12 went all night, and took the body of Saul and the bodies of his sons from the wall of Bith-shan, and came to Jabish and ⁱ burnt them there. And they took 13 their bones and buried them under the ^k oak in Jabish, and ^l fasted seven days.

ⁱ In order; no doubt, to make it impossible for the enemy to put again the like indignity upon them and upon Isral; and this they did from a grateful sense of the deliverance Jehovah gave them through Saul's hands, ch. xi. 11. And when do kings consult their own honour and interest more than when they are doing public benefits with zeal for the general good?

^k 1 Chron. x. 12. Such sacred oaks are often mentioned, as Gen. xxxv. 4. Josh. xxiv. 26. Jud. vi. 11. Abrem dwelt by a grove of oaks, and Jehovah appeared to him under one of them, Gen. xviii. 1.

^l Not from all food, but as Daniel did, Dan. x. 3.

The SECOND BOOK of

S A M U A L,

OTHERWISE CALLED

The SECOND BOOK of the KINGS.

An Omelekite informeth CHAP. I. *David of Saul's Death.*

1. **A**ND after the death of Saul, and David's return from smiting the Omelekites, when David had dwelt in
2 Jiklag two days; on the third day, behold, a man came from the camp from Saul, with his clothes rent, and earth upon his head; and when he came to David he fell to the earth, and^a bowed
3 down himself. And David said to him, from whence camest thou? and he said to him, from the camp of Isral am I
4 escaped. And David said to him, how was the matter? tell me, I pray thee: and he said, the people fled from the battle, and many of the people fell, and are dead, and Saul and Jonathan his son are
5 dead also. And David said to the young man who told him, how dost thou know that Saul is dead, and Jonathan his son?
6 And the young man who told him said, I happened to be upon mount Gilbo, and behold, Saul was leaning upon his spear, and behold, the chariots and the horsemen
7 were in close pursuit of him, and he

looked behind him, and when he saw me he called to me, and I said, here *am* I; and he said to me, who *art* thou? and
8 ^b I said to him, I *am* an Omelekite. And ⁹ he said to me, stand, I pray thee, upon me, and kill me, for ^c anguish is come upon me, for my life *is* yet whole in me. And I stood upon him and killed him^d,
10 because I was sure he could not live after he was fallen; and I took the ^eplate that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither to my lord. And David
11 took hold on his clothes, and rent them, and all the men also that *were* with him: and they mourned and wept, and fast-
12 ed till the evening, for Saul and for Jonathan his son, and for the people of Jehovah, and for the house of Isral, because they were fallen by the sword.

And David said to the young man that
13 told him, whence *art* thou? and he said, I *am* the son of a stranger, an Omelekite.

bearer, after which he took the things from Saul, and gives himself the honour of his death, and contradicts himself as to Saul's being fallen, see ver. 6.

^c Not *crown* surely in the field of battle, but the *gold plate* that hung from the turban on the forehead. Comp. Exod. xxviii. 36. xxxix. 30, in which latter passage the same Heb. word נָזַר is used.

* G 2

And

^a i. e. Upon his knees. Qu?

^b Heb. אמר, *he said*, i. e. *his servant said*, speaking of himself in the third person.

^c The Heb. word expresses such agonies as make the eyes dazzle and be convulsed.

^d In all probability the Omelekite was near enough to hear what passed between Saul and his armour-

14 And David said, how wast thou not afraid to stretch forth thy hand to destroy
15 the anointed of Jehovah? And David called to one of the young men, and said, go near, fall upon him; and he
16 smote him, and he died. And David said to him, thy blood be upon thy head, for thy own mouth testified against thee, saying, I slew the anointed of Jehovah^f.

17 And David lamented with this lamentation over Saul and over Jonathan his son; and he commanded to teach the children of Jeudeh the bow; behold it
18 is^g written in the^h standard-book. O glory of Isral slain upon thy high places!
19 how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelun, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of
20 Gilbo, let there be no dew, nor let there be rain upon you, ye high grounds^k; for there the shield of the mighty was cast away; the shield of Saul, as of one
21 not anointed with oil. Without the blood of the slain, without the fat of the mighty, the bow of Jonathan was not^l discharged, and the sword of Saul returned
22 not empty. Saul and Jonathan were^m lovely and pleasant in their lives, and in their

death they were not divided: they were swifter thanⁿ eagles, they were stronger than lions. Ye daughters of Isral, weep²⁴ for Saul, who clothed you in scarlet with delicateness, who put ornaments of gold upon your apparel^o. How are²⁵ the mighty fallen in the midst of the battle! O Jonathan, slain upon thine high places^p! I am distressed for thee,²⁶ my brother Jonathan; thou wast exceedingly pleasing to me; thy love was wonderful to me, beyond the love of women. How are the mighty fallen, and²⁷ the weapons of war perished!

AND after this David enquired of Jehovah, saying, shall I go up to any of the cities of Jeudeh? and Jehovah said to him, go up. And David said, whither shall I go up? and Jehovah said, to Hebron. And David went up there, and² his two wives also, Ahinoam the Jezroalites, and Abigail the wife of Nabal the Carmelites. And his men that were with³ him David brought up, every one and his family, and they dwelt in the cities of⁴ Hebron. And the men of Jeudeh came, and there they anointed David king over the house of Jeudeh.

And some told David, saying, it was the men of Jabish-gelod who buried Saul.

^f And he also gave sufficient reason to think that he had done it treacherously.

^g And mentioned here, though seemingly out of place, because he was now informed that the body of bow-men among the enemy had given the turn to the fortune of the day, the Isralites having none to oppose them. See 1 Sam. xxxi. 3.

^h See on Josh. x. 13.

ⁱ As they themselves and all other nations did, in public processions, music and songs. See Exod. xv. 20. Jud. xi. 34. xvi. 23. 1 Sam. xviii. 6.

^k Heb. *fields of elevation*; such as the plains or flats upon the top of the hills, because this great disgrace fell upon Isral, and the mighty men cast away, or flung down their arms, and even Saul did as the common soldier: unless the verb *לעל* means the contempt they were treated with, but then it should have been applied to them, not to their arms.

^l *אש* seems a technical term, and indeed a proper

one, for *letting loose*, or *discharging* a bow; it being drawn up and afterwards *let loose*, as *אש* implies, and then it flies *אחור* back.

^m David forgets all the disagreeable parts of Saul's character, and speaks only of his virtues; nor does it appear that Saul and Jonathan ever disagreed, but on his own account.

ⁿ For pursuit, as *Homer* gives *Achilles* the epithet *swift-footed*.

^o He introduced the politeness and gaieties of a court in dress and ornaments.

^p Where he had so often signalized himself for his valour and success against the enemy; and it is Jonathan he calls the glory or beauty of Isral, ver. 19.

^q Behold the warmth and sincerity of his affection to Jonathan; the tenderness of the tender sex did not equal his.

^r The country round Hebron going by the same name. Josh. xxi. 11, 12.

And

5 And David sent messengers to the men of Jabish-gelod, and said to them, blessed be ye of Jehovah because ye have shewed this kindness to your master, *even* to Saul, and buried him. And now Jehovah shew^s kindness and truth to you; and I also will return this goodness to you, because ye have done this thing.

7 And now let your hands be strengthened, and^t be ye men of valour; for your master Saul is dead, and the house of Jeudeh have also anointed me king over them.

8 But Abner the son of Ner, the captain of Saul's army took^u Aish-beshet the son of Saul and brought him to Mehanim. And he made him king over Gelod, and over^w Ashuri, and over Jezroal, and over Ephrim, and over Benjamin, and over all^x Isral. Forty years old *was* Aish-beshet the son of Saul, when he was made king over Isral, and he reigned two years; but the house of Jeudeh followed David. And the number of the days that David was king in Hebrun over the house of Jeudeh was seven years and six months.

12 And Abner the son of Ner, and the servants of Aish-beshet the son of Saul went out to Geboun. And Joab the son of Jeruieh and the servants of David went out, and met with them at the pool of Geboun; and they sat down by the pool, the one on this side, and the other on the other side of the pool. And Abner said to Joab, let the young men now arise, and^y play before us; and Joab said, let them arise. And there arose, and went over by number, twelve for Benjamin and for Aish-beshet the son

of Saul, and twelve of the servants of David. And they caught hold each of the head of the other, with their sword in each other's side, and fell down together; and the place was called^z Heleket-hejerim, which *is* in Geboun. And the battle was sharp that day, but Abner and the men of Isral were beaten before the servants of David.

And there were there three sons of Jeruieh, Joab, and Abishi, and Oseal; and Oseal *was as* light of his feet as any roe in the field. And Oseal pursued after Abner, and turned not aside in going after Abner to the right hand or to the left. And Abner looked behind him, and said, *art* thou Oseal? and he said, *I am*. And Abner said to him, turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take his spoil: But Oseal would not turn aside from following him. And Abner spake again to Oseal, turn thee aside from following me, why should I smite thee to the ground? and how shall I lift up my face to thy brother Joab? But he refused to turn aside; and Abner smote him with the spear backward under the fifth *rib*, and the spear came out behind him, and he fell there and died in the place; and all that came to the place where Oseal fell down and died, stood still. And Joab and Abishi pursued after Abner; and the sun was gone as they came to the hill of Ameh, which *is* before the^a opening in the way to the wilderness of Geboun.

And the children of Benjamin gathered themselves together after Abner into

^s *i. e.* Truth of kindness, or *real kindness*.

^t Act as becomes men of honour and courage.

^u Named *Ash-baal*, 1 Chron. viii. 33; so that is called *Beshet* or a *shameful thing* in one name, which is denominated *Baal the fire* in the other.

^w The country taking that name from the tribe of Asher, who possessed it.

^x *i. e.* As distinguished from Jeudeh.

^y As Gladiators.

^z *The portion of quarrellers*: A noble lesson; mutual destruction being the consequence of quarrels.

^a Such an opening or defile as is between the mountains into the plains below.

a^b close body, and made a stand on the
 26 top of a hill. And Abner called to Joab,
 and said, shall the sword devour for ever?
 knowest thou not that it will be bitter-
 ness in the end? and how long shall it
 be ere thou bid the people return from
 27 pursuing their brethren? And Joab said,
 as the Aleim liveth, unless thou hadst
 spoken^c it would have been morning
 when the people would have gone away
 every one from pursuing his brother.
 28 And Joab blew a trumpet, and all the
 people stood still, and pursued no far-
 ther after Isral, nor continued the fight.
 29 And Abner and his men went through
 the common all night, and pass'd Jor-
 dan, and went through all Bethrun, and
 30 came to Mehanim. And Joab returned
 from after Abner, and gathered all the
 people together, and there were want-
 ing of the servants of David nineteen
 31 men and Oseal. But the servants of Da-
 vid smote of Benjamin, and among Ab-
 ner's men, three hundred and sixty men
 who died.
 32 And they took up Oseal and buried
 him in the sepulchre of his father, which
 was at Bith-lehem; and Joab and his
 men went all night, and it was light
 when they were at Hebrun.

III. AND the war went on^d between the
 house of Saul and the house of David;
 and David grew stronger and stronger,
 but the house of Saul weaker and
 weaker.

2 And unto David were sons born in
 Hebrun; and his first born was Amnun

^b Heb. a bunch, manipulus, or knot, as we sometimes apply the latter word to men.

^c Heb. by morning, or at morning.

^d Seven years and a half, ch. v. 5.

^e Named Danial, 1 Chron. iii. 1. Calab is, all the father; but why called Danial, the Lord is my Judge? is not one name of the mother's, and the other of the father's giving; the father's in memory of God's judge-

of Ahinoam, the Jezroalites; and his se-
 3 cond, ^e Calab of Abigail, the wife of Na-
 bal the Carmelite; and the third, ^f Absa-
 lum, the son of Mocheh, the daughter
 of Talmi, king of Geshur; and the
 4 fourth, Adonijeh, the son of Hagith;
 and the fifth, Shepetieh the son of Abital;
 and the sixth, Ithreom of Ogleh, the wife
 5 of David: these were born to David in
 Hebrun.

And while the war was between the
 6 house of Saul and the house of David,
 and Abner was supporting the house of
 Saul, [Now Saul had a concubine,
 7 whose name was Rijpeh, the daughter
 of Ajeh,] it was said to Abner, why
 didst thou go in unto my father's concu-
 8 bine^g? And Abner was very angry at
 the words of Aish-beshet; and he said,
 am I a^h mad dog, who against Jeudeh
 am shewing kindness this day to the
 house of Saul thy father, to his brethren,
 and to his friends, and have not let thee
 be crush'd under the hand of David,
 that thou chargest me with a fault to-
 day concerning a woman? So let the
 9 Aleim do to Abner, and more also, but
 as Jehovah hath sworn to David, so will
 I do to him; to transfer the kingdom
 10 from the house of Saul, and to establish
 the throne of David over Isral, and over
 Jeudeh, from Dan even to Bar-sebo.
 And he could not answer Abner a word
 11 again from his fear of him.

And Abner sent messengers to David
 12 from himself, saying, whose is the land?
 saying also, cut thee a purification with me,

ment on Nabal; and the mother's, as a fond wish or compliment to David?

^f Absalum, father of peace, but he proved the son of rebellion and war.

^g It being a high presumption in a subject to take her without a formal leave. See ch. xvi. 21. 1 Kings ii. 22.

^h Venemous or mad; as שׂוֹן is applied to the venom of the adder; but Qu?

and

and behold my hand *shall be* with thee to bring all Isral round to thee.

13 And he said, well, I will cut a purification with thee; but one thing I require of thee, namely, that thou shalt not see my face except thou first bring Michal Saul's daughter, when thou comest to
14 see my face. And David sent messengers to Aish-beshet the son of Saul, saying, deliver me my wife Michal, whom I
15 engaged to me for an hundred foreskins of the Philistinesⁱ. And Aish-beshet sent and took her from her husband, from
16 ^kPaltial the son of Lush. And her husband went with her, weeping after her as he went, as far as Bahurim; and Abner said to him, go, return; and he returned.

17 And the word of Abner came to the elders of Isral, saying, ye were formerly wishing for David *to be* king over you;
18 and now do *it*, for Jehovah^l spake to David, saying, by the hand of David my servant I will save my people Isral out of the hand of the Philistines, and out of the hand of all their enemies.
19 And Abner spake also in the ears of the Benjamites; and Abner went to speak in the ears of David in Hebrun all that
20 *was* good in the eyes of Isral, and in the eyes of all the house of Benjamin. And Abner came to David to Hebrun, and twenty men with him; and David made an entertainment for Abner and for the
21 men that *were* with him. And Abner said to David, I will arise, and will go and gather all Isral to my lord the king, and they shall cut a purification with thee, and thou shalt reign according to all the

desire of thy soul: and David sent Abner away, and he went in peace.

And behold the servants of David and 22 Joab came in from an expedition, and they had brought much spoil with them; and Abner *was* not with David in Hebrun, for he had sent him away, and he was gone in peace. And Joab and 23 all the party with him came in, and some told Joab, saying, Abner the son of Ner came to the king, and he hath let him go, and he is gone in peace. Then 24 Joab went to the king, and said, what hast thou done? behold, Abner came to thee, *why is it that* thou hast let him go, and he is gone in peace? Thou knowest 25 Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou art doing. And Joab went out 26 from David, and sent messengers after Abner, and they brought him back from the well of ^mSereh, but David knew not of *it*. So Abner returned to Hebrun, 27 and Joab took him aside in the middle of the gate to speak ⁿkindly to him, and smote him there under the fifth *rib*, and he died, for the blood of Oseal his brother.

And when David heard of *it* after- 28 wards, he said, I and my kingdom *are* clear before Jehovah for ever of the blood of Abner the son of Ner: let it 29 fall grievously upon the head of Joab and upon all his father's house; and let there never fail in the house of Joab one that hath a running humour, or that is leprous, or that leaneth on a staff, or that falleth by the sword, or

ⁱ 1 Sam. xviii: 25; 27.

^k Called *Palti* the son of *Lish*. 1 Sam. xxv: 44.

^l It is much he could not find out this before, till the affront about Rijpeh, but Providence works by

means, such as men afford, and David might lawfully accept the benefit of the other's resentment.

^m *Revolt*.

ⁿ Heb. *in complaisance or kindness*.

that

30 that wanteth bread^o. And Joab and Abishi
his brother slew Abner because he killed
Oseal their brother at Geboun in war^p.
31 And David said to Joab and to all the
people that *were* with him, rent your
garments, and put on sackcloth and
mourn for^q Abner; and king David fol-
32 lowed the bier. And they buried Ab-
ner in Hebrun; and the king lift up his
voice at the grave of Abner; and all the
33 people wept. And the king lamented
over Abner, and said, as the villain dieth
34 shall Abner die? Thy hands *were* not
^rbound, nor were thy feet put in fetters;
as one fallen before the sons of violence
didst thou fall: and all the people wept
35 over him again. And all the people came
to make David eat bread, whilst it was
yet day; but David sware, saying, so let
the Aleim do to me and more if I taste
bread, or any thing at all till the sun be
36 gone. And all the people took notice of
it, and it was good in their eyes, as
whatsoever the king did was good in
37 the eyes of all the people. And all the
people knew, and all Isral that day, that
it was not of the king to put Abner the
38 son of Ner to death. And the king said
to his servants, know ye not that a prince
and a great man is fallen this day in Is-
39 ral? And I *am* this day weak, though
anoointed king; and these men, the sons

^o That they may be sensible that the wrath of God lieth upon such sins, and not be influenced by the example of the head of their house. And mystically אִשִּׁי, the once *amiable* people of God, are under the curse of God for persecuting and destroying those who revolted from the house of Saul, *i. e.* death and the grave, to the *beloved*, of whom David was a figure.

^p And in his own necessary defence.

^q To avert the curse. Comp. Luke xxiii. 28.

^r As a criminal or captive, but he was killed by ruffians. It was not pretended, or at least it could not be proved, that Abner was guilty of any sin in what he was put to death for, but he was killed only from pride and private pique. Comp. Acts xxv. 8.

^s See 1 Kings ii. 5, 6, 28, &c. So those *who* אִשִּׁי *opposed* אִשִּׁי God, after Christ was risen, for some time

of Jeruieh *are* too hard for me: ^s Jehovah will reward the wicked doer according to his wickedness.

AND Saul's son heard that Abner was IV. dead in Hebrun; and his hands were enfeebled, and all Isral was troubled^t. Now ² there were two men, captains of troops, *belonging to* the son of Saul, the name of the one *was* Boneh, and the name of the other Racab, sons of Remun the Barutite, of the children of Benjamin, for ^u Barut was reckoned to Benjamin: and the ³ Barutites ^w fled to Gittim, and are sojourners there to this day. And Jonathan, the son of Saul, had a son disabled in the feet: He was five years old, when the news about Saul and Jonathan came from Jezroal, and his nurse took him up and fled, and in the hurry of her flight, he fell, and was lamed; and his name *was* ^x Mephibeshet. And the sons ⁵ of Remun the Barutite came, and entered, about the heat of the day, into the house of Aish-beshet; and he was ^y laid down on a bed at noon. And be- ⁶ hold they ^z came into the midst of the house *with those* who fetched wheat, and they smote him under the fifth *rib*, and Racab and Boneh his brother escaped. So they came into the house, and ⁷ he was laid down on his bed, in his bed-chamber; and they smote him and slew

triumphed over him and persecuted him, Acts. ix. 4, but full vengeance came at last.

^t Not only at the revolt, but death of Abner, as expecting no mercy now.

^u *i. e.* The wells.

^w Why did they flee? was it lest they should suffer for the treason of Boneh and Racab?

^x Or an equivalent name, Meribbaol, *a quarreller with Baol*, 1 Chron. viii. 34, as Mephibeshet is a *mouther at the shameful thing*; one that *moutheth*, or useth his mouth, is the same in sense as *Merib*, or *quarreller*, comp ch. ii. 8. Note (u).

^y As customary in those hot countries during the heat or middle of the day. See Jud. iii. 24. 1 Sam. xxiv. 3.

^z Which they could not have done, but for some stratagem, none but the nearest relations being admitted beyond the porch, or into the court at furthest.

him,

him, and took off his head; and they took his head and went by the way of the common all night. And they brought the head of Aish-beshet to David to Hebrun, and said to the king, behold the head of Aish-beshet the son of Saul, thine enemy, who sought thy life; and Jehovah hath avenged my lord the king this day on Saul and on his seed.

9 And David answered Racab and Boneh his brother, the sons of Remun the Barutite, and said to them, *as* Jehovah liveth, who hath redeemed my soul out of all adversity, *there was* one told me, saying, behold, Saul is dead, and ^a he thought himself sure of a reward, but I laid hold on him, and killed him in Jiklag; which was my giving him a reward: how much more when wicked men have killed a ^b righteous person in his own house, and upon his bed? and now should I not require his blood at your hand, and take you away from the earth? And David commanded the young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebrun; and they took the head of Aish-beshet and buried it in the sepulchre of Abner in Hebrun.

V. AND ^c all the tribes of Isral came to

David at Hebrun, and spake to him, saying, behold we *are* thy bone, and we *are* thy flesh. Even in time past, when Saul was king over us, thou wast he that led out and brought in ^d Isral; and Jehovah said to thee, thou shalt feed my people Isral, and thou shalt be ruler over Isral. So all the elders of Isral came to the king at Hebrun, and king David cut a ^e purification with them in Hebrun before Jehovah; and they anointed David king over Isral.

^f Thirty years old *was* David when he reigned; he reigned forty years. In Hebrun he reigned over Jeudeh seven years and six months; and in Jerusalem he reigned thirty and three years over all Isral and Jeudeh.

And the king and his men went to Jerusalem against the ^g Jebusites the inhabitants of the land; and they spake to David, saying, thou shalt not come in hither, except thou can remove the ^h lame and the blind; saying, David cannot come in here. But David took the strong hold of Zion, which *is* the city of David. And David commanded that day ⁱ a general assault on Jebusi; and they got in by the water-pipe, and the lame and the blind ^k opposed David, because they had said, the lame and the blind

belonged to Benjamin, but mount Sion, or that part of it, on which the temple and fort stood, was in Jeudeh.

^h With whom they manned the walls in a bravado and confidence of the strength of the fortifications, and of the height and steepness of the hill.

ⁱ Or, every one to smite or attack Jerusalem or Jebusi.

^k *i. e.* They set the invalids to *oppose* David (for *so* שׁוֹנֵי נַפְשׁוֹ, I think may be construed by the use of נַפְשׁוֹ) not only in a bravado, but sarcastically on David's men, many of whom, and himself too perhaps, might have lost an eye, or been lamed, or hurt by accidents among the rocks, or by their enemies in their frequent engagements: and so strong were the walls that they were forced to get into the city by the subterraneous pipe, or passage for water.

* H

shall

^a Heb. *he was in his own eyes as one receiving a reward.*

^b Righteous as to them, or whose faults they had no authority to punish, as David had to punish theirs.

^c A. M. 2936. comp. 1 Chron. xi. 1. xii. 23. "A type of the submission of all nations to Christ, Psalm cx. 3. Rev. xi. 15." Clark.

^d By what rule *is* is dropt in הַמִּבְּיָא I know not; nor what other sense to give it, than that of הַמִּבְּיָא.

^e See Psalm lxxxix. 34. 2 Kings xi. 17. 2 Chron. xxiii. 3.

^f "So Christ, Luke iii. 22, 23." Clark.

^g 1 Chron. xi. 4. Jerusalem or Jebusi was taken and burnt by Jeudeh; but rebuilt and reinhabited by them and the Benjamites together, Jud. i. 8, 21; and no doubt the Jebusites took the advantage of the Benjamites, whenever they could, as on the death of Saul, which justified David in going against them; the city

9 shall not come into the house. And David dwelt in the fort, and called it the city of David; and David built round about from Melua even to the house.
 10 And David went on and grew great; and Jehovah the Aleim of Hosts was with him.
 11 And Hiram, king of Tyre, sent messengers to David, and cedar-planks, and carpenters, and stone-cutters for the wall, and they built David a house.
 12 And David knew that Jehovah would establish him king over Isral, and exalt his kingdom for the sake of his people Isral.
 13 And David took more concubines and wives at Jerusalem, after he came from Hebrun, and more sons and daughters
 14 were born to David. And these are the names of those that were born to him in Jerusalem; Shemuoa, and Shubab, and
 15 Nathan, and Solomon, and Ibear, and
 16 Alishuoa, and Nepheg, and Iphio, and Alishemo, and Alido, and Aliphelat.
 17 And when the Philistines heard that they had anointed David king over Isral, all the Philistines came up to seek David; and when David heard of it he went
 18 down into a strong hold. And the Philistines came, and spread themselves in
 19 the valley of Rephaim. And David enquired of Jehovah, saying, shall I go

up against the Philistines? wilt thou give them into my hands? And Jehovah said to David, go up; for I will certainly give them into thy hand. And David came to Baol-perejim, and David smote them there; and he said, Jehovah hath broken down mine enemies before me, as a breach of waters; therefore he called the name of the place Baol-perijim. And they left their idols there, and David and his men destroyed them.

And the Philistines came up again, and spread themselves in the valley of Rephaim. And David enquired of Jehovah, and he said, go not up, fetch a compass behind them, and come upon them over against the mulberry-trees; and when thou hearest the sound of a march in the tops of the mulberry-trees, then be quick; for then Jehovah is gone out before thee to smite the camp of the Philistines. And David did so as Jehovah commanded him, and smote the Philistines from Gebo till thou comest to Gezer.

AND David gathered together again all the chosen men in Isral. And David arose and all the men that were with him, and went from Baolim of Judeh, to carry up from thence the ark of the Aleim, where the name of Jehovah of

¹ See 1 Kings ix. 15, that Melua was some tower, or &c. between the house or king's palace, and the city of Jerusalem; and by 2 Chron. xxxii. 5, it seems to have been part of the fortifications of the city of David, and perhaps filled up the hollow between the city and the fort.

^m For the situation of the house stood, see ver. 8, 9, and 2 Chron. xxxii. 5.

ⁿ *i. e.* David found all opposition was dropt, and that he should continue king over the people, and the crown remain in his family, as God had promised.

^o From whom Christ came.

^p His being king over all Isral, his known abilities and success at Jerusalem alarmed them: whilst he lay at Hebrun opposed by the house of Saul, they had no apprehensions from him.

^q Josh. xv. 8. just below Jerusalem.

^r *i. e.* Lord of the power to break down and destroy, as an inundation of water does all before it. See Isai xxviii. 21, and 1 Chron. xiv. 1. It is pointed to as a specimen of the divine power, and an earnest that God will destroy all the enemies of his anointed.

^s 1 Chron. xiv. 12.

^t Ch. v. 1. 1 Chron. xiii. 5, 6

^u Josh. xv. 9, 60, called Baoleh.

^w אֲשֶׁר נִקְרָא שָׁם is *there, where is called upon, or where &c.* See 1 Chron. xiii. 6. And there is nothing for *between* which our translation adds; and the Text speaks of Jehovah dwelling in these Cherubim of glory, as if it were speaking of his dwelling in the heavens, which are an higher order of Cherubim, and representatives to us of the power, glory and personality of Jehovah.

hofts, who dwelleth in the Cherubim on
 3 it, is called upon. And they * set the
 ark in a new carriage, and brought it
 from the house of Abinadab, which *was*
 on the hill, and Oza drove the new car-
 4 riage. And the people brought the ark
 of the Aleim from the house of Abina-
 dab, which *was* on the hill; and Ahiu
 5 went before the ark. And David and
 all the house of Ifral played before^y Jeho-
 vah upon^{yy} all manner of *instruments of*
 fir-wood, and on harps, and on psal-
 teries, and on timbrels, and on fifta,
 and on cymbals.

6 And when they came to Nachun's
 threshing-floor, Ozeh put forth *his hand*
 upon the ark of the Aleim and seized
 upon it, for they were^z dismissing the
 7 oxen. And the anger of Jehovah was
 kindled against Ozeh, and the Aleim
 smote him there for the violence; and
 he died there by the ark of the Aleim.
 8 And David was^a grieved, because Jeho-
 vah had made a breach upon Ozeh;
 and he called the name of that place

^b Perej-ozeh to that day. And David 9
 feared Jehovah that day, and said, how
 shall the ark of Jehovah come to me^c?
 And David would not remove the ark of 10
 Jehovah to him into the city of David,
 but David carried it to the house of
 Obed-adam the Gettite. And the ark 11
 of Jehovah continued at the house of
 Obed-adam the^d Gettite three months;
 and Jehovah blessed Obed-adam and all
 his house.

And one told king David, saying, Je- 12
 hovah hath blessed the house of Obed-
 adam, and all that he hath, because of
 the ark of the Aleim. And David went
 and brought up the ark of the Aleim
 from the house of Obed-adam to the city
 of David^e with rejoicing. And when 13
 those that bare the ark of Jehovah had
 marched six^f marches, he sacrificed bulls
 and fatlings. And David danced with 14
 all *his* might before Jehovah; and Da-
 vid *was* girded with a linen^g ephod.
 And David and all the house of Ifral 15
 brought up the ark of Jehovah with

* Heb. *made it ride, or seated it*; the law was that
 the priests should carry it on their shoulders, as being
 the burthen on the shoulder of the great High Priest;
 but this was forgot, or not thought of, and so it was
 when he himself came into the tabernacle of flesh which
 proceeded from David. By 1 Sam. vii. 1, 2. this ark had
 been twenty years here when Saul was chosen king,
 and no use made of it as an ark.

^y *i. e.* Before the ark where Jehovah was in figure.

^{yy} Dan. iii. 5. 2 Chron. v. 13.

^z *i. e.* In order to take out the ark; and when the
 priests were going to take it into their care, Ozeh and
 his family who long had the *keeping of it*, 1 Sam. vii. 1,
 now pretended to be more than *keepers* of it, which
 being so violent a breach of the law, he was struck
 dead for it; and this being so near the case of the priests
 themselves at the coming of Christ, it was recorded for
 their use, and for ours, when we forget in whose name we
 speak and act as priests, 1 Pet. iv. 11. And though it is
 highly impolitic in any government, which is desirous
 of preserving Christianity among them, to permit any
 to preach who are not *legally* called; yet this judgement
 on Ozeh, threatens those most, who forget that they
 are only *keepers* of the ark, and dare claim a title beyond

servants, who ought to deliver their masters message and
 to speak and act in his name only, according to his in-
 structions, and not be wiser than he, as if able to add
 to the counsel of God and improve it—a daring and
 exceeding sinful presumption, and which leads di-
 rectly to the extinguishing of the light of revelation
 among us.

^a David did not presume to be angry, but was vexed
 and grieved that he had not prevented the occasion,
 See 1 Chron. xv. 11—15, And he gave a name to the
 place where this wrath of God *brake out*, which implied
 that the wrath of God will always break out on such
violence, boldness or presumption.

^b *The breach on, or breaking down of, violence*; See the
 use of the word *iy* Gen. xlix. 7. Deut. xxviii. 50, or
 else it may mean *impudence*; See Prov. vii. 13.

^c It was polluted, as it were, with blood; and how
 should he expiate or do away so great a pollution?
 he fears that God was angry with them all.

^d Of Gath in Judeh, 2 Chron. xi. 8, 10.

^e *i. e.* With music and dancing.

^f Qu. how much six *marches* were?

^g Which was the dress of those that waited in the
 tabernacle, 1 Sam. ii. 18, and xxii. 18.

16 ^h shouting and with the sound of the trumpet. And as the ark of Jehovah came into the city of David, Michal the daughter of Saul looked ⁱ through a window, and saw David exerting his strength in dancing before Jehovah, and she despised him in her ^k heart.

17 And they brought in the ark of Jehovah, and set it in its place in the ^l tent which David had pitched for it; and David offered burnt-offerings before Jehovah and peace-offerings. And when David had made an end of offering burnt-offerings and peace-offerings, he ^m blessed the people in the name of Jehovah of hosts. And he ⁿ distributed to all the people, to the whole multitude of Israel, to man and woman, to each a cake of bread, and a good piece of flesh, and

^h See 1 Chron. xiii. 8. xv. 28. They shouted as to the king of Israel entering into his kingdom, Psalm xcvi. 6. Mat. xxi. 9. And this was proclaiming aloud to all the earth that God would give strength to his king, and exalt the horn of his anointed.

ⁱ This is also the modern custom in the eastern countries for the women to see any procession from an upper window, there being none below to the street. Comp. 2 Kings ix. 30.

^k And did not the church, the spouse of Christ treat him with the like contempt, when he came in person into the city of David, and claimed his throne?

^l See 1 Chron. xv. 1, and xvi. 1. This tent was what David made, for that which Moses made was at Gibbon. See 1 Chron. xvi. 39. xxi. 29. 1 Kings iii. 4. All possible care was taken to record that great truth, on which their salvation depended, that the great High Priest, who only could make the real atonement for sin in his own body, was to come in the tabernacle of flesh and descend from David, and so David made this tabernacle. The common people knew and acknowledged all this, when they cried *Hosanna* at his entrance, though the chief priests crucified him for it.

^m So did Aaron, Lev. ix. 22, and so did Christ before his ascension; but here David blessed them, as king, in the name of Jehovah.

ⁿ This was making them partakers of the sacrifices and of the bread and wine, with which they were to rejoice before Jehovah after sacrifice, as being typically in possession of the great benefit they expected from the offering, which their royal priest was to make of himself; who was to give himself for them, and feed them with the bread of life; and here David their king finds the sacrifice and feeds them with it, and feeds all with-

a jar of wine; and all the people departed, each to his own house.

And David returned to bless his own house: and Michal the daughter of Saul came out ^o to meet David, and said, how glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the maid-servants of his servants, as any vile fellow would uncover himself! And David said to Michal, ²¹ *it was* before Jehovah, who chose me before thy father, and before all his house, to appoint me ruler over the people of Jehovah, over Israel; and I was rejoicing before ^p Jehovah: and I will ²² become more vile than this, and be low in my own sight; and with the maid-servants of whom thou spakest, with them will I be ^q glorified. And Michal ²³ the

out exception, male and female, there being no respect of persons, or difference of sex, in a religious view, or in the sight of God.

^o Not with songs and dances at the head of the women of the family, in conformity to the religious triumph he had been displaying, and suitably to the joyful occasion, but with ridicule for having exposed his nakedness in the zeal and rapture of his heart on the occasion; *he had emptied himself of his glory, and made himself of no reputation, and taken upon him the form of a servant, nay of the lowest and vilest of men*; and as such was treated by his own family, Phil. ii. 7. And here we have the very image of that contempt, with which the king of Israel was to be treated, merely for laying aside his glory, and appearing as a servant. "But it may be justly doubted whether David did *expose his nakedness*, for he had not only on a linen ephod, but was clothed also with *כִּתְיֹוֹת בָּרָזֵל*, a long robe of fine linnen, 1 Chron. xv. 27. And does *uncovering* or *openly uncovering himself* as one of the vain fellows openly uncovereth himself mean any thing more than his appearing without his royal robes, in that dress of an ordinary servant of God, and thus exposing himself like a common man to the eyes of the people, while playing on a musical instrument, and dancing before the ark? See Dr. Sam. Chandler's Review of the History of the Man after God's own Heart. Sect. 15. pag. 196. &c." Editor.

^p Heb. xii. 2. and so in the joy of his heart despised the shame or contempt it might expose him to, in putting himself upon a level with the meanest of his subjects.

^q And was not this the case when the king of glory entered the real tabernacle of David and dwelt among men? He endured not only contempt, but sufferings and

the daughter of Saul had no child^r to the day of her death.

VII. AND when the king dwelt in his¹ house, and Jehovah had given him rest² from all his enemies round about, the king said to Nathan the prophet, see now, I dwell in a house of cedar, but the ark of the Aleim dwelleth within³ curtains. And Nathan said to the king, go, do all that is in thy heart, for Jehovah is with thee.

4 And that night the word of Jehovah came to Nathan, saying, go; and say to my servant, to David, thus saith Jehovah, wouldst thou build me a house for me to dwell in? when I have not dwelt in a house^u since the day I brought up the children of Isral out of Egypt to this day, but have walked in a^w tent and tabernacle: wherever I have walked among any of the children of Isral, did I speak to any of the^x tribes of Isral, whom I commanded to feed my people Isral, saying, why do ye not build me a house⁸ of cedar^y? And now thus shalt thou say to my servant, to David, thus saith Je-

hovah of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Isral, and have been with thee whithersoever⁹ thou wentest; and I have cut off all thine enemies from before thee, and have made thee a great name, like the name of the^z great men that are in the earth. And I appointed a place for my people, for Isral, and I planted them that they dwell quietly, and move about no^a more; neither do the children of wickedness afflict them any more, as formerly, and¹¹ as in the time that I appointed judges over my people Isral; and I have given thee rest from all thine enemies; and Jehovah hath told thee, that Jehovah will make thee a house.

For when thy days are fulfilled, and thou liest with thy fathers, I will raise up thy seed after thee, which shall come out of thy bowels, and I will establish his kingdom. He shall^c build a house for my name, and I will^d establish the throne of his kingdom for ever. I will be¹⁴ a^{dd} father to him, and he shall be a son

and death, a death of the most vile and ignominious kind, and yet all nations have since gloried in the cross.

^{i. e.} Never: nor the church of the carnal commandment till it's dissolution; for faith and not the letter of the law, or obedience, the fruit of faith and love, constitutes the child of God.

¹ And not in the camp, as having no enemies in the field against him.

² As in a camp and in a state of war.

^u Doth not this imply that God had a temple in Egypt? and what indeed is more probable?

^w The tent covered the tabernacle; and this was taken down when they wanted to remove: and should or could the mortal David build an immoveable and fixed habitation that was never to be taken down? The son of David indeed was to have such an unchangeable tabernacle, a mansion not made with hands, or of this building; for tho' the man Christ Jesus was to walk in a moveable tent, yet when that should be taken down, it was to be raised again, never more to be dissolved. The moveable tabernacle David had pitched, as he was father, according to the flesh of the house, or dwelling-place of Jehovah, and in attestation of the hope of being so, for else why should he

not have taken the mosaic tabernacle as well as the mosaic ark? but the immortal Christ was the son of God. See Psalm ii. 6, and Act. xiii. 33.

^x Or Scepter-bearers. See Gen. xlix. 16. 1 Chron. xvii. 6. Editor.

^y i. e. Are ye not wanderers and strangers upon earth, and am not I Jehovah to dwell in a moveable tent? how then canst thou build me a fixed house?

^z Psalm cxiii. 8.

^a All which was a figure and an earnest of eternal rest, but no more.

^b Acts xiii. 36. 1 Kings. viii. 19, 20.

^c "1 Kings v. 5. and vi. 12. As Solomon built the temple, so Christ built his church. Mat. xvi. 18. Luk. i. 32, 33. Heb. iii. 3. 1 Pet. ii. 5." Clark.

^d "This belongs to Christ's kingdom only, Isa. ix. 7. Dan. ii. 44. Luk. i. 32, 33." says Mr. Clark. But it belongs also to Solomon, as the perpetuity of the crown was given to his family, and as all parallel circumstances, in these sacred allegories or secondary prophecies, do to those, from whose history they are exhibited; there must be letter and spirit; and the letter is the shadow, or rather image of the things spoken.

^{dd} Heb. i. 5.

to me; ^e whom, when he becometh wicked, I will chastise with the rod of men, and with the stripes of the children of men. But my ^f mercy shall not depart from him, as I took *it* from Saul, whom I removed from before thee. **15** And thy house shall continue, and thy kingdom for ever before thee; thy throne **16** shall be established for ever ^g. According to all these words, and according to all this vision, so did Nathan speak to David ^h. **17**

18 And king David came and ⁱ sat before Jehovah, and said, who *am* I, O Lord Jehovah, and what *is* my house, that **19** thou hast advanced me thus far? And this was but a small thing in thy sight, O Lord Jehovah, for thou hast spoken also of thy servant's house, for a great while to come. And *is* this the ^k manner of man, O Lord Jehovah? And what can David say more to thee? ^l for thou knowest thy servant, O Lord Jehovah. **20** For thy word's sake, and according to thine own heart, thou wilt do all these great things to make thy servant ^m known. **21** Because thou art great, O Jehovah Aleim, for *there is* none like to thee, nor *is there any* Aleim besides thee, according to all **22** that we hear with our ears. And ⁿ what people *is* like thy people, like Isral, the only nation on earth, whom the Aleim went themselves to redeem for a people

^e See Psalm. lxxxix. 26—38. 2 Cor. v. 21.

^f Acts xiii. 34. Psalm lxxxix. 35. Isa. lv. 3. *the sure mercies of David, i. e.* promised to David.

^g Luk. i. 32, 33.

^h And David understood it as relating to that son of his, in whom all the law and the prophets center, but by no means excluding his temporal house, nor Solomon in whom *the letter* had a completion.

ⁱ Sat on the calves of his legs, the knees being on the ground, which is the posture of submission and reverence in the East to this day.

^k That they should be dealt with after the manner, v. 14.

^l 1 Sam. xvi. 7. Psalm cxxxix. 1.

to them, and to get them a name, and to do for yourselves ^o great things and terrible, for thy land, before thy people, whom thou didst redeem to thee from the Egyptians, the nations and their Aleim? And thou hast established to thee thy **24** people ^p Isral, *for* a people to thyself for ever; and thou Jehovah art become Aleim to them. And now, O Jehovah **25** Aleim, the word which thou hast spoken concerning thy servant and concerning his house, establish *it* for ever: and do as thou hast spoken; that thy name may **26** be magnified for ever, saying, Jehovah of hosts is Aleim over Isral; and the house of thy servant David may be established before thee; for thou, Jeho- **27** vah of hosts, the Aleim of Isral, informedst thy servant, saying, I will build thee a house; therefore hath thy servant found in his heart to make this prayer to thee. And now, O Lord Jehovah, **28** thou *art* the Aleim, and ^q thy words are truth, and thou hast promised this goodness to thy ^r servant. And now be pleased **29** to bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord Jehovah, hast promised: and with thy ^a blessing let the house of thy servant be blessed for ever.

AND after this David smote the Philistines, and subdued them; and David took ^r Metheg-ameh out of the hand of the

^m *i. e.* Great and honoured, as the father of the Messiah, and beloved servant of God; and no name in scripture is better known. comp. 1 Chron. xvii. 18, 19.

ⁿ Deut. iv. 7. Psalm cxlvii. 20. 1 Chron. xvii. 21.

^o Deut. iii. 24.

^p "The natural seed of Abraham for a long time, and the spiritual seed for ever." *Clark*. And in the same manner as David and his family and kingdom are for ever.

^q Joh. xvii. 17.

^r *i. e.* The *bridle of*, or *in*, *Ameh*, a district near Gibon, ch. ii. 24. where a garrison was kept by the Philistines, if we may judge by the name of *bridle*, and very likely placed there on the death of Saul. See 1 Chron. xviii. 1. *Gath* and other towns are mentioned

2 the Philistines. And he smote Moab, and measured them with a line, making them lie down on the ground; and he measured two lines to put to death, and a full line to save alive; and Moab became servants to David, and ^s brought gifts.

3 And David smote ^t Hedadozer the son of Rehab king of Jubeh, when he went to set up his ^u trophy by the river. And David took from him a ^w thousand and seven hundred riders, and twenty thousand foot; and David destroyed all the chariot-horses, but reserved of them a hundred chariot-horses. And when the Syrians of Damascus came to help Hedadozer king of Jubeh, David killed of the Syrians, two and twenty thousand men. And David put garrisons among the Syrians of Damascus, and the Syrians became servants to David, bringing gifts; and Jehovah preserved David whithersoever he went. And David took the shields of gold, which *were* upon ^x the servants of Hedadozer, and brought them to Jerusalem. And from Betah and Berti, ^y cities of Hedadozer, David took an exceeding deal of brass.

9 And when ^z Toi king of Hamath heard that David had smitten all the army of

Hedadozer, Toi sent ^z Juram his son to king David to salute him, and to bless him, because he had fought with Hedadozer, and smitten him; for Toi was at war with Hedadozer, and he had with him vessels of silver, and vessels of gold, and vessels of brass, which king David also dedicated to Jehovah, with the silver and the gold, which he dedicated from all the nations, which he subdued; from Syria, and from Moab, and from the Children of Amun, and from the Philistines, and from Omelek, and from the spoil of Hedadozer, the son of Rehab, king of Jubeh. And David gat a ^a name when he returned from smiting the Syrians, eighteen ^b thousand in the valley of Salt.

And he put garrisons in Edom, throughout Edom put he garrisons, and all the Edomites became ^c servants to David; and Jehovah preserved David whithersoever he went. And David reigned over all Israel; and David executed judgement and justice to all his people. And Joab the son of Jeruiah *was* over the army; and Jehushaphat the son of Ahilud, historiographer; and ^d Jaduk the son of Ahitub, and Ahimelech the son of Abiathar, priests; and Seriah, the ^e scribe. And Benieu the son of Jehuido, *was*

tioned, as taken by David, all of which probably fell when the *bridle of Ameh* in the midst of them, was taken. See 2 Chron. xi. 8, 10. that *Gath* was in Judeh, and near Hebrun and Giboun as *Ameh* also was.

^s Heb. *bringing*. See Num. xxiv. 17. Ps. lxxxiii. 6. lx. 8.

^t Called *Hedarozer*, 1 Chron. xviii. 3. a name of an equivalent signification, from *הדר*, *honour*, and *עזר*, *to help*, as *Hedadozer*, from *הדר* *praise*, and *עזר*.

^u *A band* to hold some of the spoils. See 1 Sam. xv. 12.

^w 1 Chron. xviii. 4. "a thousand *רכב*, and seven thousand riders and *sec.*" a difference, which when we understand their military terms better may be cleared without supposing a fault in the MSS. from which the printed edition is taken; and the difficulty here is in the words *פרש* and *רכב*, which are both general terms, but sometimes used in a restrained sense, as technical words.

^x His own particular guard, we may suppose, or a royal troop.

^y 1 Chron. xviii. 8. *Tebah* and *Cun*; why differently named. *Qu?* but though we do not know the reason, doth it follow that they were not so?

^z *Toi*, or *Juram*, are in 1 Chron. xviii. 9, 10. called *Tou* and *Heduram*, names respectively of like import.

^a Ch. vii. 9.

^b Where the Syrians and the Edumites were confederate, and are called sometimes by one name, and sometimes by the other; and Joab and Abishi commanded the army under him. See 1 Chron. xviii. 12. Psalm lx. title, and 2 Kings xiv. 7.

^c As a specimen of the completion of the prophecies, Gen. xxv. 23. and Num. xxiv. 18. Gen. xxvii. 40.

^d Jaduk from Alozer the son of Aerun, and Ahimelech from Aitemer, 1 Chron. xxiv. 3.

^e *Qu?* if not of the sacred code, (See Ezra vii. 6.) *i. e.* a supervisor over the inferior ones.

over both the Cheritites, and the Pelitites; and David's sons, were constant attendants.

IX. AND David said, is there any yet left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* a servant to the house of Saul, whose name *was* Jiba; and they called him to David, and the king said to him, *art* thou Jiba? and he said, 3 thy servant *is he*. And the king said, *is* there not yet any of the house of Saul, that I may shew kindness to him ^{for} the Aleim? and Jiba said to the king, there is yet a son of Jonathan's, *who is* lame in 4 the feet. And the king said to him, where *is* he? and Jiba said to the king, behold, he *is* in the house of Machir, the son of Omial, in Lu-deber.

5 And David sent and fetched him from the house of Machir, the son of Omial, 6 from Lu-deber. And Mephibeshet, the son of Jonathan, the son of Saul, came to David, and he fell on his face, and bowed down himself; and David said, Mephibeshet; and he said, behold thy servant.

7 And David said to him, fear not, for I will surely shew thee kindness for Jonathan thy father's sake, and restore to thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And he bowed down himself and said, what *is* thy servant, that thou shouldst look upon such a dead dog as me?

9 And the king called to Jiba, the servant of Saul, and said to him, I have

given to thy master's son all that belonged to Saul and to all his house. And 10 thou shalt till the ground for him, thou and thy sons, and thy servants, and carry in, that thy master's son may have bread ^h to eat; but Mephibeshet thy master's son shall eat bread continually at my table. Now Jiba had fifteen sons, and twenty servants. And Jiba said to 11 the king, according to all that my lord the king shall command his servant, so shall thy servant do, and Mephibeshet shall eat at my table, as one of the 12 king's sons. And Mephibeshet had a young son, whose name *was* Micha; and all that dwelt in the house of Jiba *were* servants to Mephibeshet. And Mephibeshet dwelt in Jerusalem, 13 for he did ^k eat bread continually at the king's table; and he was lame in both his feet.

AND after this the king of the children of Amun died, and Hanun his son X. reigned in his stead. And David said, I 2 will shew kindness to Hanun the son of Nahash, as his father shewed kindness to me. And David sent to condole with him by his servants for his father. And David's servants came into the land of the children of Amun. And the princes 3 of the children of Amun said to Hanun their master, thinkest thou that David is doing honour to thy father, because he hath sent compliments of condolence to thee? is it not to pry into the city, and to spy it out, and to overthrow it, that David hath sent his servants to thee? And Hanun took David's ser- 4

^f כהן is one who *waits* upon a master. The Cheritites by Ezek. xxv. 16, and Zeph. ii. 5, were named from their country, and the Pelitites from a family of Judeh near Hebrun, comp. 1 Sam. xxvii. 10. and 1 Chron. ii. 33. and we find them always attending the king's person. See ch. xv. 18. xx. 7. and 1 Kings i. 38.

^g For his oath's sake, 1 Sam. xx. 14.

^h Heb. אכלו, and *they* (i. e. Mephibeshet's family and dependants) *shall eat*. Qu? Editor.

ⁱ i. e. Shall be received and acknowledged by me as the king's son; but Jiba was to provide for him, and so calls it *his* table.

^k As David and Abner did at Saul's, upon all solemn and festival days, but had houses at the same time of their own.

vants and shaved half their ¹ beard, and cut off their cloaths in the middle at their ^m buttocks, and sent them away. 5 And they told David, and he sent to meet them, for the men were greatly ashamed; and the king said, tarry at Jerichu till your beards are grown, and then return.

6 And the children of Amun saw that they should be abhorred by David; and the children of Amun sent and hired the Syrians of Bith-rehub, and the Syrians of Juba, twenty thousand foot, and of the king of Mocheh a thousand men, and of the men of Tub twelve thousand men.

7 And David heard of it, and sent Joab and all the army of the mighty men.

8 And the children of Amun came out, and set the battle in array at the entrance of the gate; and the Syrians of Juba and Rehub, and the men of Tub, and of Mocheh were by themselves in the field.

9 And when Joab saw that the front of the battle was against him before and behind, he chose out of all the choice men of Isral, and set them against the Syrians: 10 and the rest of the people he delivered into the hand of Abishi his brother, to set them against the children of Amun.

11 And he said, if the Syrians prevail against me, then thou shalt help me, and if the children of Amun prevail against thee, 12 I will come and help thee. Courage, and let us be courageous for our people, and for the cities of our Aleim; and Je-

¹ "The Author of *Observations on divers Passages of Scripture*, p. 261. assures us from *D'Arvieux*, that "it is a greater mark of infamy among the Arabs, that he visited, to cut off any one's beard, than whipping and branding with the Flower-de-lis among the French. Many people in that country, says *D'Arvieux*, would prefer death to that kind of punishment." Editor.

^m See Isa. xx. 4. xlvii. 2.

ⁿ 1 Chron. xix. 16, *Shupac*.

^o 1 Chron. xix. 18. "Seven thousand רכב, and forty thousand foot." And Qu? as פרשים in one text are foot soldiers in the other, whether פרשים is

hovah do that which seemeth him good. And Joab and the people that were with him drew near to the battle against the Syrians; and they fled before him. And when the children of Amun saw that the Syrians fled, they fled also before Abishi, and got into the city. And Joab returned from the children of Amun, and came to Jerusaleem.

And when the Syrians saw that they were smitten before Isral, they were gathered together. And Hedarozzer sent, and brought out the Syrians that were beyond the river, and they brought their forces; and ⁿ Shubac the captain of the army of Hedarozzer was before them. And it was told David, and he gathered all Isral together, and passed over Jordan, and came to Halam; and the Syrians set the battle in array against David, and fought with him. And the Syrians fled before Isral, and David slew ^o seven hundred chariot-crews, and forty thousand irregulars, and smote Shubac the captain of their army, who died there. And when all the kings that were servants to Hedarozzer saw that they were beaten by Isral, they made peace with Isral, and served them. And the Syrians were afraid to assist the children of Amun any more.

AND at the coming round of the year, XI. at the time when ^p soldiers go forth, David sent Joab, and his servants with him, and all Isral, and they spoiled the

not a term for *irregulars*, or *loose* troops that fought on foot, or rid occasionally? And it seems plain that רכב was either a *single rider* in a chariot or *ten*, such as rid in a chariot; and that *ten* was the usual number.

^p 1 Chron. xx. i. "Kings go out," and מלך and מלואך differing only in a letter, the LXX, &c. render it *kings* here, where I have put *soldiers*; but מלאכי is a general term that includes *kings* or *generals* of the army, as well as the army itself, as the word *soldier* does; but perhaps *generals* or *legates* might be thought to answer מלאכי better.

* I

children

children of Amun, and besieged Rabeah; but David stayed at Jerusalem.

2 And one evening David arose from his bed, and walked upon the roof of the king's house, and saw from the roof a woman washing herself; and the woman

3 was very beautiful in person. And David sent and enquired after the woman; and *one* said, *is* not this Bath-shebo, the daughter of Aliom, the wife of Aurieh the Hetite? And David sent messengers, and fetched her, and came in unto her, and lay with her; and she sanctified herself from her pollution, and

4 returned to her house. And the woman conceived, and she sent and told David, and said, I *am* with child.

5 And David sent to Joab, *saying*, send me Aurieh the Hetite; and Joab sent Aurieh to David. And when Aurieh

6 was come to him, David enquired after the welfare of Joab, and after the welfare of the people, and after the state of the war. And David said to Aurieh, go

7 down to thy house, and wash thy feet. And Aurieh went out of the king's house; and there went out after him a mess from the king. But Aurieh slept at the door

8 of the king's house, with all the servants of his master, and went not down to his house. And they told David, saying,

9 Aurieh went not down to his house, and

⁹ 1 Chron. iii. 5. "Bath-shua daughter of Omi-al." but שוע *rich*, and שבע *having plenty*, are equivalent, and so are עמאל and אלעם, the former meaning literally, *With me God*, the latter, *My God with*, namely *me*.

^{*} What is meaner than guilt? and how does the king of Isral descend below himself?

^{*} Not only of the common soldiers, but of those more particularly called David's *servants*, of whom Aurieh was one. And thus died Aurieh, as a necessary sacrifice to cover the sin of Bath-shebo and David; for she and David too, by the law, must have died, if he had not; but now the prosecutor was gone. As a man of courage, Aurieh no doubt took the post of danger, as the post of honour, and died with glory; and the sin of David lay in the wicked design with which he

David said to Aurieh, art not thou come from a journey? why dost thou not go down to thy house? And Aurieh said to David; the ark, and Isral, and Jeudeh abide in tents, and my lord Joab, and the servants of my lord are encamped in the open field; and shall I go to my house to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing. And

11 David said to Aurieh, tarry here this day also, and to morrow I will send thee away; and Aurieh stayed at Jerusalem that day and the next. And David called for him, and he did eat and drink in his presence; and he made him drunk; and in the evening he went out to lay on his bed with the servants of his lord, and went not down to his house.

And in the morning David wrote a letter to Joab, and sent *it* by the hand of Aurieh, And he wrote in the letter, saying, set Aurieh in the front of the hottest battle, and retire from behind him, that he may be smitten and die. And in the guard which Joab set against the city, he put Aurieh in a place where he knew the most valiant men *were*. And the men of the city came out and fought with Joab; and some of the people of the servants of David fell, and Aurieh the Hetite died also.

And

exposed him to that danger, and which made him a murderer. David was now very wicked in the sight of God; and a figure of man dead in trespasses and sin, though the first and head of the rulers of the people of Isral; and it may be observed that these latter killed their Messiah by the hands of the gentiles as David and Joab did Aurieh, not for want of will to kill him themselves, but as it was safer for them to do it by others. So complicated and seemingly contradictory was the character of the Messiah, that no one type nor any single person could possibly represent it in the several views in which it was to be seen. He was *king* and *servant* of all; *prophet*, and yet to be treated as a *deceiver*; the *sacrificer*, and yet the *sacrifice*; without *sin*, and yet *the sinner* in the sight of God. The innocence of the lamb and of the infant is *negative*, and there.

18 And Joab sent and told David of all
 19 the things concerning the war. And
 he ordered the messenger, saying, when
 thou hast done relating all the particu-
 20 lars of the war to the king, and the
 king's anger arise, and he say to thee,
 wherefore did ye go so near to the city
 to fight? did ye not know that they
 21 would shoot from the wall? Who kil-
 led Abimelech the son of Irubeshet? did
 not a woman cast a piece of millstone upon
 him from the wall, that he died in The-
 bej? why did ye go near the wall? then
 say, thy servant Aurieh the Hetite is
 dead also.

22 And the messenger went, and came
 and told David all that Joab sent him
 23 for. And the messenger said to David,
 the men prevailed against us, and came
 out against us into the field, when we
 were upon them at the door of the gate:
 24 and the shooters shot upon thy servants
 from the wall, and *some* of the king's
 servants are dead; and thy servant Au-
 25 rieh the Hetite is also dead. Then said
 David to the messenger, thus shalt thou
 say to Joab, let not this thing grieve
 thee, for the sword will devour one as
 well as another; make thy battle strong
 against the city, and break into it, and
 force them.

26 And when the wife of Aurieh heard
 that Aurieh her husband was dead, she
 27 ^w mourned for her lord. And when the
 mourning was over, David sent and took
 her into his house, and she became his

wife, and she bare him a son. But the
 thing which David had done was evil in
 the sight of Jehovah.

AND Jehovah sent Nathan, the pro- XII.
 phet, to David, and he came to him,
 and said to him, there were two men in
 a certain city, the one rich, and the
 other poor. The rich *man* had very large 2
 flocks and herds; but the poor *man* had 3
 nothing but one little ewe-lamb, which
 he reared and brought up; and it grew
 up with him and with his children to-
 gether; it ate of his morsel, and drank
 of his cup, and lay in his bosom, and
 was unto him as a daughter. And there 4
 came a ^y traveller to the rich man, and
 he spared to take of his own sheep and
 oxen to dress for the traveller who was
 come to him; but he took the poor
 man's lamb, and dressed it for the man who
 was come to him. And David's anger 5
 was greatly kindled against the man;
 and he said to Nathan, *as* Jehovah liveth,
 the man, who hath done this, deserveth
 death; and he shall restore the lamb 6
 fourfold, because he did this thing, and
 because he had no pity.

And Nathan said unto David, thou *art* 7
 the man. Thus saith Jehovah the Aleim
 of Isral, I anointed thee king over Isral,
 and I delivered thee out of the hand of
 Saul; and I gave thee thy master's house, 8
 and thy master's wives into thy bosom,
 and I gave thee the house of Isral and of
 Jeudeh, and if *that be too little*, I would
 have given thee such and such things:

who was *struck by Jehovah*, ch. xii. 14, 15. that *the enemy might not blaspheme God*, for pardoning David; and here the son of David, and son of man, dieth for his father's sin, though innocent as the new born infant.

^t Jud. ix. 53.

^u Heb. *be evil*, or *grievous in thy eyes*.

^w Luk. xxiii. 27.

^y The wandering of desire; the natural man, or law of the members, birth-sin.

therefore an inadequate figure, and so in other instances no one type by itself was sufficient. We see a picture of the guilt of man for which Christ died, in David and the adulterous wife; and of the courage and zeal of the *soldier of God*, and of the motives and manner of his death, in Aurieh the injured husband, whom an *adulterous generation* delivered into the hands of gentiles to cover their own shame and malice: but Aurieh was neither son of God nor without sin, nor was he son of David or heir to his throne, which another person in this allegory was, *viz.* the son born in sin, ver. 27.

9 wherefore hast thou despised the commandment of Jehovah to do evil in his fight? Thou hast smitten Aurieh the Hetite with the sword, and hast taken his wife to be thy wife, and hast killed him with the sword of the children of Amun.
 10 Now therefore the sword shall never depart from thy house, because thou hast despised me, and taken the wife of Aurieh
 11 the Hetite to be thy wife. Thus saith Jehovah, behold, I will raise up evil against thee out of thine house, and I will take thy wives before thine eyes, and give them to another, and he shall lie with thy wives in the fight of this sun;
 12 for thou actedst secretly, but I will do this thing before all Isral and before the
 13 sun. And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah also hath put
 14 away thy sin; thou shalt not die. But because thou hast by this thing made the enemies of Jehovah to despise him, even the child that is born to thee shall
 15 surely die. And Nathan went to his house, and Jehovah struck the child, which the
 16 wife of Aurieh bare to David, and it was very sick. And David besought the Aleim for the child, and David fasted and went and lay all night upon the
 17 earth. And the elders of his house arose

to raise him up from the earth; but he would not, neither would he eat bread with them. And on the seventh day the child died. And the servants of David were afraid to tell him that the child was dead; for they said, behold, whilst the child was alive, we spake to him, and he would not hearken to our voice, and how will it be, should we tell him the child is dead? he will do some mischief. And when David saw that his servants were whispering, David perceived that the child was dead: and David said to his servants, is the child dead? and they said, he is dead. And David arose from the earth, and washed, and anointed, and changed his cloaths, and went into the house of Jehovah, and worshipped; and came to his own house and he required, and they set bread before him, and he did eat. And his servants said to him, what is this thing that thou hast done? thou didst fast and weep for the child whilst it was living; but when the child was dead, thou didst arise and eat bread. And he said, while the child was yet alive, I fasted and wept: for I said, who knoweth, whether Jehovah will have mercy on me, that the child may live? but now he is dead, why should I fast? can I bring him back again? I am going to him, but he cannot return to me.

² Ch. xvi. 22.

^a Thus, believe and obey, repent and be forgiven, is the voice both of the law and of the gospel.

^b The son of David, according to the flesh, dies for the sin of the father, that the enemies of righteousness may not have room to justify their contempt of the laws of God, or impeach his justice on account of the sinfulness of human nature, since the atonement is a sufficient vindication of his justice, and shews his abhorrence of sin; for if this be done to the green tree, what shall be done to the dry? Luk. xxiii. 31. and as far as David is personally concerned, he is punished by the loss of the child, and by the temporal evils that arose from the ungoverned lusts of his own family. David wrote the 51st Psalm on this occasion, which is evidently a prayer of Christ, as under the guilt of sin for men, and as offering the only effectual sacrifice, ver.

16, 17. comp. Psalm xl. 6—8. Heb. x. 5. And here, as in other instances, what had a real historical truth in David and others, was a shadow of those things to come which concerned all mankind; and where the Sacred Scriptures point them out to us, as the Psalms do most parts of David's History, it is our business to study them.

^c The child was born in sin of an adulterous mother, as Christ in an adulterous generation, and under the greatest degeneracy of the church; but still the child was innocent.

^d See Heb. v. 7. Mat. xxvi. 38, 9.

^e Heb. arose up to him.

^f Luk. xxii. 42.

^g i. e. To a mortal life again; and since God hath passed sentence of death upon the child, his will be done. See Job vii. 8, 9, 10.

And

24 And David comforted Bath-shebo his wife, and went in unto her, and lay with her; and she bare a son, and he called his name Solomon: and Jehovah loved
25 him, and sent by the hand of Nathan the prophet, and called his name^h Ididieh, because of Jehovah.

26 And Joab fought against Rabeh of the children of Amun, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabeh, and have taken the city of waters. And now gather the rest of the people together, and encamp against the city and take it, lest I take the city
27 and it be called after my name. And David gathered all the people together,
28 and went to Rabeh and took it; and took the crown ofⁱ Milcom from his head; and the weight of it *was* a talent of gold, with precious stones, and it was
29 set upon David's head; and he brought
30 very much spoil out of the city. And he brought forth the people that *were* in it, and^k set *them* to sawing, and to the cutting tools, and to the polishing tools of iron; but *some* of them he burnt in their Molchen: and thus he did to all the cities of the children of Amun. And David and all the people returned to Jerusalem.

XIII. AND after this^l Absalum the son of

^h "i. e. Beloved of the Lord, as was Christ, Mat iii. 17." Clark; and because of Jehovah, since Jehovah had promised to bless him in a particular manner, which see 1 Chron. xxii. 9. &c. and Psalm cxxxii. 10. By 1 Chron. iii. 5, David had four sons by Bath-shebo, Shemoa, and Shubab, and Nathan, and Solomon; so that Solomon was not the next to Shemoa whom God struck for the sin of his parents, though God promised David in him a figure of that kingdom of everlasting peace and glory, which the beloved son of God was through death to pass into.

ⁱ The idol, 1 Kings xi. 33. named מלכים *the kings*, for most of their images were plural; it is also called in the singular *Milc* or *Molec*. Comp. 1 Chron. xx. 2.

^k i. e. Employed them in cutting and chopping, or hewing stone and timber for the temple. It is hard to say what induced our own or any translators, to give that harsh turn to the words, as if he sawed them to pieces; unless perhaps it were because he polluted their brasen

David had a beautiful sister, whose name *was* Tamar, and Amnun the son of David loved her. And Amnun was so
2 distressed that he fell sick for Tamar his sister; for she *was* a virgin, and Amnun thought it out of his power to do any thing with her. And Amnun had a
3 friend, whose name *was* Junadab, the son of Shemoeh, David's brother; and Junadab was a very wise man. And he
4 said to him, why *art* thou thus low, *being* the^m king's son, morning after morning? wilt thou not tell me? and Amnun said to him, I am in love with Tamar the sister of my brother Absalum. And Junadab said to him, keep thy
5 bed, and feign thyself sick; and when thy father cometh to see thee, say to him, let, I pray thee, my sister Tamar come, and give me food, and dress the food in my sight, that I may see and eatⁿ *it* at her hand.

So Amnun lay and feigned himself sick; 6 and the king came to see him; and Amnun said to the king, let, I pray thee, my sister Tamar come and^o make a couple of heart-cakes in my sight, that I may eat *them* from her hand. And Da- 7 vid sent to Tamar at her house, saying, go now to the house of Amnun thy brother, and dress him^p something to

lion or Molchen, in which they burnt their infants, with dead men's bones, as Josiah did, see 2 Kings xxiii. 10—19; though had he burnt alive those, who had been the agents in this diabolical worship, it would have been but *lex talionis*; but that is not said in the text, nor is it necessary to suppose it; and the sawing of the people, instead of making them saw his timber and the stones for his buildings, hath no ground nor authority from the words of Scripture.

^l It was towards the latter end of David's reign, but what year of it, doth not appear.

^m *The king's son* was the title of *the eldest*, or *heir apparent*. 1 Kings xxii. 26.

ⁿ Or try to eat them, &c.

^o Heb. *heart a couple of hearts*, i. e. cakes, so called from their form; and Tamar, it is plain, was reckoned dexterous at making them.

^p Heb. *vituals*.

8 eat. And Tamar went to her brother Amnun's house; and he was on the bed: and she took the dough, and kneaded *it*, and made the heart-cakes in his sight, 9 and she baked the heart-cakes; and she took the ^a cakes, and set before him, but he refused to eat. And Amnun said, let every one go out from me, and every 10 body went out from him. And Amnun said to Tamar, bring the victuals into the chamber, and I will eat it from thy hand. And Tamar took the hearts which she had made, and brought *them* to Am- 11 nun her brother into the chamber; and brought *them* near to him, that he might eat; and he laid hold on her, and said to her, come lie with me, my sister. 12 And she said to him, do not, my brother, do not force me; for it ^r should not be so done in Isral: do not commit this 13 vile action. And I, ^s where shall I hide my disgrace? and thou wilt be as one of the vile fellows in Isral. But now speak, I pray thee, to the king; for he 14 will not withhold me from thee ^t. But he would not hearken to her voice; but was stronger than she, and forced her, and lay with her. 15 Then Amnun hated her exceedingly; so that the hatred with which he hated her, *was* greater than the love with which he had loved her: and Amnun 16 said to her, arise, be gone. And ^u she said to him, *what is* the cause of this greater evil than the other which thou hast done to me, to send me away?

But he would not hearken to her: and 17 he called his servant who waited on him, and said, put now this *woman* from me out of doors, and bolt the door after her. And *she had* an ^w embroidered garment upon her, for so the daughters of the king, *while* virgins, were robed; and his servant put her out of doors, and bolted the door after her.

And Tamar put ashes on her head, 19 and rent the embroidered robe which *was* upon her, and ^x laid her hand on her head, and went on crying out. And 20 Absalum her brother said to her, hath ^y Amnun thy brother been with thee? and now, my sister, be quiet; he *is* thy brother; regard not this thing. And Tamar abode, and was disconsolate in her brother Absalum's house.

And when king David heard all these 21 things, he was very angry. And Ab- 22 salum ^z spake neither good nor bad to Amnun; but Absalum hated Amnun, because he had forced his sister Tamar.

And two years after, Absalum had 23 sheep-shearers at Boal-hajur, which *is* by ^a Ephrim, and Absalum invited all the king's sons. And Absalum came to the 24 king and said, behold now, thy servant hath sheep-shearers; let the king, I pray, and his servants go with thy servant. And the king said to Absalum, 25 no, my son, let us not go all of us, lest we be a burthen to thee: and he pressed him, but he would not go; and he blessed him. Then Absalum said, shall not 26

^a Heb. *the preparation*, or what she had been busy about.

^r Lev. xviii. 9.

^s Heb. *whither shall I cause my disgrace to go.*

^t This could be only for a present put off.

^u Or rather "she spake to him on account of this greater evil. &c." *Editor.*

^w Full of eyelet-holes, or stars irradiating light, as children of the sun of righteousness, and Royal Priest. Comp. Exod. xxviii. 39. Gen. xxxvii. 3. Jud. #. 30.

^x In token of a capital injury, or disgrace. See Jer. ii. 37.

^y Here Absalum plays upon Amnun's name, for with the *jod* inserted it is *my mother's baby*. And now it is likely Absalum might first conceive the hopes of succeeding to the crown, by killing his brother under the pretence of doing justice upon him, for he was next to him but one.

^z Dissembling his resentment.

^a 2 Chron. xiii. 19. and Joh. xi. 54.

then,

then, I pray, ^b Amnun my brother go with us? and the king ſaid, why ſhould he go with thee? But Abſalum preſſed him; and he ſent Amnun with him, and all the king's ſons.

28 And Abſalum commanded his ſervants, ſaying, mark ye when Amnun's heart is merry with wine, and I ſay to you, ſmite Amnun, then kill him; fear not, for do not I command you? be courageous and ^c brave men. And the ſervants of Abſalum did to Amnun as Abſalum commanded: and all the king's ſons aroſe, and got each of them upon his mule and fled.

30 And while they were on the road, tidings came to David, ſaying, Abſalum hath ſlain all the king's ſons, and there is not one of them left. And the king aroſe and rent his garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent. And Junadab, the ſon of Shemoeh, David's brother, answered and ſaid, let not my lord think *that* they have ſlain all the young men, the king's ſons; for Amnun only is dead; for it was by Abſalum's command; it was reſolved from the day he forced his ſiſter Tamar. And now let not my lord the king take it to his heart, ſaying, all the king's ſons are dead, for Amnun only is dead. And Abſalum fled. And the young man that was looking out, liſt up his eyes and ſaw that behold much people was coming in the road behind him on the hill-ſide. And Junadab ſaid to the king, behold, the king's ſons are coming; as thy ſervant ſaid, ſo it is. And as ſoon as he had done ſpeaking, behold the king's ſons came, and liſt up their

voice and wept: and the king alſo and all his ſervants made a very great weeping.

And Abſalum fled, and went to ^d Talmi, the ſon of Omieud, king of Geſhur. And he mourned for his ſon ^e all the days. And Abſalum fled, and went to Geſhur, and was there three years. And king David ^f pined with grief for Abſalum; for he was comforted for Amnun, becauſe he was dead.

AND Joab the ſon of Jeruieh perceived that the king's heart *was* towards Abſalum. And Joab ſent to Tekoeh, and fetched from thence a wife woman, and ſaid to her, feign thyſelf a mourner, I pray, and put on now mourning cloaths, and anoint not thyſelf with oil, and be as a woman that hath mourned theſe many days for the dead: and come to the king, and ſpeak after this manner to him; and Joab put the words in her mouth.

And the woman of Tekoeh ſpake to the king, and ſhe fell on her face to the ground, and bowed down herſelf, and ſaid, help, O king! And the king ſaid to her, what aileth thee? And ſhe ſaid, alas! I *am* a widow-woman, and my husband is dead: and thy handmaid had two ſons; and they two had a quarrel in the field, and *there was* no one to part them; and one ſmote the other, and killed him. And behold the whole family is riſen up againſt thy handmaid, and they ſay, deliver him who ſmote his brother, that we may put him to death for the life of his brother, whom he killed; and we will deſtroy even the heir: ſo they will quench my coal that is left,

^b Who was next to the king in dignity.

^c Heb. ſons of valour.

^d See Ch. iii. 3.

^e *i. e.* All the uſual time of mourning.

^f The Hebrew is elliptical— "It, *i. e.* the ſoul,

wasted away, or was consumed לִצְאָתָא *with ſinking*, as the heart and other vital parts do in ſurprize, grief and melancholy. See Gen. xlii. 28, and Cant. v. 1, *the breath goes out, or away*, "or perhaps the animal frame ſinks or fails." Editor.

that

that my husband shall not have a name,
 or remnant allowed him on the face of
 8 the earth. And the king said to the wo-
 man, go to thy house, and I will give
 9 orders concerning thee. And the wo-
 man of Tekoeh said to the king, ^son me,
 my lord, O king! *be* the iniquity, and
 upon my father's house, and the king
 10 and his throne be guiltless. And the
 king said, whosoever saith *ought* to thee,
 bring him to me, and he shall not med-
 11 dle with thee any more. And she said,
 let the king remember Jehovah thy
^hAleim, that the avenger ⁱ may shed no
 more blood, and that they destroy not
 my son. And he said, *as* Jehovah liveth
 there shall not a hair of his head fall to the
 12 ground. And the woman said, let thy hand-
 maid, I pray, speak a word to my lord the
 13 king: and he said, speak. And the woman
 said, wherefore then hast thou thought
 such a thing against the people of the
 Aleim? for the king speaketh this thing
 as one that is guilty, in that the king
 hath not fetched back his banished *one*.
 14 For we must needs die, and *be* as water
 spilt on the ground, which ^k cannot be
 gathered up; neither will the Aleim
 spare *any* body: but ^l he hath devised
 means, that the banished be not driven
 15 from him. And now therefore I came
 to speak to the king, my lord, this word,
 for the people made me ^m afraid; and
 thy handmaid said, let me speak, I pray,

^s Mat. xxvii. 25. Gen. xxvii. 13.

^h Who have *sworn* to redeem men out of the hand of the accuser.

ⁱ Heb. *may not multiply to corrupt, or spoil blood.*

^k *i. e.* By human means; for God can and does gather up the water from the ground: yet all must die, as deserving death; and so Amnun paid the debt of nature, but will live again, for God hath devised means, &c. &c.

^l God hath devised means to recover and bring lost man back to himself; and here is a beautiful application of the covenant of grace to Absalom's case:

^o All the souls, that were, were forfeit once:

to the king; perhaps the king will per-
 form the request of his handmaid; for 16
 the king will hear to deliver his hand-
 maid out of the hand of the man *who*
would destroy me and my son together
 out of the inheritance of the Aleim.
 And thy handmaid said, the word of 17
 my lord the king will make peaceⁿ;
 for as the angel of the Aleim, so is my
 lord the king, to understand what *is* good
 and what *is* bad; and Jehovah thy Aleim
 will be with thee. And the king an- 18
 swered and said to the woman, hide not
 from me, I pray, the thing that I shall
 ask thee: and the woman said, let my
 lord the king now speak. And the king 19
 said, *is* the hand of Joab with thee in all
 this? And the woman answered and said,
as thy soul liveth, my lord, O king,
 there ^o is no turning to the right or
 to the left from any thing that my lord
 the king speaketh; for thy servant Joab
 he commanded me, and put all these
 words into the mouth of thy handmaid.
 To set a face on this business did thy ser- 20
 vant Joab do this thing; and my lord *is*
 wise, according to the wisdom of the an-
 gel of the Aleim, to know every *thing*
 that *is* in the earth.

And the king said to Joab, behold 21
 now, I will do this thing: go there-
 fore, *and* bring back the young man Ab-
 salum. And Joab fell on his face to the 21
 ground, and bowed down himself, and

*And he, that might the 'vantage best have took,
 Found out the remedy. How would you be,
 If he, which is the top of judgement, should
 But judge you, as you are? Oh, think on that:
 And mercy then will breathe within your lips,
 Like man new made."*

Shakespeare's Measure for Measure. Act II. Scene 2.

^m *i. e.* To speak directly.

ⁿ *i. e.* Between her adversaries and herself; and by the same rule, between the king's anger and his own son.

^o *שׁוּן*, as a noun from *שׁוּן*, the *jod* being dropt, as in many other words.

blessed

23 blessed the king; and Joab said, to-day thy servant knoweth that I have found favour in thy fight, my lord, O king, because the king hath^a granted the request of his servant. So Joab arose and went to Geshur, and brought Abfalum to Jerusalem. And the king said, let him turn about to his own house, and not see my face; and Abfalum went to his own house, and saw not the king's face.

25 And there was not a man in all Isral so beautiful as Abfalum, *who was* greatly to be praised; from the sole of his foot to the crown of his head there was not a blemish in him. And when he shaved his head, and it was at the end of every year that he shaved *it*, because *it* was heavy; when he shaved, he weighed the hair of his head two hundred shekels, by the king's^r weight. And to Abfalum were born three sons and one daughter, whose name *was*^s Tamar; she was a woman of a beautiful countenance.

28 When Abfalum had dwelt two years in Jerusalem, and not seen the king's face, 29 Abfalum sent for Joab, to send him to the king; but he would not come to him: and he sent to him again a second time; 30 but he would not come. And he said to his servants, see^t Joab's field next to mine, and he hath barley there, go and set it on fire; and Abfalum's servants set 31 the field on fire. Then Joab arose and came to Abfalum into the house, and said to him, why have thy servants set

my field on fire? And Abfalum said to 32 Joab, behold, I sent to thee, saying, come hither, that I may send thee to the king, saying, why was I brought from Geshur? it *were* better for me *to be* there still; and now let me see the king's face, and if there be *any* iniquity in me, let him kill me. And Joab went to the king 33 and told him; and the king called for Abfalum, and he came to the king and bowed down himself upon his face to the earth, before the king; and the king kissed Abfalum.

AFTER this Abfalum got him a cha- XV. riot and horses, and fifty men to run^u before him. And Abfalum arose early and stood by the way to the gate: and every one, who had any controversy to come before the king for judgement, Abfalum called to him, and said, of what city art thou? and when he said, thy servant *is* of one of the tribes of Isral: then Abfalum would say to him, see thy 3 matters *are* good and right; but thou canst get no hearing from the king. And 4 Abfalum would say, oh that I were made judge in the land, that every man who had a suit or cause might come to me, that I might do him justice! And when 5 any man came near *to him*, to bow down to him, he would put forth his hand, and take hold of him, and kiss him. And thus did Abfalum to all Isral who 6 came for judgement to the king: and Abfalum stole the hearts of the men of Isral.

royal, and the king's uncle, and the generalissimo, were farmers.

^u According to the Eastern parade, the attendants marching with great gravity and order before, and the master coming with solemn pace behind; a shew which hath great grandeur and stateliness in it. And Danial or Calab the son of Abigil, (see ch. iii. 3.) we may suppose, was dead, or for some reason not admitted as prince royal, because after Abfalum's death Adonijeh took this royal pomp upon him as heir apparent, 1 Kings i. 5.

* K

And

^a Heb. *done the word.*

^r Heb. *stone.* If the *stone* here means the *standard stone*, with the king's mark upon it, as such, and the shekel be the same as that in silver, namely half an ounce, or nearly thereabouts, Abfalum's hair would amount to about six pound of our common weight; a great quantity, but not very uncommon in the East at this day.

^s *i. e.* *A palm-tree.* Abfalum's sons died, see ch. xviii. 18; from the daughter was Abijam's mother, 1 K. xv. 2.

^t A noble simplicity of manners, when the prince

7 And at the end of ^w forty-years Abfalum said to the king, let me go, I pray, and pay my vow, which I vowed to Jehovah in Hebrun. For thy servant vowed a vow, while I dwelt at Geshur in Syria, saying, if Jehovah will indeed bring me back to Jerusalem, then I will ^x serve Jehovah. And the king said to him, go in peace: and he arose and went to Hebrun.

10 And Abfalum sent spies throughout all the tribes of Ifral, saying, when ye hear the sound of the trumpet, then say, ^y Abfalum reigneth in Hebrun. And with Abfalum went two hundred men out of Jerusalem, *who were* ^z invited, and went innocently and knew not any thing. And Abfalum sent for Ahitophel the Gilonite, the counsellor of David, from his city of Gileh, when he offered his sacrifices: and the conspiracy grew strong; and the people increased continually with Abfalum.

13 And there came a messenger to David, saying, the hearts of the men of Ifral are after Abfalum. And David said to all his servants that *were* with him in Jerusalem, arise, and let us flee, for we shall have no way to escape from Abfalum; hasten away, lest he come suddenly upon us, and drive the mischief upon us, and smite the city with the edge of the sword. And the king's servants said to the king, whatsoever my lord the king shall chuse, behold, thy servants *are ready* ^a to do. And the king went forth and all

his household on ^b foot; and the king left ten women, *who were* concubines, to keep the house. And the king went forth, and all the people on foot, and tarried at a great ^c distance. And all his servants passed on beside him; and all the ^d Cheretites, and all the Peletites, and all the Gatites, the six hundred men which came after him from Gath, passed on before the king.

And the king said to Ati the Gatite, ^e wherefore shouldst thou also go with us? return and abide with the king, for thou *art* a stranger; and go thou to thy place. Yesterday thou camest, and shall I to-day make thee ^e wander about with us? and I am going wherever I can go; return, and take back thy brethren with thee in ^f mercy and truth. And Ati answered the king and said, *as* Jehovah liveth, and *as* my lord the king liveth, in the place where my lord the king is, whether for death or for life, there will thy servant be. And David said to Ati, go and pass on; and Ati the Gatite passed on, and all his men, and all the little ones that *were* with him. And all the country wept with a loud voice; and all the people passed over, and the king passed over the brook Kedrun; and all the people passed on by the way to the wilderness.

And behold Jaduk also, and all the Levites with him, bearing the ark of the purification of the Aleim; and they set down the ark of the Aleim; and Abia-

^w "Viz. from David's anointing, 1 Sam. xvi. 13." says Mr. Clark. But supposing this to be the era, we know not what age David was then of, nor in what year of his reign this rebellion happened; only that it was towards the latter end; Abfalum, who could not be born till David was above thirty, having had four children; and at thirty David came to the throne of Jeudeh, and reigned forty years.

^x Gen. xxviii. 20.

^y Ch. xix. 10.

^z As if it were to the feast or entertainment that

followed the payment of their vows and peace-offerings.

^a See Psalm iii. title.

^b Heb. *on their feet*.

^c Heb. *at a house afar off*, See LXX. Editor.

^d See on ch. viii. 18.

^e Heb. *wander in going*.

^f As compassion and true and just dealing require towards strangers, not to make them partake of our intestine broils.

25 ther went ^s up until all the people had done passing out of the city. And the king said to Jaduk, carry back the ark of the Aleim to the city; if I find favour in the eyes of Jehovah then he will bring me back, and let me see both it, 26 and his habitation: but if he say thus, I have no delight in thee, *here I am*, let him do with me as is good in his sight. 27 And the king said to Jaduk the priest, the seer, return thou to the city in peace, and Ahimój thy son, and Jonathan the son of Abiather, your two sons with you. 28 See, I shall loiter in the ^h passages to the wilderness, till there come word from you to direct me. And Jaduk and Abiather carried back the ark of the Aleim to Jerusalem, and they stayed there.

30 And David went up by the ascent to ^{hh} Olivet, weeping as he went up, and his ⁱ head covered, and he went ^k barefoot; and all the people that *were* with him covered every one their head, and went up, and wept as they went.

31 And it was told David, saying, Ahitophel *is* among the conspirators with Absalom; and David said, defeat the counsel of Ahitophel, Jehovah, I pray thee.

32 And *when* David was got to the top where he worshipped the Aleim, behold, Hushi the Archite *came* to meet him with his garments rent, and dust upon 33 his head. And David said to him, if thou goest with me, thou wilt be a burthen to me; but if thou return to the 34 city, and say to Absalom, I *am* thy ser-

vant, O king; I *have been* the servant of thy father, even I, for such a time; but now I *am* thy servant: and thou mayst defeat for me the counsel of Ahitophel. And *are* there not with thee Jaduk and 35 Abiather the priest? And whatsoever thou hearest out of the king's house, tell *it* to Jaduk and Abiather the priests; behold *there are* there with them their 36 two sons, Ahimój Jaduk's, and Jonathan Abiather's; and by them ye shall send to me every thing that ye can hear. And Hushi, David's friend, went into 37 the city; and Absalom came to Jerusalem.

AND when David was past a little way XVI. from the top, behold, Jiba the servant of Mephibeshet met him with a couple of asses loaded, and upon them two hundred of bread, and a hundred of raisins, and a hundred of ^l summer-fruits, and a bottle of wine. And the king said to 2 Jiba, what are these things with thee for? and Jiba said, the asses *are* for the king's household to ride on, and for bread; and the summer-fruits for the young men to eat; and the wine for such as are faint in the wilderness to drink. And the king said, where *is* thy 3 master's son? and Jiba said to the king, behold, he stayeth at Jerusalem, for he ^m saith, this day will the house of Isral restore to me my father's kingdom. And 4 the king said to Jiba, behold, all that belonged to Mephibeshet, shall be thine; and Jiba said, let me ⁿ most humbly find favour in thy sight.

^s *i. e.* Into the city to hasten the people out.

^h There were rocks, woods, and narrow defiles in the way to the wilderness.

^{hh} Heb. *the Olives*.

ⁱ See ch. xix. 4. Jer xiv. 3, 4.

^k Isa. xx. 3, 4.

^l The first ripe figs and grapes gathered before the summer is gone or the vintage come. See Isa. xxviii. 4. Jer. xl. 10, 12, and xlvi. 32. Amos viii. 1. Mich. vii.

ⁿ For some weeks at the end of the summer, a bit of

bread and grapes, are the principal food of people in those parts of Spain, Portugal, &c. where they make wine.

^m This was a very plausible story, and, one would think, in part true, because though Mephibeshet denied the charge, Jiba, instead of being punished, had the old grant, ch. ix. 9, 10. confirmed to him, ch. xix. 26—29.

ⁿ Here is the well known Hebraism, by which, when two verbs come together, one of them must be construed adverbially.

5 And when king David came to Bahurim, behold, there came out from thence a man of the family of the house of Saul, whose name *was* Shemoi, the son of Gera; he came out and cursed still as he came, and stoned David with stones, and all the servants of king David: and all the people, and all the mighty men *were* on his right hand and on his left; and thus said Shemoi when he cursed, be gone, be gone, thou man of blood and man of Belial: Jehovah hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah hath delivered the kingdom into the hand of Absalom thy son: and behold, ° thy wickedness is upon thee, because thou art a ^p man of blood.

9 Then said Abishi, the son of Jeruieh, to the king, why should this dead dog curse my lord the king? let me pass over, I pray, and take off his head. And the king said, what have I to do with you, ye sons of Jeruieh? if he doth curse, and if Jehovah ^q hath said to him, curse David, who then shall say, wherefore doest thou do so? And David said to Abishi and to all his servants, behold, my son who came out of my bowels is seeking my life, and much more now may a Benjamite: let him alone, and let him curse; for Jehovah hath bidden him. It may be that Jehovah will look upon the wrong done me, and that Jehovah ^r will return me good, for the reviling of me this day. And as David and his men went by the way, Shemoi went on the side of the hill over against him, and reviled *him* as he went, and threw stones against him, and made a dust. And the king

° Heb. *thou art in thy wickedness, i. e.* punished in kind.

^p This was a most wicked and false charge, as to the house of Saul, though true as to Aurieh.

^q "God by his Providence hath given him this opportunity to vent his malice. Psalm xxxix. 9." Clark.

came and all the people, that *were* with him, weary and took breath ^s there.

And Absalom and all the people of the men of Isral came to Jerusalem; and Ahitophel with them. And when Hushi the Archite, David's friend, came to Absalom, Hushi said, *long* live the king! *long* live the king! And Absalom said to Hushi, *is* this thy kindness for thy ^t friend? why didst thou not go with thy friend? And Hushi said to Absalom, nay, but whom Jehovah hath chosen and this people and all the men of Isral, shall I not be his, and abide with him? and whom should I serve next? *should* I not be before his son? as I have served before thy father, so will I be before thee.

And Absalom said to Ahitophel, give counsel among you what we shall do? And Ahitophel said to Absalom, go in unto thy father's concubines whom he hath left to keep the house, and all Isral will hear that thou art abhorred of thy father, and the hands of all that *are* with thee will be strengthened. And they spread Absalom a tent upon the ^u roof of the house, and Absalom went in unto his father's concubines in the sight of all Isral. And the counsel of Ahitophel which he gave, *was* in those days, as if one had enquired at the word of the Aleim; so *was* all the counsel of Ahitophel, both with David and with Absalom.

AND Ahitophel said to Absalom, let me chuse out, I pray thee, twelve thousand men, and I will arise and pursue after David this night, and will come upon him while he *is* weary, and his hands are

^r Deut. xxiii. 5. 1 Pet. ii. 23.

^s At Bahurim, ver. 5.

^t Ch. xv. 37.

^u The houses in the East are to this day terraced and flat roofed, and they sometimes sleep upon them. See ch. xi. 2. and xii. 11, 12.

weak ; and I shall put him into a con-
 sternation, and all the people that *are*
 with him will flee ; and I will smite the
 3 king only, and bring back all the peo-
 ple to thee ; ^w when all the men are re-
 turned whom thou seekest, all the peo-
 4 ple will be at peace. And the counsel
 was right in the eyes of Absalum, and
 in the eyes of all the elders of Isral.
 5 Then Absalum said, call now forth Hu-
 shî the Archite also, and let us hear
 6 likewise^x what he hath to say. And Hushî
 came to Absalum ; and he spake to him,
 saying, Ahitophel hath spoken after this
 manner, shall we follow his counsel,
 7 or not ? speak thou. And Hushî said to
 Absalum the counsel, which Ahitophel
 8 hath given at this time, *is* not good. And
 Hushî said, thou knowest thy father and
 his men, that they *are* mighty men and
^y chafed in mind as a bear, robbed of her
 whelps in the field, and thy father *is* a man
 of war, and he will not lodge with the
 9 ^z people. Behold now, he will hide in
 some of the pits, or some of the places ;
 and when some of them fall at first, and
 a report runs, and it shall be said, there
 is a slaughter among the people that fol-
 10 low Absalum, even the men of valour,
 whose heart *is* as the heart of a lion, will
 surely melt ; for all Isral knoweth that
 thy father *is* a mighty man, and *that they*
are men of valour who are with him.
 11 Therefore my counsel is, that all Isral
 be generally gathered to thee, from Dan

even to Barshebo, as the sand which *is*
 by the sea for multitude, and that thy
 presence go ^a among *us*. And we will 12
 come upon him in some place, where
 he shall be found ; and we will encamp
 against him, as the dew falleth upon the
 ground, and there shall not be left with
 him, even one of all the men that *are*
 with ^b him. And if he get into a city, 13
 then all Isral shall bring ropes against
 that city, and we will draw it into the
 valley, till there shall not be found there
 even a pebble-stone. And Absalum and 14
 all the men of Isral said, the counsel of
 Hushî the Archite *is* better then the
 counsel of Ahitophel ; for Jehovah di-
 rected *it*, to defeat the ^c good counsel of
 Ahitophel, that Jehovah might bring
 evil upon Absalum.

And Hushî said to Jaduk and to Abia- 15
 ther the priests, thus and thus did Ahi-
 tophe! advise Absalum and the elders of
 Isral, and thus and thus did I advise.
 And now send quickly and tell David, 16
 saying, lodge not this night in the pas-
 sages to the wilderness, but pass through,
 lest the king be swallowed up, and all
 the people that *are* with him. And Jo- 17
 nathan and Ahimój staid at Oin-rogel,
 and a servant-maid went and told them,
 and they went and told king David, for
 they might not be seen to come into the
 city. But a lad saw them, and told Ab- 18
 salum, and they hastened both of them
 away, and came to the house of a man.

^w David had with him his six hundred old soldiers, and a few others of the officers of his court or household; whom Absalum was seeking after, as we say when one army goeth after another: and what resistance could such a handful of brave, but old worn-out men, have made to twelve thousand? The politic Ahitophel proposes to attack them by night, before his own party cooled, and David's gained strength, as it naturally would.—“ I will smite the king only, and bring back all the men with him, and then, all opposition being crushed in the bud, the whole nation will be quiet.” The LXX misled here both the Vulgate and English

translators, though itself is, confessedly, no translation of the words.

^x Heb. *what in his mouth.*

^y Enraged and desperate, and no doubt they would have sold their lives dear.

^z And therefore not to be surprisèd by night, and so he might escape Absalum, as he had Saul among the rocks; all this was very plausible.

^a Heb. *in the midst.*

^b When he hath raised a dread of David's desperate courage, from his well known character, he flatters their vanity in a most artful manner.

^c Good in point of policy.

at Bahurim, who had a well in his court,
 19 and they went down thither. And the
 woman took and spread cloth over the
 mouth of the well, and spread ^d dung
 over it, and the matter was not discover-
 20 ed. And Absalom's servants came to
 the woman to the house, and said, where
 are Ahimój and Jonathan? and the wo-
 man said to them, they are gone over
 the stream of water; and they sought
 but could not find *them*, and returned to
 21 Jerusalem. And when they were gone
 they came out of the well, and went and
 told king David; and they said to Da-
 vid, arise, and pass quickly over the
 water; for ^e thus hath Ahitophel coun-
 22 selled against you. Then David arose,
 and all the people that were with him,
 and passed over Jordan; by the morning-
 light there was not one wanting that had
 not passed over Jordan.

23 And when Ahitophel saw that his
 counsel was not followed, he saddled an
 ass, and arose, and went to his house at
 his own city, and gave orders concern-
 ing his house, and ^f strangled himself,
 and died, and was buried in the sepul-
 24 chre of his father. And David came to
 Mehanim, and Absalom passed over Jor-
 dan, he and all the men of Israel with him.

25 And Absalom set Omefa, instead
 of Joab, over the army: now Omefa
 was the son of a man, whose name was
^g Ithra, an Israelite, who went in unto
 Abigail, the daughter of Nahash, the
 sister of Jeruieh, the mother of Joab.
 26 And Israel and Absalom pitched in the
 land of Gelod.

^d Or loose rotten straw, from רפה, to decay.

^e See Luk. xix. 14.

^f So Judas, who betrayed his master, hanged him-
 self. "A type of Judas, Mat xxvii. 5" says Mr. Clark.

^g See 1 Chron. ii. 17. where he is called Ither an
 Ishmolite; being an Ishmolite by one, and an Israelite
 by the other of his parents.

And when David came to Mehanim, 27
 Shebi the son of Nabash of Rabeah of
 the children of Amun, and Machir the
 son of Omial of La-deber, and Barzili
 the Gilodite of Rogelim, brought beds, 28
 and basons, and earthen vessels, and
 wheat, and barley, and flower, and parched ^h corn,
 and beans, and peas, and ⁱ parched peas, and honey, and butter, 29
 and sheep, and dressed bullocks, for Da-
 vid and for the people that was with him
 to eat; for they said, the people are hun-
 gry, and weary, and thirsty, in the wil-
 derness.

AND David mustered the people that ^{xviii}
 were with him, and set captains over
 thousands, and captains over hundreds.
 And David sent a third part of the peo- 2
 ple by the hand of Joab, and a third part
 by the hand of Abisai, the son of Je-
 ruieh, the brother of Joab, and a third
 part by the hand of Ati the Gatite.
 And the king said to the people, I will
 go out with you myself also; but the 3
 people said, thou shalt not go out: for
 if we should run away, they would not
 regard ^k it; and if half of us should die,
 they will not regard it; or if it were ten
 thousand such as we: and now it is best
 that thou shouldest be by the city ^l to
 send succours. And the king said to 4
 them, what seemeth good to you, I will
 do. And the king stood by the gate side,
 and all the people came out by hundreds
 and by thousands. And the king com- 5
 manded Joab, and Abisai and Ati, say-
 ing, deal gently with the young man,
 with Absalom, for my sake: and all the

^h i. e. Wheat and barley.

ⁱ i. e. Parched peas, or whatever other grain or seed
 שרש means; for some seed or grain it was. See Ezek.
 iv. 9.

^k הוּ is I think a pronoun of the third person sing.
 as well as of the first plur.

^l Heb. to cause help.

people

people heard, that the king give all the captains charge concerning Abfalum.
 6 And the people went out into the field against Ifral; and the battle was in the
 7^m wood of Ephrim. And the people of Ifral were smitten before the servants of David; and there was a great slaughter
 8 there that day of twenty thousand. And the battle was scattered there over the face of the whole country: and the wood devoured more of theⁿ people than the sword devoured that day.
 9 And Abfalum met the servants of David; and Abfalum was riding on a mule, and the mule came under the thick boughs of a great oak, and his head caught hold of the oak, and put him between the heavens and the earth; and the mule that *was* under him went on.
 10 And a certain man saw *it*, and told Joab, and said, behold, I saw Abfalum hanging in an oak. And Joab said to the man that told him, and behold, when thou sawest *it*, why didst thou not smite him there to the ground? and *it would have been incumbent* on me to give thee ten *shekels*
 12 of silver, and a girdle. And the man said to Joab, but I would not, were there weighed into my hand a thousand *shekels* of silver, I would not stretch forth my hand against the king's son; for, in our hearing, the king commanded thee and Abifhi and Ati, faying, be careful, for my fake, of the young man, of Abfalum. Nor would I play^o false with his
 13 life; for nothing is hid from the king; and thou thyself wouldst have stood forth
 14 against *me*. And Joab said, I will not

stay thus with thee; and he took three darts in his hand, and thrust them into the heart of Abfalum, whilst he *was* yet alive in the^p midst of the oak. And ten
 15 young men that bare Joab's armour came round and smote Abfalum and slew him. And Joab blew the trumpet, and the
 16 people returned from pursuing after Ifral; for Joab restrained the people. And
 17 they took Abfalum, and cast him into a great pit in the wood, and^q raised up a very great heap of stones over him; and all Ifral fled every one to his tent.
 Now Abfalum had taken and raised
 18 for himself in his life-time a monument, which *is* in the^r king's vale; for he said, I have no son to keep my name in remembrance: and he called the name of the monument after his own name; and it is called Abfalum's^s Hand to this day.
 And Ahimoj the son of Jaduk said,
 19 let me run, I pray, and carry the king the tidings, that Jehovah hath avenged him from the hand of his enemies. And
 20 Joab said, thou art not the man for the tidings to day, but thou shalt carry tidings another day; and this day thou shalt not carry tidings, because of the king's son being dead. Then said Joab to Cu-
 21 shi, go, tell the king what thou hast seen; and Cushi bowed himself to Joab, and ran. And Ahimoj the son of Jaduk said yet
 22 again to Joab, however it is, let me run also, I pray, after Cushi; and Joab said, why shouldst thou run, my son, when there is no news^t proper for thee? How-
 23 ever let me run; and he said to him, run; and Ahimoj ran by the way

^m A large piece of morassy ground, full of reeds and willows, near Jordan. Jud. xii. 5, 6. and see 2 Sam. xvii. 16, where the עבריות passages mentioned, were perhaps the same as those, Jud. xii. 6; though the translators alter them into plains.
ⁿ They being lost in the boggy places, as they attempted to make their escape, and by cold, hunger, &c.

^o *i. e.* He would not destroy him privately, any more than he would openly.
^p Heb. *heart*.
^q See Josh. vii. 26. viii. 29. Jer. xxii. 18.
^r Or perhaps, the vale of Molech.
^s The *hand* held the memorial, or trophy.
 Comp. 1 Sam. xv. 12.
^t Heb. *found*,

24 of the plain, and passed by Cush. And David sat between the two gates: and a sentinel went up to the roof of the gate to the wall, and he lift up his eyes and looked, and behold *there was* a man running alone. And the sentinel cried and told the king. And the king said, if *he be* by himself, *there are* tidings in his mouth. And he came on and drew near.

26 And the sentinel spied another man running; and the sentinel called ^u to the porter and said, behold, there is a man running alone; and the king said, he also bringeth tidings. And the sentinel said, I see the running of the foremost to be like the running of Ahimój the son of Jaduk. And the king said, he *is* a good man, and cometh with good news.

28 And Ahimój called and said to the king, peace! and he bowed himself to the king with his face to the ground, and said, blessed *be* Jehovah thy Aleim, who hath delivered up the men who lifted up their hand against my lord the king.

29 And the king said, is it well with the young man, with Absalum? and Ahimój said, I saw a great tumult when Joab sent the ^w king's servant, and thy servant, but I knew not what *it was*. And the king said, turn aside, and stand here; and he turned aside and stood still.

31 And behold, Cush came; and Cush said, the tidings are, my lord, O king, that Jehovah hath avenged thee this day from the hand of all that rose up against thee. And the king said, is it well with the young man, with Absalum? and Cush said, let the enemies of my lord the king, and all that rise up against thee for hurt, be as that young man *is*.

33 And the king shook and went up to

the stairs of the gate and wept, and said thus as he went, O my son Absalum, my son, my son! O Absalum, would I had died for thee, O Absalum, my son, my son!

AND it was told Joab, behold, the king weepeth and mourneth for Absalum. And the deliverance that day ^x was turned into mourning to all the people; for the people heard that day, saying, the king is grieved for his son. And the people gat them by stealth that day into the city, as people steal away when they are ashamed of fleeing in battle. And the king covered his face; and the king cried with a loud voice, O my son Absalum! O Absalum my son, my son! And Joab came into the house to the king and said, thou hast shamed this day the face of all thy servants, who have saved thy life to-day, and the life of thy sons, and of thy daughters, and the life of thy wives, and the life of thy concubines; by loving thy enemies and hating thy friends: for thou hast shewn this day, that princes and servants are nothing to thee; for I know this day, ^y that because Absalum is not alive, if all we had died, that then it had pleased thee well. And now arise, go forth and speak kindly to thy servants; for I swear by Jehovah, that if thou go not forth, there will not continue one with thee this night; and that will be worse to thee than all the evil that hath come upon thee from thy youth until now. Then the king arose, and sat in the gate; and they told all the people, saying, behold, the king sitteth in the gate; and all the people came before the king; but Isral was fled every one to their tents.

^u Rather, "towards the gate." Comp. ver. 24. Editor.

^w Cush, ver. 21.

^x Heb. *became*.

^y The speech of Joab here in the *Hebrew* seems confused and not regularly connected, as of a person speaking in a passion. Comp. Exod. xvi. 8. 1 Sam. xxv. 22. Editor.

And

9 And all the people were contending through all the tribes of Ifral, faying, the king faved us out of the hand of our enemies, and he delivered us out of the hand of the Philiftines; and now he is fled out of the land for Abfalum. And

10 Abfalum, whom we anointed over us, is dead in battle: and now why are ye filent about bringing back the king?
11 And king David fent to Jaduk and to Abiather the priests, faying, fpeak to the elders of Jeudeh, faying, why are ye the laft to bring back the king to his houfe? for the word of all Ifral is come to the king at his houfe. Ye *are* my brethren, ye *are* my ² bone and my flefh: wherefore then are ye the laft to bring back the king? And fay ye to Omefa, *art* not thou my bone and my flefh? The Aleim do fo to me and more alfo, if thou be not captain of the army before me continually in the room of ^a Joab. And he bowed the heart of all the men of Jeudeh as one man; and they fent to the king, return thou and all thy fervants. So the king returned, and came to Jordan: and Jeudeh came to Gilgal to go meet the king, to bring the king over Jordan.

16 And ^b Shemoi the fon of Gera, a Benjamite, who *was* of Bahurim, hafted and came down with the men of Jeudeh, to meet king David, and a thoufand men of Benjamin with him, and Jiba, the fervant of the houfe of Saul, and his fifteen fons, and his twenty fervants with him; and they came to Jordan ^c before the king. And there went over a ferry-boat to bring over the king's houfehold,

and to do what he thought good. And Shemoi, the fon of Gera, fell down before the king, when he was come over Jordan. And he faid to the king, let ¹⁹ not my lord impute the iniquity to me; neither do thou remember that which thy fervant did perversely in the day that my lord the king went out of Jerufalem, that the king fhould take it to his heart; for thy fervant doth acknowledge that I ²⁰ have finned; and behold, I came this day the firft of all the houfe of Jofeph to go down to meet my lord the king. And Abifhi the fon of Jeruieh answered ²¹ and faid, fhall not Shemoi be put to death for this, becaufe he curfed the anointed of ^d Jehovah? And David faid, ²² what have I to do with you, ye fons of Jeruieh, that ye fhould be adverfaries to me this day? ^e fhall any man be put to death this day in Ifral? for do not I know that this day I *am* king over Ifral? And the king faid to Shemoi, ^f thou fhalt ²³ not die; and the king fware to him.

And Mephibefhet the fon of Saul came ²⁴ down to meet the king, and he had not ^g anointed his feet, nor dressed his beard, nor washed his cloaths, from the day the king went away, to the day that he came *again* in peace. And when he ²⁵ came to Jerufalem to meet the king, the king faid to him, wherefore wenteft thou not with me, Mephibefhet? And he faid, ²⁶ my lord, O king, my fervant deceived me; for thy fervant faid, I will faddle me an ^h afs, and ride on it, and go with the king; for thy fervant *is* lame. And ²⁷ he hath flandered thy fervant to my lord the king; and my lord the king *is* as the

² Ch. v. 1. Jud. ix. 2. Eph. v. 30.

³ "Who had often affronted him, ver. 5, 6. ch. iii. 29." *Clark*, and particularly had killed Abfalum, ch. xviii. 14. of whom Joab feems to have been afraid if he had efaped.

^b Ch. xvi. 5.

^c And waited his coming over.

^d Or the Lord's Chrift. Comp. Luk. ix. 54. but he was to be punished as well as Joab, when the fon of David came to the throne, though not or that fin.

^e Comp. Luk. xxiii. 34.

^f See Ezek. xxxiii. 11.

^g Heb *done*.

^h Was there but one fervant, or one afs in Jerufalem?

ⁱ angel of the Aleim, do therefore what is
 28 good in thy fight; for all my father's
 house were but ^k dead men to my lord
 the king; and thou didst set thy servant
 among those that did eat at thy own
 table: and what right have I to cry any
 29 more unto the king? And the king
 said to him, why speakest thou any more
 of thy affairs? I have said, thou and Ji-
 30 ba ^l divide the ground. And Mephibe-
 shet said to the king, even let him take
 all, since my lord the king is come in
 peace to his own house.

31 And Barzilli the Gelodite came down
 from Rogelim, and passed over Jordan
 with the king, to conduct him over Jor-
 32 dan. Now Barzilli was very aged, *being*
 fourscore years old; and he had sup-
 ported the king whilst he lay at Maha-
 33 nim; for he *was* a very great man. And
 the king said to Barzilli, ^m come thou
 over with me, and I will ⁿ feed thee with
 34 me at Jerusalem. And Barzilli said to
 the king, how many *will* the days of the
 years of my life *be*, that I should go up
 35 with the king to Jerusalem? I *am* this
 day fourscore years old: can I discern
 between good and bad? can thy servant
 taste what I eat or what I drink? can I
 hear any more the voice of singing men
 and singing women? and why should
 thy servant be yet a burthen to my lord
 36 the king? Thy servant will go a little
 way over Jordan with the king: and why
 should the king recompence me with
 37 such a reward? Let thy servant return, I

pray, that I may die in my own city, by
 the grave of my father and of my mother.
 But behold thy servant Chimem let him
 go along with my lord the king, and do
 to him what shall be good in thy fight.
 And the king said, Chimem shall go ³⁸
 along with me; and I will do to him
 what shall be good in thy fight, and
 whatsoever thou shalt desire of me, I
 will do for thee. And all the people ³⁹
 went over Jordan, and the king passed
 over; and the king kissed Barzilli and
 blessed him; and he returned to his
 place. And the king went on to ⁴⁰
 Gilgal, and ^p Chimen went on with him,
 and all the people of Jeudeh; and they
 conducted the king along, and half also
 of the people of Isral.

And behold all the men of Isral came ⁴¹
 to the king, and said to the king, why
 have our brethren the men of Jeudeh
 stolen thee away, and brought the king
 and his household over Jordan, and all
 David's men with him? And all the men ⁴²
 of Jeudeh answered the men of Isral, be-
 cause the king *is* near of kin to us; and
 why is it that ye are angry for this mat-
 ter? have we eaten at all at the king's
 cost? or hath he given us any gift? And ⁴³
 the men of Isral answered the men of
 Jeudeh, and said, we have ten parts
 in the king, and we *have* also more in
 David than you: and why did ye de-
 spise us, that our word should not be
 the first to bring back our king? But
 the words of the men of Jeudeh were

ⁱ "To distinguish between truth and falsehood." Clark.

^k Dead in law, as guilty of treason against king David; for they had no right to the throne, or to oppose David.

^l *i. e.* Share the crop, as ch. ix. 10. But this was fairly acquitting Jiba, and shews David's conviction of the truth of what Jiba told him, ch. xvi. 3. though he mercifully overlooked the ingratitude of Mephibeshet; and indeed David was not exceeded, if equalled,

by more than one person in holy writ, for a merciful and forgiving temper.

^m "So Christ, Mat. xxv. 34, 35." Clark.

ⁿ David proposes to recompense Barzilli in kind. Editor.

^o Where, as upon other occasions, solemn thanksgiving, sacrifices, and offerings were made. The camp was fixed here during the conquest of Canon under Joshua, and it retained its honour afterwards. See Jud. ii. 1. 1 Sam. xi. 15. Hof. xiii. 11.

^p Qu. Why is the name altered?

rougher than the words of the men of
Ifrah.

XX. AND there happened to be there a man of Belial, whose name was Shebo, the son of Bichri, a Benjamite; and he blew a trumpet and said, we will have no part in David, neither will we have any share in the son of Jessi: every one
2 to their tents, O Ifrah! And all the men of Ifrah went away from David after Shebo the son of Bichri; but the men of Jeudeh adhered to their king, from Jordan even to Jerusalem.

3 And David came to his house at Jerusalem, and the king took the ten women, the concubines, whom he had left to keep the house, and put them in the ward-house, and fed them, but came not in unto them; and they were confined to the day of their death, living
4 widows.

4 And the king said to Omefa, assemble me the men of Jeudeh in three days, and
5 be thou here present. And Omefa went to assemble the men of Jeudeh; but he tarried longer than the set time which
6 had been appointed him. And David said to Abishi, now will Shebo the son of Bichri, do us more harm than Absalom; take thou thy master's servants and pursue after him, lest he get him fortified cities, and escape us. And Joab's
7 men went out after him, and the Che-

retites, and the Peletites, and all the mighty men; and they went out of Jerusalem to pursue after Shebo the son of Bichri. They were at the great stone,
8 which is by Geboun, when Omefa went before them; and Joab was girded with his garments close round him, and upon them was a sword girded, hanging by his side in a sheath; and it came out and fell down. And Joab said to Omefa, art
9 thou well, my brother; and Joab took Omefa by the beard with the right hand to kiss him, and Omefa was not
10 aware of the sword which was in Joab's hand, and he smote him with it under the fifth rib, and shed out his bowels to the ground, and struck him not again, and he died. And Joab and Abishi his brother pursued after Shebo the son of Bichri. And one of Joab's young men
11 stood by him, and said, he that favoureth Joab, and he that is for David, let him go after Joab. And Omefa wallowed in
12 blood in the midst of the high way; and when the man saw that all the people stood still, he removed Omefa out of the high way into the field, and threw a cloth over him, when he saw that every one who came by him stood still. When they had
13 mourned for him from the high way, all the people went on after Joab to pursue after Shebo the son of Bichri.

¹ Heb *barber*.

² Pride raised the quarrel, as Jud. viii. 1, and xii. 1, in the same people. Whatever divided the ten tribes from the two, (the foundation of which seems to have been laid, Josh. xviii. 5.) it produced at last an entire separation of them into two kingdoms, and for many years kept them upon their guard against each other, fortifying their cities and disciplining armies, which rendered them a much better match for their foreign enemies. The heart-burning and jealousy of each against the other broke out on many occasions, and on this quarrel, in an open rebellion against David, as being of Jeudeh.

³ As being polluted, ch. xvi. 21. though not guilty of death, because constrained.

⁴ See ch. xix. 13.

⁵ Heb. *our eye*.

⁶ "Thevenot says, that among the Turks it is a great affront to take any one by the beard, unless it be to kiss him, in which case they often do it." *Observations on divers Passages of Scripture*, p. 260. where see more. Editor.

⁷ Heb. *repeated it not to him*.

⁸ This cruel piece of treachery is passed over, as the immediate service of David required it, and the interest this great soldier had in the army, put it out of David's power to punish him for it; a soldier too often thinking all lawful, which what he calls *his honour* requires.

⁹ So *למה* is used. Jer. xlvi. 31.

* L 2

And

14 And he went through all the tribes of
 Ifral to Abel and Bith-Mocheh and all
 Berim, and they ^a came with speed after
 15 him. And they came and besieged him
 in Abeleh-Bith-Mocheh, and cast up
 a bank against the city; and ^b they stood
 on the ramparts; and all the people that
 were with Joab battered the wall to
 throw it down.
 16 And a wife woman called out of the
 city, hear ye, hear ye; say, I pray you, to
 Joab, come hither, and I will speak with
 17 thee. And he came near to her; and the
 woman said, art thou Joab? and he
 said I am; and she said, hear the word
 of thy handmaid; and he said, I do
 18 hear: and she spake, saying, they used
 to speak formerly, saying, let them
 make enquiry at Abel, and so ^c have
 19 done. I am of the peaceable faithful
 ones in Ifral; thou art seeking to de-
 stroy a city, and a ^d mother in Ifral; why
 wilt thou swallow up the inheritance of
 20 Jehovah. And Joab answered, and said,
 far be it, far be it from me, that I should
 21 swallow up and destroy. The matter is
 not so; but a man from mount Ephrim,
 whose name is Shebo, the son of Bichri,
 hath lift up his hand against the king,
 even against David; deliver him only, and

I will go from the city: and the woman
 said, behold his head shall be thrown to
 thee over the wall. And the woman 22
 went to all the people in her wisdom;
 and they cut off the head of Shebo the
 son of Bichri, and threw it to Joab;
 and he blew the trumpet, and they dis-
 persed from the city, every one to their
 tents; and Joab returned to Jerusalem
 to the ^e king.

And Joab was over all the army of If- 23
 ral, and Benieh the son of Jehuido was
 over the ^f guards and the Peltites: And 24
 Aderam was over the ^g Levy, and
 Jehushaphet, the son of Ahilud was the
^h recorder: And Shia was ⁱ scribe, and Ja- 25
 duk and Abiather ^k were the priests: 26
 And Oira also the Jarite was ^l minister to
 David.

AND there was a famine in the days XXI.
 of David, three years, year after year;
 and David enquired of the ^m presence of
 Jehovah; and Jehovah said, it is for Saul
 and for that ⁿ bloody house, because he
 slew the Gibonites. And the king called 2
 the Gibonites, and spake to them: Now
 the Gibonites were not of the children
 of Ifral, but of the remnant of the Amo-
 rites, and the children of Ifral had sworn
 to them; and Saul sought to slay them,

^a Heb. were swift and came.

^b Heb. it stood, i. e. the city, or people of the city.

^c i. e. Go no further, or appeal else where, as being satisfied with the authority and wisdom of this city.

^d A metropolis or chief city as this was, 1 Kings xiii. 20. 2 Kings xv. 29

^e Whose necessities and Joab's services, with the love of the soldiery to him, protected him from present punishment.

^f See 2 Kings xi. 4. Ezek. iv. 2. and Critica Hebræa in 'כך.

^g Of men from the Canonites still among them.

^h Remembrancer, or Historiographer.

ⁱ Overseer of the copies of the sacred Scripture. See Ezr. vii. 6.

^k Chief priests.

^l Or constant attendant.

^m i. e. At the ark and cherubim where that presence was, and answers were given.

ⁿ Providence visited sins upon private persons under the church of Ifral; and sacrifices were appointed, when their consciences were awakened by the hand of God upon them, and if they confessed their sins, and made restitution or satisfaction, they were pardoned. See Lev. v. and vi. &c. Here the sin of Saul and his family, in shedding the innocent blood of the Gibonites, is visited by Providence on the whole nation. The oracle hath ceased, but Providence hath not, and does still punish a nation for shedding innocent blood, and more especially those who are particularly concerned in it. Providence may forbear for a time, but will certainly visit for public enormities, which are connived at, or not sufficiently punished by those whose business it is to vindicate the honour of God and his laws; and it must fall heavily on that government, who for wicked ends of policy or interest, wink at such enormities in others.

in his zeal to the children of Israel and
 3 Jeudeh. And David said to the Gibo-
 nites, what shall I do for you, and with
 what shall I make *you* an ° atonement,
 that ye may bless the inheritance of Jeho-
 4 vah? And the Gibonites said, it is not
 silver and gold ^p between us and Saul
 and his house; nor is any man to be put
 to death for us in Israel. And he said,
 5 what ye say, I will do for you. And
 they said to the king, the man that con-
 sumed us, and who devised against us
that we should be destroyed from re-
 6 maining in any of the coasts of Israel, let
 seven men of his sons be delivered to us,
 that we may hang them up to Jehovah
 in Giboeh of Saul, the chosen of Jeho-
 vah. And the king said, I will give *them*.
 7 And the king spared Mephibeshet, the
 son of Jonathan, the son of Saul, be-
 cause of the ° oath by Jehovah that *was*
 between them, between David and Jo-
 8 nathan the son of Saul. But the king
 took the two sons of Rijpeh, the daugh-
 ter of Aieh, whom she bare to Saul,
 Armoni and Mephibeshet; and the five
 sons of ^r Michal, the daughter of Saul,
 whom she bare to Odrial, the son of Bar-
 9 zilli, the Meholotite; and he gave them
 into the hand of the Gibonites, and they
^s hanged them in the hill before Jehovah;
 and the seven of them fell together, and
 were put to death in the days of harvest,
 in the first *days*, the beginning of barley-
 harvest.
 10 And Rijpeh the daughter of Aieh took

sackcloth, and spread it for her on the
 rock, from the beginning of harvest, till
 the water was poured upon them from
 the heavens; and she suffered neither the
 birds of the air to rest upon them by
 day, nor the beasts of the field by night.
 And it was told David what Rijpeh, 11
 the daughter of Aieh, the concubine of
 Saul, had done.

And David went and took the bones 12
 of Saul and the bones of Jonathan his
 son from the men of Jabesh-gelod, who
 stole them from the ^u court of the temple
 of Shan, where the Philistines had hang-
 ed them, when the Philistines slew Saul
 on Gilbo. And he brought up from 13
 thence the bones of Saul and the bones
 of Jonathan his son, and they gathered
 the bones of them that were hanged.
 And they buried the bones of Saul and 14
 of Jonathan his son, in the land of Benja-
 min, at Jelo, in the sepulchre of Kish
 his father; and they did all that the king
 commanded. And after this the Aleim
 was intreated for the land.

And the Philistines had war again 15
 with Israel; and David went down and
 his servants with him, and fought with
 the Philistines: and David was wearied
 out. And Ishbu-benob, who *was* of the 16
 sons of Rapheh, the weight of whose
 spear *was* three hundred *shekels* weight
 in brass, even he being newly ^w armed
 thought to slay David. But Abishi the 17
 son of Jeruieh assisted him, and smote
 the Philistine and killed him. Then Da-

• It was not in their power to forgive the blood Saul had shed; some atonement must be made to them; and nought but the blood of the guilty can atone in the sight of God, for the blood of the innocent shed by them. The public safety requires the vengeance to deter others;—a most important and dreadful truth, which they who shed innocent blood, in the prosecution of any of their designs, or who pardon the guilty, or procure their pardon, would do well to consider.
^p Heb. *to me with Saul*, i. e. it is no money-matter between us, but blood; and the law is, *blood for blood*.

^q See 1 Sam. xviii. 3. xx. 8.
^r Merab. See 1 Sam. xviii. 19.
^s Heb. *dislocated*, or *broke their neck*, whether by 2. halter or bowstring.
^t They were exposed when dead, as Jehoiakim, Jer. xxii. 18, 19, without funeral honours, or even a grave, till the *coming of rain* shewed that God was appeased.
^u Or area before the temple. Comp. 1 Sam. xxxi. 10.
^w Heb. *girdle*.

wid's men sware to him, saying, thou shalt go no more out with us to war, that thou quench not^{*} the lamp of Isral.

18 And after this there was again a battle with the Philistines at Gub, when Sebchi an Hushtite slew Saph, who *was* of

19 the^y sons of Rapheh. And there was again a battle at Gub with the Philistines, and Alhanan, the son of a Jorite of^z Argim, a Bith-lehemite, slew^a Golith a Gatite, the wood of whose spear

20 *was* like a weaver's beam. And there was another battle in Gath, where there was a man of stature, the fingers of whose hands were six, and the toes of whose feet were six, four and twenty in number; and he also was born to Rapheh.

21 And he^b defied Isral; and Jonathan, the son of Shemai, the brother of David,

22 slew him. These four were born to Rapheh in Gath, and they fell by the^c hand of David, and by the hand of his servants.

XXII. AND David spake to Jehovah the words of this^d song, in the day Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he said, Jehovah *is* my^e rock, and

my fortress, and^f my deliverance, my³ Aleim, my rock in whom I can trust; my shield, and the horn of my salvation; my defence, my refuge, my⁸ confidence which saveth me from violence. I will⁴ call upon Jehovah, *who is* worthy to be praised; and I shall be saved from mine enemies. When the waves of death^h rage⁵ against me, and the torrents of wickedness make me afraid; the bonds of the⁶ grave compass me about, and the snares of deathⁱ prevent me; when I am in⁷ distress, I will call upon Jehovah, and cry unto my Aleim; and he will hear my voice out of his temple, and my cry *shall enter* into his ears. And the earth shall⁸ shake and quake from the foundations: the heavens shall tremble and shake, when he is^k angry. A smoke shall go up out of his nostrils, and a^l devouring fire from his mouth; and^m coals shall burn before him. And he shall bow the heavens¹⁰ and come down; and *there shall be* darkness under his feetⁿ. And he shall ride¹¹ upon a cherub and fly, and be seen upon the wings of the^o spirit. And he shall¹² put darkness round about him; a mass of waters *with* thick clouds of the skies

^{*} See ch. xiv. 7. Psalm cxxxii. 17.

^z 1 Chron. xx. 4.

^a *The weavers.* There was a linen manufacture here, (See 1 Chron. iv. 21,) and so, no doubt, *weavers*, if this text had not told us so. There was a district of Bith-lehem, called *Jor*, and Alhanan was the son of *Jori* or a *Jorite*, belonging to Bith-lehem, and to that part of *Jor*, which was named from *the weavers*, as we should say, of *Weaver-street* in Jor-Bith-lehem. Comp. 1 Chron. xx. 5.

^z Another of the same name with him whom David slew.

^b Comp. 1 Sam. xvii. 10.

^c Ishbu-hench was killed by David with the assistance of Abishi; but Golith the second, and Saph, and the other giant, by David's servants alone; as the first Golith, to whom this second was brother, was killed by David alone, forty years before perhaps, and of whom nothing is said here.

^d There are two copies of this sublime song, one here, the other in the eighteenth Psalm, which differ in

many parts as to the expression, though the sense comes to the same.

^e See Deut. xxxii. 4. Psalm xviii. 2. and cxliv. 2.

^f Heb *my deliverance to me*

⁸ What one looks to with confidence.

^h Or *are hot*.

ⁱ *i. e.* From escaping.

^k Isa. ii. 19—21. xiii. 13. xxiv. 18. Heb. xii. 17.

² Pet. iii. 12, 13.

^l Heb. that *devoureth*.

^m Such as appear in lightning; balls of fire, ver. 13.

ⁿ As in storms of thunder and lightning, and which are attended also with terrible whirl winds, as it follows.

^o That moiety of the heavens, called by this name, Gen. i. 2, the first movement of the machine, and by which we live and breath; on this *cherub*, or invested with this power, Jehovah presides over the earth; so the *Olympian Jupiter* rode upon a *flying eagle* with thunder and lightning in his hand.

13 for a ^p pavilion. From the brightness before him shall balls of fire be kindled.
 14 Jehovah shall thunder from the heavens, and the Most High shall utter his voice;
 15 and he shall send forth his arrows, and scatter them; lightning, and confound
 16 them. And the channels of the sea shall be seen, the ^q foundations of the world bediscovered, at the rebuke of Jehovah, at the blast of the ^r breath of his nostrils
 17 He shall send from on high, he shall take me; he shall draw me out of the
 18 great waters; he shall deliver me from my strong enemies, from them that hate me, when they are too strong for me.
 19 They will prevent me in the day of my trouble; and Jehovah will be my support. And he shall bring me forth into a large room; he shall deliver me, because he hath a delight in me. Jehovah shall recompense me according to my righteousness; according to the cleanness of my hands shall he reward
 22 me; because I keep the ways of Jehovah, and do not depart wickedly from my Aleim. For ^s all his judgements are before me; and his statutes, I will not depart from them. And I will be perfect with him, and keep myself from iniquity.
 25 Therefore will Jehovah reward me according to my righteousness; according to my cleanness in his sight. With the

merciful wilt thou shew thyself merciful; with the upright man, thou wilt shew thyself upright; with the pure 27 thou wilt shew thyself pure; and with the froward wilt thou shew thyself perverse. But the meek people wilt thou 28 save, and thine eyes are against the lofty ^u to humble them. For thou art my lamp, 29 O Jehovah, and Jehovah will lighten my darkness. For through thee shall I break 30 the enemy; through my Aleim will I ^v leap the wall. The Lord, his way is 31 perfect; the ^x word of Jehovah is pure; he is a shield to all them that trust in him. For who is Lord beside Jehovah? 32 and who is a rock save our Aleim? The Lord strengthened me with power; his way is exceeding ^y perfect. ^z He maketh 34 my feet like the hind's feet; and setteth me upon the high places. He in- 35 structeth my hands in war; and a bow of brass is drawn down by ^b my arm. And thou wilt give me the shield of thy 36 salvation; and thy condescension shall be great towards me. Thou wilt make 37 room for my steps under me, and my ankles shall not totter. I shall pursue 38 my enemies and destroy them; nor will I return till I have consumed them. I 39 will consume them, and beat them down, that they shall not rise up; and they shall fall under my feet. And thou 40

^p They who have seen a water-spout, or that blackness of darkness, which often precedes a storm of thunder and lightning, and some times an earthquake, will conceive this sublime description of the terrors of the appearance of Jehovah in anger, at the destruction of his enemies on earth, which is a specimen of his wrath at the last day. See Mat. xxiv. 30. Mark xiii. 24—26, & al.

^q i. e. The mountains, the strong foundations of the earth shall be overturned.

^r In anger, the breath blows quick, and strong through the nose.

^s See Joh. iv. 34. Heb. x. 7.

^t Lev. xxvi. 24. & seq.

^u Or that thou mayst humble.

^v Or perhaps, "out-leap the bull," which no

obstacle hardly; ditch, hedge, river, or common-fence can stop.

^x Psalm xii. 6. Prov. xxx. 5.

^y Ver. 31.

^z Heb. iii. 19.

^a Heb. his feet, perhaps meaning his anointed's, or his king's, and we find king and servant frequently understood, and yet the verb is in the third person, as if it had been expressed. See Jud. xvi. 18. 2 Sam. i. 8.

^b The arm pulls down the bow which stands upright against the foot; by which the whole strength and weight of the body joins with the arm in pulling down the bow; and they had a method then of hardning brass or copper, as we do iron now; and their bows when they stood upright, were as tall, as the outstretched arm could reach to take hold of them.

shalt

shalt gird me with strength for the battle; thou shalt bring them under me that rise
 41 up against me. And my enemies thou shalt^c make to turn their back to me, even those that hate me, and I will destroy
 42 them. They shall look about, but *there shall be* none to save; to Jehovah, but
 43 he will not answer them. And I will beat them small as the dust of the earth; as the mire of the street I will stamp
 44 them^d abroad. And thou shalt deliver me from the contentions of my people; thou shalt keep me *to be* head of the
 heathen: a people *that* I knew not
 45 shall serve me. Strangers shall fall before me; ^e on the hearing of their ear
 46 shall they be obedient to me. Strangers shall fade away, and shall be girded
 47 about with their^f distress. Jehovah live, and blessed *be* my rock; and let my
 Aleim, the rock of my salvation, be
 48 exalted. It *is* the Lord that giveth me my revenge, and bringeth down the
 people under me, and delivereth me
 49 from mine enemies. And thou wilt exalt me above them that rise up against me;

^c Heb. *give me the neck.*

^d Heb. *I will spread them about.*

^e *i. e.* On report of his power and greatness, being afraid to resist, Deut. xxxiii. 29. Isa. ii. 2.

^f Heb. *inclosures.* See Job xii. 14. Ezek. xxvi. 16. *Be clothed with trembling.*

^g Rom. xv. 9.

^h Heb. *maketh much of.*

ⁱ Ch. vii. 12. Acts viii. 34, and ii. 30.

^k Luk. ix. 20.

^l Then surely this last divine ode was a prophecy, not of private interpretation. See 2 Pet. i. 20, 21.

^m Jer. xxx. 21.

ⁿ The sun looks most beautiful in a clear morning, and diffuses the utmost cheerfulness and beauty on all nature; and in such a country as Judea, where the summer heats scorch, and burn up every thing, so that scarce a blade of grass appears upon the earth, the change after the former rains, is so sudden and surprising, that we may say, in a natural sense, *the sun of righteousness ariseth with healing in his wings*; and this is given as a picture of his rising in glory, and restoring all things. See Isa. lxvi. 14. "Your heart shall rejoice, and your bones flourish like an herb." Isai. iv. 2. Hos. xiv. 5. And the sun raining down its kindly

from violent men wilt thou deliver me. Therefore^g I will give thanks to thee, 50
 O Jehovah, among the heathen, and will sing of thy name: who^h delighteth in 51
 the salvation of his king, and sheweth mercy to hisⁱ anointed, to David and his seed for ever.

NOW these *are* the last words of David. David the son of Jessi said, and the man said, who *was* raised on high, the
 k anointed of the Aleim of Jacob, and the sweet Psalmist of Isral, The spirit 2
 of Jehovah spake by me; ^l and his word *was* upon my tongue. The Aleim of 3
 Isral saith, the rock of Isral speaketh by me; there *shall be* the^m ruler over men, just, ruling *in* the fear of the Aleim; 4
 And he shall arise as the morning light, theⁿ sun *in* a morning without clouds, shining, raining down upon the pro- 5
 duce of the ground. For *is* not my house established^o before the Lord? for he hath given me an everlasting purification, firm in all *respects*, and sure; on *which is* ^p all my dependance; but no^q imagination shall prosper. And wicked

and genial influence is well expressed by *Virgil*. Georgic 2. lin. 325.

*Pater omnipotens fecundis imbribus Æther
 Conjugis in gremium lætæ descendit, & omnes
 Magnus alit, magno commixtus corpore, fœtus.*

And it is worth observing that this *Æther* or *Light* the God of the Heathen, is but the shadow of the God of the Sacred Poet. I need make no apology, for disregarding the LXX. and Vulgate in the version of this beautiful Passage of Scripture.

^o Ch. vii. 15, 16. "My mercy shall not depart from thee;—thy house and thy kingdom shall be established for ever, thy throne נכון *shall be established* for ever." Which David exults in here. And these are *the sure mercies of David*, the everlasting promises made to the Fathers, and fulfilled in the Messiah or anointed one.

^p Or, *all that I look for*. "This that God hath promised concerning the everlasting kingdom of the Messiah, and his springing out of my house, is all the ground that I have to hope for salvation, either temporal or eternal." *Clark*.

^q So 1 Sam. ii. 3. "Imaginations shall not stand." and David says, the counsel and promise of God, as to the redemption, on restoring of all things; by the Messiah, shall certainly succeed, but no imagination, or fancy

wicked men *are* like ^r refuse thorns
^a all together, which cannot be taken
 7 hold of by the hand; but he that
 would meddle with them must fill *it*
 with an ^t iron and the handle of a ^u fork;
 and they must be burnt with fire ^w to put
 a stop to them.

8 These *are* the names of the mighty
 men whom David had when he ^x sat a
 rest; The ^y Hacmunite, a ^z chief cap-
 tain, the same *was* Odinu of Ojin,
 because of eight hundred slain at one
 9 time. And after him *was* Alozer the son
 of Dudi an Ahohite, one of the ^a three
 mighty men with David, when they
^b defied the Philistines where they were
 gathered together to battle, and the
 10 men of Isral were gone away. He
 arose and smote the Philistines till his
 hand was weary, and his hand stuck to
 the sword; and Jehovah wrought a
 great deliverance that day; and the
 people returned after him only to take
 11 the spoil. And after him *was* Shameh
 the son of Aga an Erarite: and the Phi-

listines were gathered together to Lehi,
 and there was there a piece of ground
 full of ^c lentiles, and the people were
 flying from the Philistines. And he set 12
 himself in the midst of the piece, and
 recovered it, and slew the Philistines;
 and Jehovah wrought a great deli-
 verance. ^d And thirty of the chief 13
^e officers went down and came to David
 in the harvest, to the cave of Odulam, ^f
 and a body of the Philistines was pitch-
 ed in the valley of Repaim. And Da- 14
 vid *was* then in the ^g strong-hold, and
 the station of the Philistines *was* then at
 Bith-lehem. And David longed, and 15
 said, Oh that one would give me water
 to drink, out of the well of Bith-lehem
 which *is* in the gate! And three of the 16
 mighty men broke through the camp
 of the Philistines and drew water out
 of the well of Bith-lehem, which *is* in
 the gate, and brought *it* to David; and
 he would not drink *it*, but ^h poured it
 out to Jehovah. And he said, far 17
 be it from me, O Jehovah, to do

fanfy of men shall prosper, but come to nought. And
 this is the constant lesson of the Scriptures, and
 a warning, against *our own fancies*, with whatever
 title we may dignify them. See Psal. cxxviii. 2, ג'ע-כ'י
 for a similar construction to כ'י ע'פ'ד.

^r "That which beareth thorns and briars is rejected."
 Heb. vi. 8. Comp. Ezek. ii. 6.

^a כ'לל *all of them, toti illi, all together, or all
 over, like thorns.*

^t An iron, *i. e.* to cut them down.

^u Heb. an instrument that is *pitched down*, whether
spear or any thing else that is so pitched, and
 which in such uses as that in the text we call a *pitch-
 fork* or *prong*, to throw away the briars with.

^w Which fire will, but mere cutting down will
 not do. This prophesy of David's, though it
 points out the one perfect ruler of his own family,
 and predicts his glory, must be true of every one
 that rules in the fear of God, proportionably;
 as the latter part is of every thorn in the field of
 God, which the sword of vengeance and fire
 await.

^x 2 Sam. vii. 1. when his troubles were over. See
 another catalogue, 1 Chron. xi. 11. differing in many
 particulars from this and the same persons going by
 several names, as many others do in Sacred Scripture.

^r An Hacmunite, 1 Chron. xi. 11; *Acmun* being
 a family name, for מ is a servile.

^z *Tertiarius*, or commander of a third part, possibly,
 of the army; and made so for attacking 800 of the
 enemy; 300 of whom he slew with his own spear.
 1 Chron. xi. 11.

^a David being one of the three himself.

^b *i. e.* Challenged and attacked them.

^c ע'ד' was some grain, I suppose *peas*, and often
 sowed with barley, in the same ground, about the same
 time; and *parched* as barley was, see ch. xvii. 20;
 and *parched peas* are much eaten in those countries to
 this day. Comp. 1 Chron. xi. 13.

^d Alozer mentioned ver. 9, was the other mighty
 man, with David at Pasdamim, which was in the district
 of Lehi, in this noble exploit. See 1 Chron. xi. 12, 13.

^e ע'ל' *Tertiarius*, was a term of honour among the
 soldiery of Isral, as it was among the Romans; and
 there were two orders of *three*, a first and second; I
 render it *officer*, or *captain*, or *commander* for want of
 more precise terms.

^f Ch. v. 17, 18. and 1 Sam. xxii. 1.

^g *i. e.* The cave of Odulam.

^h As a drink-offering of blood, by which the
water of life was to be purchased, and the fountain of
 which water sprung from this place, even Bith-lehem.

* M

this:

this: *it is* the blood of the men, who went at the hazard of their lives; and he would not drink it. These things
 18 did three of the mighty men. And Abishi the brother of Joab the son of Jeruieh, he *was* a chief captain, and he exerted his spear against three hundred
 19 *whom* he slew, and had a name over a three; he was honoured above aⁱ three, and was their captain; but attained not
 20 to theⁱ three. And Benieu the son of Jeuido, the son of a man of activity, mighty in deeds, of Kabejal, he slew the two Arals of Moab; and he went down and slew a lion in the midst of a
 21 pit in a time of snow. And he slew an Egyptian, who was a monster, and the Egyptian had a spear in his hand, and he went down to him with a staff, and snatched the spear out of the Egyptian's hand and killed him with his own spear.
 22 These *things* did Benieu the son of Jeuido, and had a name among three
 23 mighty men. He was honoured above the officers, but he attained not to the three. And David set him over his
 24 ^k muster-roll. Oseal the brother of Joab *was* among the officers; Alhanan the
 25 son of Dudu of Bithlehem, Shemeh the Haradite, Alika the Haradite,

Halej the Peltite, Oira the son of 26
 Okef the Tekoite, Abiozer the Onat- 27
 tite, Mebeni the Hushatite, Jalmun the 28
 Ahohite, Meri the Nathepatite, Haleb 29
 the son of Boneh a Nathepatite, Ati the
 son of Ribi of Giboeh of the children of
 Benjamin, Benieu a Perotite, Edi of 30
 the brooks of Goash, Abi-Olbun the 31
 Orabite, Ozmuth the Barhamite, Ali- 32
 heba the Sholbunite, Beni-Ishen,
 Jeunathan, Shemeh the Erarite, Ahiam 33
 the son of Sharar the Ararite, Alipelet 34
 the son of Ahashbi a Mocatite, Aliam
 the son of Ahitophel the Gilonite,
 Heiru the Carmelite, Porii the Arabite, 35
 Igal the son of Nathan of Jubeth, Beni 36
 the Gadite, Jelak the Amunite, Nehan 37
 the Bartite, Armour-bearers to Joab the
 son of Jeruieh, Oira the Jetherite, 38
 Gerab a Jetherite, Aurieh the Hetite: 39
 thirty and seven in all.

AND the anger of Jehovah was XXIV.
 kindled^l again against Isral, and he stir-
 ed up David against them; saying, go
^m number Isral and Jeudeh. And the 2
 king said to Joab, the captain of the
 army, which *was* with him, go about,
 now, through all the tribes of Isral
 from Dan even to Bar-sebo, and take ac-
 count of the people, that I may know

ⁱ 1 Chron. xi. 21, distinguished by the *first* and *second* three.

^k He was to summon and muster the people, when they were to go to war, see Ch. xx. 4; and he ranked above all the officers next to the two threes, over all whom was Joab, the general.

^l During the three years famine, see on ver. 13. and there must be some cause in the people for this anger. Ch. xxi. 1. By 1 Chron. xxi. 1. *an adversary* stood up; comp. Num. xxii. 22. God is not angry for nothing; and mercifully so times his judgements and directs the manner of them, that his justice may appear, and the benefit be as extensive as possible, in the *warning* they give.

^m The only hint we have of the cause of this anger of God against Isral, is in the occasion taken to punish them. By Exod. xxx. 12, a ransom was to be paid for their souls, that there might be no plague upon them; but if they were corrupted in their faith,

or had not *cleansed themselves* for the expiatory sacrifices that followed such a *lustrum*; or if, through unbelief, they neglected to pay the half-shekel, and to attend at the sacrifices, their sin would be open and visible, and the punishment appear to be just, and the warning to others effectual. Idolatry, and all its diabolical rites, its various kinds of cruelty and lusts, were always creeping in upon them; there were more than an hundred and fifty thousand of the remains of the seven nations among them, 2 Chr. ii. 17, who were, in the general, the forwardest in all such apostasies from the true faith; and the example of the bordering nations, and their necessary communication with them, would spread the infection among them. The rod was often inflicted in order to amendment; and very often they were punished by those very *heathens*, whose wickedness they imitated, that like the eastern christian churches, they might read their crime in their punishment.

3 the number of the people ⁿ. And Joab said to the king, now Jehovah thy Aleim add to the people an hundred times as many as there are of them, and *make* the eyes of my Lord the king see *it*, but ^o why doth my Lord the king delight in this thing? But the king's word prevailed against Joab and against the captains of the army, and Joab went out and the captains of the army from the presence of the king to take account of the people of Isral.

5 And they passed over Jordan, and pitched in Oruor on the right of the city which *is* in the midst of the valley of Gad, and by Jozer. And they came to Gilod and to the land of Tahtim-Hadshi, and came to Dan-Jon and round about to Zidon. And they came to the strong hold of Tyre, and all the cities of the Hivites and of the Canonites ^p; and they ended at the south of Jeudeh at Bar-sebo. And they went through all the land, and came, at the end of nine months and twenty days, to Jerusalem. And Joab gave up the sum of the number of the people to the king; and Isral was eight hundred thousand men of valour that drew the sword, and the men of Jeudeh five hundred thousand.

And David's heart ^q smote him after that he had numbered the people; and David said to Jehovah, I have sinned ^r greatly in what I have done, and now, Jehovah, put away, I beseech thee, the iniquity of thy servant, for I have done very foolishly. And David arose in the ^s morning, and the word of Jehovah came to Gad the prophet, David's seer saying, Go and say to David, thus saith Jehovah, I offer thee three *things*, chuse thee one of them, that I may *do it* to thee ^t. And Gad came to David, and told him, and said to him, shall seven years of famine ^u come upon thee, in thy land? or wilt thou flee three months before thine enemies, while they persue thee? or shall there be three days pestilence in thy land? Now consider and see what answer I shall return to him that sent me? And David said to Gad, I am in a great strait: let us fall now into the hand of Jehovah, for his mercies *are* great; and let me not fall into the hand of man. And Jehovah sent a pestilence on Isral from the morning to the time of the evening sacrifice, and there died of the people from Dan to Bar-sebo, ^w seventy thousand persons.

ⁿ Providence works by means, but we know not by what means it stirred up David in this case; and it might neither be curiosity, pride, nor a vain confidence in the strength of his people, but more pious motives, such as induced Hezekiah, 2 Chron xxx. to call the people to the passover; which however gave occasion for the wrath of God to fall upon many of them, who becoming sensible of their sin were pardoned on Hezekiah's prayer, as Jerusalem was on David's.

^o Had pride and vanity been at the bottom of this command, Joab was not likely to have been the man that would have objected much on those scores; he seems to have feared the lessening of the number rather than any thing else, and foresaw that a curse must follow.

^p Who were tributaries or subject to a levy of men. 2 Chron. ii. 18.

^q As when he had cut Saul's skirt.

^r Speaking in the name of the people, or as taking

their sin upon him, (See 1 King xv. 5.) or, in pity and concern.

^s Qu. If as going to the morning service at the tabernacle to offer for the people?

^t Not personally to David but to his people.

^u 1 Chron. xxi. 12, *three years* famine; but this might immediately succeed the other famine for Saul and his bloody house, which lasted into the fourth year till the rain came. Ch. xxi. 10,—14.

^w No one can think that David's *personal* sin could bring a curse upon so many *innocent* persons, or that they were put to death without cause. Whatever was David's motive, he brought the whole nation, as well, as the *strangers*, before the oracle of God, to testify to his face the sincerity of their faith and repentance, and some dreadful stroke became necessary to raise a due sense of religion in the minds of the rest. Joab, by 1 Chron. xxi. 3, seems to have no other concern than that they should be *servants* to David, but David had higher views.

16 And the * angel stretched forth his hand against Jerusalem to destroy it, but Jehovah repented of the evil and said to the angel that destroyed the people, it is enough; now stop thy hand. And the angel of Jehovah was by the threshing floor of Aruneh ^γ the Jebusite. And David spake to Jehovah, when he saw the angel that smote the people, and said, behold I have sinned, and I have done wrong; but these ^z sheep what have they done? let thine hand I pray thee be on ^a me and on my father's house.

18 And Gad came that day to David, and said to him go up, erect an altar to Jehovah in the threshing floor of ^b Arniah the Jebusite. And David went up, according to the word of Gad, as

19 Jehovah commanded. And Aruneh

20 looked out and saw the king and his servants coming on towards him; and Aruneh went out and bowed himself to the king with his face to the ground.

And Aruneh said, wherefore is my lord ²¹ the king come to his servant? and David said, to buy the threshing floor of thee, to build an altar to Jehovah, that the plague may be stayed from the people. And Aruneh said to David, ²² let my lord the king, take and offer up what *is* good in his sight; behold the oxen for burnt sacrifice, and the threshing instruments, and the ox ^c stalls for wood. All these did Aruneh ^d the ²³ king give to the king; and Aruneh said to the king, Jehovah thy Aleim accept thee. And the king said to Aruneh, ²⁴ nay but I will buy *it* of thee for *their* value; for I will not offer burnt-offerings to Jehovah my Aleim at no expence. So David bought the ^e threshing-floor and the oxen for fifty shekels of silver. And David built an altar there ²⁵ to Jehovah, and offered up burnt-offerings and peace-offerings: and Jehovah ^f was entreated for the land, and the plague was stayed from Israel.

* "Who appeared in human shape with a drawn sword in his hand (1 Chr. xxi. 16.) to convince them more fully that this was no natural or common plague, but inflicted immediately by the hand of God." *Clark.*

^γ Called also *Arniah*, ver. 18. *Aruneh*, ver. 20. and *Arnan*. 1 Chr. xxi. 18. &c.

^z *Sheep* in comparison with the people in remoter parts of the kingdom, at a distance from the courts of religion and justice, which were kept here in sight of the ark of God. But can any one think there was a better man in Jerusalem than David? or that they were *sheep* in comparison with him? Psa. lxxviii. 34. Hab. iii. 4, 5.

^a "He offered himself to lay down his life for his people; herein a type of Christ. Joh. x. 11." *Clark.*

^b See Gen. xxii. 2.

^c Or their yokes, mangers, cribs, &c.

^d Qu. Why called *king*? "Was he descended from the ancient kings of Jebusi, or Jerusalem? If so his submission to king David, and exemplary obedience to Jehovah is the more remarkable." *Editor.*

^e He bought the *place*, not the bare threshing floor, for six hundred shekels of *gold*. 1 Chron. xxi. 25. And there were two purchases, at different times, as seems plain, by 1 Chron. xxi. 28; one now, before the plague was staid, of the threshing floor and oxen for the present occasion, and the other, after he saw that God answered him here by fire.

^f And the fire from heaven, or wrath of God, took vengeance on the sacrifice. 1 Chr. xxi. 26.

The FIRST BOOK

OF THE

K I N G S,

OTHERWISE CALLED

The THIRD BOOK of the KINGS.

David cherished by Abishag. · CHAP. I. *Adonijeh usurpeth the kingdom.*

1. **A**ND king David was old, being
2 advanced in years; and they
covered him with cloaths, but he gat no
3 warmth. And his servants said to him,
let them seek out for my lord the king
4 a young virgin, and let her stand before
the king, and be always about him, and
lie in thy bosom, that my lord the king
5 may get warmth. And they sought for
a fair young woman through all the
6 coast of Isral, and found Abishag the
Shunamite, and they brought her to the
king. And the young woman *was* very
fair, and she became a constant attendant
on the king, and ministered to him; but
the king ^b knew her not.

7 Then Adonijeh the son of Hagith
exalted himself, saying, I will be king;
and he provided him chariots, and
8 horses, and fifty men to run before him.
9 And his father did not check him at any
time, saying, why dost thou do so?

And he also *was* a very handsome man,
and ^d she bore him after Absalum.
And ^e he consulted with Joab the son
of Jeruieh, and with Abiather the priest,
and they helped ^f Adonijeh. But Jaduk
the priest, and Benieu the son of Jeuido,
and Nathan the prophet, and Shemoi,
and Roi, and David's mighty men were
not with Adonijeh. And Adonijeh
killed sheep, and oxen, and fatlings at
the stone of Zehelet, which *is* by the
fountain of Rogel; and he invited all his
brethren the king's sons, and all the
men of Jeudeh the king's servants. But
Nathan the prophet, and Benieu, and
the mighty men, and Solomon his
brother he did not invite.

And Nathan the prophet spake to
Bath-shebo, the mother of Solomon,
saying, hast thou not heard that Ado-
nijeh the son of Hagith doth reign, and
David our lord knoweth *it* not? And

^a He was seventy at his death. 2 Sam. v. 4.

^b And yet she was either wife or concubine; in
either case Adonijeh was guilty of death by the law,
in taking his father's wife; on which account, I sup-
pose this peice of history is recorded.

^c As Absalum had done 2 Sam. xv. 1; and both
in opposition to Solomon.

^d *i. e.* His mother. See 2 Sam. iii. 3, 4. 1 Chr.
iii. 2.

^e His words were.

^f Heb. helped after.

now,

now, let me, I pray, advise thee ; and save thine own life, and the life of thy
 13 son Solomon. Come, and go to king David, and say to him, didst not thou my lord, O king, swear to thy hand-
 maid, saying, that Solomon thy son shall reign after me, and he shall sit upon my throne ? Why then doth
 14 Adonijeh reign ? And behold, whilst thou art yet speaking there with the king, I will come in after thee, and compleat thy words.

15 And Bath-shebo came to the king, into the chamber ; and the king was
 16 very old, and Abishag the Shunamite waited on the king. And Bath-shebo stooped, and bowed down herself to the king ; and the king said, what wouldst
 17 thou ? And she said to him, my lord thou didst swear by Jehovah thy Aleim to thy hand-maid, assuredly Solomon thy son shall reign after me, and he
 18 shall sit on my throne. And now, behold, Adonijeh reigneth ; and now, my
 19 lord, O king, thou knowest *it* not. And he hath killed oxen, and fatlings, and sheep in abundance, and hath invited
 all the king's sons, and Abiather the priest, and Joab the captain of the
 20 army ; but Solomon thy servant he hath not invited. And thou, my lord, O
 king, the eyes of all Isral *are* upon thee, to tell them who shall sit on the throne
 21 of my lord the king after him. And when my lord the king shall sleep with his fathers, I and my son Solomon shall be offenders.

^s Such a life as David's, by keeping the faculties of body and mind on the stretch continually, wears out the strength and heat of the body, and the vigour of the understanding much sooner than a less active life.

^h Heb. *upon his nose to the ground.*

ⁱ If Nathan had not seconded Bath-shebo, the king might have thought it was only a woman's fright about her son. Nathan knew that God had appointed Solomon to succeed ; and no doubt Joab knew what orders

And behold, while she was yet
 speaking with the king, Nathan the
 prophet came in. And they told the
 king, saying, behold Nathan the pro-
 phet. And he came into the king's pre-
 sence ; and he bowed down himself to
 the king ^h with his face to the ground.
 And Nathan said, my lord, O king,
 24 hast thou said Adonijeh shall reign after
 me, and he shall sit on my throne ? For
 25 he is gone down this day, and hath
 killed oxen, and fatlings, and sheep in
 abundance, and hath invited all the
 king's sons, and the captains of the
 army, and Abiather ; and behold, they
 are eating and drinking before him, and
 they say, *long live king Adonijeh.* But
 26 me thy servant, and Jaduk the priest,
 and Benieu, the son of Jeuido, and
 Solomon thy servant he hath not invited.
 Is this thing of my lord the king, and thou
 27 hast not made *it* known to thy servants,
 who shall sit on the throne of my lord
 the king after him ? ⁱ

And king David answered and said,
 28 call Bath-shebo to me, and she came
 before the king, and stood before the
 king. And the king sware, and said,
 29 as Jehovah liveth who redeemed my
 soul out of every trouble, Even as I
 30 sware to thee by Jehovah the Aleim
 of Isral, saying, assuredly Solomon shall
 reign after me, and he shall sit upon my
 throne, in my stead ; so I will do
 this day. And Bath-shebo stooped
 31 with *her* face to the ground, and
 bowed down herself to the king, and

David had given Solomon about himself, or what David's intentions were ; and Abiather might want to get the precedence again of Jaduk ; and so both Joab and Abiather were desirous to secure themselves by setting up another of the king's sons, who should owe his crown to them.

^k This oath to Bath-shebo is not mentioned else where ; but see 2 Sam. vii. 12. xii. 24. and 1 Chr. xxii. 9, 10. that Solomon was to succeed.

said,

said, let my lord, the king David,
¹ live for ever.
 32 And king David said, call Jaduk the
 priest to me, and Nathan the prophet,
 and Benieu the son of Jeuido; and they
 33 came before the king. And the king
 said to them, take with you your
 master's servants, and ^m set Solomon upon
 my own mule, and bring him down to
 34 Gihun; and let Jaduk the priest, and
 Nathan the prophet ⁿ anoint him there
 king over Isral; and blow ye the trumpet
 35 and say, *long* live king Solomon. And
 go ye up after him, and let him come and
 sit upon my throne; for he shall reign
 in my stead; and I appoint him to be
 36 ruler over Isral, and over Jeudeh. And
 Benieu the son of Jeuido answered the
 king and said, Amen; so let Jehovah
 37 the Aleim of my lord the king say: as
 Jehovah hath been with my lord the
 king, so may he be with Solomon,
 and ^o make his throne greater than the
 38 throne of my lord king David. And
 Jaduk the priest went down, and
 Nathan the prophet, and Benieu the
 son of Jeuido, and the Cheretites, and
 Peletites, and they set Solomon upon
 king David's mule, and brought
 39 him to Gihun. And Jaduk the priest
 took the horn of ^p oil from the taber-
 nacle and anointed Solomon, and they
 blew the trumpet, and all the people
 40 said, *long* live king Solomon. And all
 the people went up after him, and the
 people played on pipes, and made
 great rejoycings, so that the earth was
 rent with their voices.
 41 And Adonijeh heard *it*, and all the

guests that *were* with him; and they
 had done eating: and Joab heard the
 sound of the trumpet and said, wherefore
 is this noise of the city *being* in an uproar?
 While he was yet speaking, behold 42
 Jonathan the son of Abiather the priest,
 came; and Adonijeh said, come in, for
 thou *art* a ^q worthy man and wilt bring
 good tidings. And Jonathan answered 43
 and said, to Adonijeh, Alas; our lord
 king David hath made Solomon king:
 and the king sent with him Jaduk the 44
 priest, and Nathan the prophet, and
 Benieu the son of Jeuido, and the
 Cheretites, and the Peletites, and they
 set him upon the king's mule; and 45
 Jaduk the priest, and Nathan the pro-
 phet have anointed him king in Gihun;
 and they came up from thence re-
 joycing; and the city was in an uproar;
 that *is* the noise which ye heard: and 46
 moreover Solomon sitteth in the royal
 throne: and the king's servants also 47
 have been to bless our lord king
 David, saying, the Aleim make the
 name of Solomon better than thy name,
 and his throne greater than thy throne:
 and the king bowed himself upon the
 bed: and thus also said the king, 48
 blessed *be* Jehovah the Aleim of Isral,
 who hath given *me* to sit on my throne
 this day, and that my eyes should see *it*.
 And all the guests that *were* with Ado- 49
 nijeh trembled, and rose up, and went
 every man his way.
 And Adonijeh was afraid of Solomon; 50
 and arose, and went, and caught hold
 on the horns of the altar. And it was 51
 told Solomon, saying, behold Adonijeh

¹ *Live* or prosper, *i. e.* be happy, for ever.

^m Esth. vi. 8.

ⁿ Prophet, priest and king were anointed with oil, as emblematical of the unction from Jehovah which was to be on the Messiah in those several capacities;

and here the *law* and *prophet* proclaim Solomon a figure of the Messiah. Psalm. ii. 6.

^o See Psalm. lxxii.

^p Exod. xxx. 23—33.

^q Heb. *a man of virtue*. It is a general term, for any good quality.

feareth

feareth king Solomon, and lo, he hath caught hold on the ^r horns of the altar, saying, let king Solomon swear to me to day that he will not kill his servant
 52 with the sword. And Solomon said, if he will be a good man, ^s there shall not a hair of his head fall to the ground; but if evil be found in him, then he
 53 shall die. And king Solomon sent, and they brought him down from the altar; and he came and bowed down himself to king Solomon; and Solomon said to him, ^t go to thy house.

II. AND the days of David drew near to death; and he charged Solomon his
 2 son, saying, I am going the way of all the earth, but be thou strong, and be
 3 a " man: and keep the charge of Jehovah, to walk in his ways, to keep his statutes, and his commandments, and his judgements, and his testimonies, as it is written in the law of Moses, that thou mayest ^w prosper in all thou
 4 doest, and whithersoever thou turnest thyself; that Jehovah may confirm his word, which he spake, concerning me, saying, if thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul,—even saying, ^x there shall

never be wanting to thee one to sit on the throne of Israel. And thou also ⁵ knowest what Joab the son of Jeruieh did to me, what he did to the two captains of the armies of Israel, to Abner the son of Neri, and to Omefa the son of Jether, that he slew them, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* upon his loins, and into the shoes that *were* upon his feet. Do therefore ac- ⁶ cording to thy wisdom, and ^y let not his hoar head go down to the grave in peace. But shew kindness to the sons ⁷ of Barzilli the Gilodite, and let them be of those that ^z eat at thy table; because they came to me when I fled from Absalom thy brother. And behold *there* ⁸ is with thee, Shemoi the son of Gera, a Benjamite of Bahurim, who cursed me with a violent curse, at the time I was going to Mehanim; but he came down to meet me at Jordan, and I swore to him by Jehovah, saying, I will not put thee to death with the sword ^a. And ⁹ now let him not ^b escape, for thou *art* a wise man, and knowest what to do with him; and bring down his hoar head with blood to the grave. So Da- ¹⁰

^r It is plain that the altar was not a defence against high treason, nor such repeated crimes as Joab's; but laying hold on the *horns of the altar*, or pleading mercy for Christ's sake at the altar, was a sanctuary under limitations by custom, not by any written law.

^s So those who opposed Christ were pardoned on repentance.

^t As in peace and safety. Joh. v. 14.

^w See 1 Tim. iv. 12.

^x "Religion is the truest reason of state, piety the best policy." Clark.

^y Heb. *there shall not be cut off from thee, a man from the throne.* See 2 Sam. vii. 12, 15.

^z David spared Joab, because such were the circumstances of the time that policy and prudence required it; so providence now winks at sinners, but the son of David, when he comes to the throne, will punish all

impenitent sinners such as Joab was, for then plain justice, and not over-ruling wisdom will take place.

^a Luk. xxii. 28,—30.

^b But let thee escape, if thy own wickedness doth not catch thee. And so Christ spared the city of Jerusalem and prayed for it, that it might not be destroyed for its wickedness to him, but as the same wicked heart and principles drew down its own destruction upon it. Those that cursed their Messiah, at his death had their punishment suspended, and died not so much for their sin, as *in* their sin or *by* it: the notion of a temporal Messiah which crucified Christ, occasioned their rebellion against the Romans, and all those unparalleled horrors that attended their final destruction.

^c Heb. *go off clear.* See Psal. lxxviii. 21. Both the justice and wisdom of the son of David, as judge, are marked out here.

11 vid ^e slept with his fathers, and was buried in the city of David. And ^d the days that David reigned over Iſral were forty years; in Hebrun he reigned seven years; and in Jeruſalem he reigned thirty and three years.

12 And Solomon ſat on the throne of David his father, and his kingdom was ^e eſtabliſhed greatly.

13 And Adonijeh the ſon of Hagith came to Bath-ſhebo, the mother of Solomon, and ſhe ſaid, is thy coming peaceable? And he ſaid, peaceable. And he ſaid, let me ſpeak with thee. And ſhe ſaid, ſpeak. And he ſaid, thou knoweſt that the kingdom was mine, and all Iſral ſet their faces on me, that I ſhould reign; but the kingdom was turned about, and became my brother's; becauſe it was his from ^f Jehovah. And now, I aſk one requeſt of thee, turn not away my face. And ſhe ſaid to him, ſpeak. And he ſaid, ſpeak, I pray, to Solomon the king, for he will not turn away thy face, that he would give me ^g Abiſhag the Shunamite to wife. And Bath-ſhebo ſaid, well, I will ſpeak for thee to the king.

14 And he ſaid, ſpeak, I pray, to Solomon the king, for he will not turn away thy face, that he would give me ^g Abiſhag the Shunamite to wife. And Bath-ſhebo ſaid, well, I will ſpeak for thee to the king.

15 And Bath-ſhebo went to king Solomon to ſpeak to him for Adonijeh, and the king roſe up to meet her, and bow-

16 ed himſelf down to her, and ſat down on his ^h throne; and a throne was ſet for the king's mother, and ſhe ſat on his right hand. And ſhe ſaid, I have one ²⁰ ſmall requeſt to aſk of thee, turn not away my face. And the king ſaid to her aſk it, my mother; for I will not turn away thy face. And ſhe ſaid, let ²¹ Abiſhag the Shunamite be given to Adonijeh thy brother to wife. And ²² king Solomon answered and ſaid to his mother, and why doſt thou aſk Abiſhag the Shunamite for Adonijeh? aſk for him the kingdom alſo; for he is my elder brother; even for him, and for Abiather the prieſt, and for Joab the ſon of Jeruieh. And king Solomon ²³ ſware by Jehovah, ſaying, ſo let the Aleim do to me, and more, if Adonijeh have not ſpokeñ this thing againſt his own life. And now, *as* Jehovah liveth, ²⁴ who hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he promiſed, Adonijeh ſhall be put to death this day. ²⁵ And king Solomon ſent by the hand of Benieu the ſon of Jeuido, and he fell upon him, and he died.

17 And to Abiather the prieſt the king ²⁶ ſaid, go to Onatat to thy fields; for thou ^k deſerveſt death; but I will not put

18 And to Abiather the prieſt the king ſaid, go to Onatat to thy fields; for thou ^k deſerveſt death; but I will not put

^e A. M. 2969. Clark ſays, A. M. 2990. But Abram was born A. M. 2008, and the promiſe was made him at Aur of the Chaldees in his 55th year, ſo that 2008 + 55 + 430 + 476 = 2969. N. B. from the Exodus to the 4th year of Solomon, was 480 years, Ch. vi. 1.

^d 1 Chron. xxix. 27.

^e Comp. ver. 46.

^f 1 Chron. xxii. 10.

^g See Lev. xx. 11.

^h Eſth. v. 1. In order to do buſineſs, hear cauſes, petitions, &c. and Bath-ſhebo came at this time and to this place of Audience.

ⁱ Adonijeh was guilty of death by the law: but what had Abiather and Joab done in this affair? why likely nothing; at leaſt nothing fresh is charged upon them; but Solomon had not ſworn to them as he had to

Adonijeh; he only forbore them, and might puniſh them for their treaſon againſt himſelf when he pleaſed. They very well knew that Jehovah had appointed Solomon the ſucceſſor, and ſo ſtood guilty of high treaſon. That Joab thought himſelf juſtly in danger, appears by his not pleading any thing when at the altar, and we may naturally ſuppoſe that Solomon had juſt reaſon, after what had happened, to keep a watchful eye on theſe great and eminent men, who had profeſſed themſelves his enemies; the high prieſt and the military power oppoſing Solomon, as they did Chriſt.

^k Not for the requeſt about Abiſhag, but for conſpiring to ſet Solomon aſide; at leaſt this was a ſufficient reaſon for ſending him from the court, and preventing all further caballing between Joab and him, to reinſtate themſelves.

thee to death this day, because thou barest the ark of the Lord Jehovah before David my father, and because thou wast afflicted in all wherein my father was afflicted. Thus Solomon thrust out Abiather from being priest to Jehovah, to fulfil, the word of Jehovah which he ¹ spake against the house of Oli at Shileh.

28 And when the report came to Joab; for Joab had turned aside after Adonijeh, though he did not turn aside after Absalom; Joab fled to the tent of Jehovah, and caught hold on the horns of the altar. And it was told king Solomon that Joab was fled to the tent of Jehovah; and behold, he is by the altar; and Solomon sent Benieu the son of Jeuido, saying, go, fall on him. And Benieu came to the tent of Jehovah, and said to him thus saith the king, come forth; And he said, nay, but I will die here. And Benieu brought the king word, saying, thus said Joab, and thus he answered me.

31 And the king said to him, do as he hath said, and fall upon him, and ^m bury him; and take away the innocent blood, which Joab shed, from me and from my father's house: and Jehovah shall turn his blood upon his own head, because he fell upon two men, ⁿ righteous, and better than himself, and slew them with the sword, and my father David knew not of it, namely Abner the son of Ner,

captain of the army of Isral, and Omefa the son of Jether, captain of the army of Jeudeh: and their blood shall ⁿⁿ return upon the head of Joab, and upon the head of his seed for ever; but to David and to his seed, and to his house and to his throne shall be peace for ever from Jehovah. So Benieu the son of Jeuido went up and fell upon him and slew him; and buried *him* in his own house in the wilderness.

And the king set Benieu the son of Jeuido in his stead over the army; and ^o Jaduk the priest did the king appoint in the place of Abiather.

And the king sent and called for ^p Shemai, and said to him, build thee an house in Jerusalem, and dwell there, and depart not from thence any whither. For on the day that thou goest forth, and passest the brook Kedrun, know for certain that thou shalt surely die; thy blood shall be upon thy own head. ^q And Shemai said to the king, the word ^r is good; as my lord the king hath said, so will thy servant do: and Shemai dwelt in Jerusalem many days. But at the end of three years two of Shemai's servants ran away to Achish, the son of Mocheh king of Gath, and some told Shemai, saying, behold, thy servants *are* at Gath. And Shemai arose and saddled his ass, and went to Gath to Achish to seek his servants; and She-

¹ Above 80 years before, 1 Sam. ii. 31, 35. And Jaduk, in whom the priesthood continued, as the kingdom did in David, is made a figure of the perpetual priest, as David of the perpetual king.

^m As one who might have obtained pardon from God by his repentance, and was not an outcast or criminal to whom burial was denied; but yet the blood he had shed demanded vengeance and laid as a debt on the king and his family, which nothing but the blood of the criminal could discharge. Kings would do well to consider this, when for political ends, or merely to humour any about them, they pardon blood, for they may see here, that God will require it of them and of their children. See Num. xxxv. 33.

ⁿ Righteous as to him or what he slew them for, or as to any authority he had to do it; and better men in themselves.

ⁿⁿ Comp. 2 Sam. iii. 29.

^o 1 Chron. vi. 53.

^p See 2 Sam. xvi. 5.

^q And not on his slayer's.

^r Merciful and just, for David had only promised, *not to put him to death*. And subjects may see that not only treasonable and rebellious doings but that abusing and calumniating their governors will by providence be turned upon their own heads, and that these latter also are great sins in the sight of God.

41 moi went and brought his servants from Gath. And it was told Solomon that Shemoi had gone from Jerusalem to Gath, and was returned. And the king sent and called for Shemoi, and said to him, did I not swear thee by Jehovah, and testify to thee, saying, on the day that goest out and goest away any whither, know for a certainty that thou shalt surely die? and thou saidst to me, the word is good, I hear. Why then hast thou not kept the oath of Jehovah, and the commandment which I charged thee with? And the king said to Shemoi, thou knowest all the wickedness which thy heart is privy to, which thou didst to David my father; and Jehovah hath turned thy wickedness on thy own head. And king Solomon shall be blessed and the throne of David shall be established before Jehovah for ever. And the king commanded Benieu the son of Jeuido, and he went out and fell upon him; and he died. And the kingdom was established in the hand of Solomon.

III. AND Solomon contracted affinity with Pharoeh king of Egypt, and took the daughter of Pharoeh, and brought her into the city of David, till he had finished building his own house, and the house of Jehovah, and the wall of Jerusalem round about. But the people sacrificed on the high places, for there was no house built to the name of Jehovah in those days. And Solomon loved Jehovah, to walk in the statutes of David his father; but he sacrificed and

burnt incense on the high places. And the king went to Giboun to sacrifice there, for that was the great high place; a thousand burnt sacrifices did Solomon offer upon that altar.

At Giboun Jehovah appeared to Solomon in a dream by night, and the Aleim said, ask what I shall give thee. And Solomon said, thou hast shewn great kindness to thy servant David my father, according as he walked before thee in truth, and in righteousness, and in uprightness of heart towards thee; and thou hast kept for him this great mercy, and hast given him a son to sit on his throne, as at this day. And now, Jehovah Aleim, thou hast made thy servant king instead of David my father; and I am a little child; I understand not going out and coming in. And thy servant is in the midst of thy people, whom thou hast chosen, a great people that cannot be numbered nor counted for multitude. Give, therefore, to thy servant an understanding heart to judge thy people, to discern between good and bad: for who is able to judge this thy so great a people? And the thing pleased the lord, that Solomon had asked this thing. And the Aleim said to him, because thou hast asked this thing, and hast not asked for thyself a long life, nor hast asked for thyself riches, nor hast asked the life of thine enemies, but hast asked for thyself understanding to hear judgement; behold, I will do according to thy word; behold, I give thee a

* *i. e.* from Solomon's presence, to which Shemoi was not admitted, but spoken to by an officer that went to and fro.

† Such sins as murder, blaspheming and cursing the king, being heavy weights on a kingdom, till they are punished.

“ Deut. xii. 5.

“ Christ is that name, power or ruling one, of whose body the temple was a type.

* See 1 Chron. xxi. 29.

‡ The earnest of which God now gave in placing a son of David on the throne. Act. ii. 30. Luke i. 30. Isai. ix. 7. Solomon could never speak of his own sitting upon the throne as the *sure mercy* promised to David, nor think it of any benefit to his father's ashes.

‡ Policy and counsel. See Num. xxvii. 17.

‡ A figure therefore, or earnest of that multitude as the land on the sea shore or stars of heaven for number, promised to the father of the faithful, Gen. xv. 5.

‡ Heb. many days.

thee to death this day, because thou barest the ark of the Lord Jehovah before David my father, and because thou wast afflicted in all wherein my father was afflicted. Thus Solomon thrust out Abiather from being priest to Jehovah, to fulfil, the word of Jehovah which he spake against the house of Oli at Shileh.

28 And when the report came to Joab; for Joab had turned aside after Adonijeh, though he did not turn aside after Absalom; Joab fled to the tent of Jehovah, and caught hold on the horns of the altar. And it was told king Solomon that Joab was fled to the tent of Jehovah; and behold, he is by the altar; and Solomon sent Benieu the son of Jeuido, saying, go, fall on him. And Benieu came to the tent of Jehovah, and said to him thus saith the king, come forth; And he said, nay, but I will die here. And Benieu brought the king word, saying, thus said Joab, and thus he answered me.

31 And the king said to him, do as he hath said, and fall upon him, and bury him; and take away the innocent blood, which Joab shed, from me and from my father's house: and Jehovah shall turn his blood upon his own head, because he fell upon two men, ⁿ righteous, and better than himself, and slew them with the sword, and my father David knew not of it, namely Abner the son of Ner,

captain of the army of Isral, and Omefa the son of Jether, captain of the army of Jeudeh: and their blood shall ^m return upon the head of Joab, and upon the head of his seed for ever; but to David and to his seed, and to his house and to his throne shall be peace for ever from Jehovah. So Benieu the son of Jeuido went up and fell upon him and slew him; and buried *him* in his own house in the wilderness.

And the king set Benieu the son of Jeuido in his stead over the army; and ^o Jaduk the priest did the king appoint in the place of Abiather.

And the king sent and called for ^p Shemai, and said to him, build thee an house in Jerusalem, and dwell there, and depart not from thence any whither. For on the day that thou goest forth, and passest the brook Kedrun, know for certain that thou shalt surely die; thy blood shall be upon thy own head. ^q And Shemai said to the king, the word *is* ^r good; as my lord the king hath said, so will thy servant do: and Shemai dwelt in Jerusalem many days. But at the end of three years two of Shemai's servants ran away to Achish, the son of Mocheh king of Gath, and some told Shemai, saying, behold, thy servants *are* at Gath. And Shemai arose and saddled his ass, and went to Gath to Achish to seek his servants; and She-

¹ Above 80 years before, 1 Sam. ii. 31, 35. And Jaduk, in whom the priesthood continued, as the kingdom did in David, is made a figure of the perpetual priest, as David of the perpetual king.

^m As one who might have obtained pardon from God by his repentance, and was not an outcast or criminal to whom burial was denied; but yet the blood he had shed demanded vengeance and laid as a debt on the king and his family, which nothing but the blood of the criminal could discharge. Kings would do well to consider this, when for political ends, or merely to humour any about them, they pardon blood, for they may see here, that God will require it of them and of their children. See Num. xxxv. 33.

ⁿ Righteous as to him or what he slew them for, or as to any authority he had to do it; and better men in themselves.

^o Comp. 2 Sam. iii. 29.

^p 1 Chron. vi. 53.

^q See 2 Sam. xvi. 5.

^r And not on his slayer's.

^s Merciful and just, for David had only promised, not to put him to death. And subjects may see that not only treasonable and rebellious doings but that abusing and calumniating their governors will by providence be turned upon their own heads, and that these latter also are great sins in the sight of God.

41 moi went and brought his servants from Gath. And it was told Solomon that Shemoi had gone from Jerusalem to Gath, and was returned. And the king sent and called for Shemoi, and said to him, did I not swear thee by Jehovah, and testify to thee, saying, on the day that thou goest out and goest away any whither, know for a certainty that thou shalt surely die? and thou saidst to me, the word is good, I hear. Why then hast thou not kept the oath of Jehovah, and the commandment which I charged thee with? And the king said to Shemoi, thou knowest all the wickedness which thy heart is privy to, which thou didst to David my father; and Jehovah hath turned thy wickedness on thy own head. And king Solomon shall be blessed and the throne of David shall be established before Jehovah for ever. And the king commanded Benieu the son of Jeuido, and he went out and fell upon him; and he died. And the kingdom was established in the hand of Solomon.

III. AND Solomon contracted affinity with Pharaoh king of Egypt, and took the daughter of Pharaoh, and brought her into the city of David, till he had finished building his own house, and the house of Jehovah, and the wall of Jerusalem round about. But the people sacrificed on the high places, for there was no house built to the name of Jehovah in those days. And Solomon loved Jehovah, to walk in the statutes of David his father; but he sacrificed and

burnt incense on the high places. And the king went to Giboun to sacrifice there, for that was the great high place; a thousand burnt sacrifices did Solomon offer upon that altar.

At Giboun Jehovah appeared to Solomon in a dream by night, and the Aleim said, ask what I shall give thee. And Solomon said, thou hast shewn great kindness to thy servant David my father, according as he walked before thee in truth, and in righteousness, and in uprightness of heart towards thee; and thou hast kept for him this great mercy, and hast given him a son to sit on his throne, as at this day. And now, Jehovah Aleim, thou hast made thy servant king instead of David my father; and I am a little child; I understand not going out and coming in. And thy servant is in the midst of thy people, whom thou hast chosen, a great people that cannot be numbered nor counted for multitude. Give, therefore, to thy servant an understanding heart to judge thy people, to discern between good and bad: for who is able to judge this thy so great a people? And the thing pleased the lord, that Solomon had asked this thing. And the Aleim said to him, because thou hast asked this thing, and hast not asked for thyself a long life, nor hast asked for thyself riches, nor hast asked the life of thine enemies, but hast asked for thyself understanding to hear judgement; behold, I will do according to thy word; behold, I give thee a

^a i. e. from Solomon's presence, to which Shemoi was not admitted, but spoken to by an officer that went to and fro.

^b Such sins as murder, blaspheming and cursing the king, being heavy weights on a kingdom, till they are punished.

^c Deut. xii. 5.

^d Christ is that name, power or ruling one, of whose body the temple was a type.

^e See 1 Chron. xxi. 29.

^f The earnest of which God now gave in placing a son of David on the throne. Act. ii. 30. Luke i. 30. Isai. ix. 7. Solomon could never speak of his own sitting upon the throne as the sure mercy promised to David, nor think it of any benefit to his father's ashes.

^g Policy and counsel. See Num. xxvii. 17.

^h A figure therefore, or earnest of that multitude as the land on the sea shore or stars of heaven for number, promised to the father of the faithful, Gen. xv. 5.

ⁱ Heb. many days.

wise and understanding heart, so that
 like thee^c there hath not been before
 thee, nor after thee shall arise *any* like
 13 unto thee. And also what thou hast
 not asked I give to thee, both riches
 and honour; so that there shall be none
 like thee among the kings all thy days.
 14 And if thou walkest in my ways, to
 keep my statutes, and my command-
 ments, as David thy father walked,
 15 then I will lengthen thy days^d. And
 Solomon awoke, and behold, *it was*
 a dream; and he came to Jerusalem,
 and stood before the ark of the purifica-
 tion of Jehovah, and offered burnt-
 offerings, and made peace-offerings,
 and made a feast for all his servants^e.
 16 Then came there two women *that*
 were harlots to the king, and stood be-
 17 fore him. And one woman said, Oh
 my lord, I and this woman dwell in the
 same house, and I bare a child with her
 18 in the house; and the third day after
 I bare him, that woman also had a
 child: and we *were* together; *there was*
 no stranger with us in the house, only
 19 we two in the house: and this woman's
 son died in the night, whom she over-
 20 laid: and she arose in the middle of
 the night, and took my son from my
 side, when thy hand-maid was asleep,
 and laid him in her bosom, and her
 21 dead son she laid in my bosom. And
 when I arose in the morning to give my
 child suck, behold he was dead; but
 when I had considered him in the morn-
 ing, behold it was not my son, whom
 22 I did bear. And the other woman said,
 nay, but *it is* my son that *is* living, and
 thy son that *is* dead. And this said, no,

but *it is* thy son that *is* dead, and my
 son that *is* alive. Thus they parlied be-
 fore the king. And the king said, this 23
 saith, this *is* my son that *is* living, and
 thy son that *is* dead; and that saith,
 nay, but *it is* thy son that *is* dead, and
 my son that *is* living. And the king 24
 said, bring me a sword, and they
 brought a sword before the king. And 25
 the king said, divide the living child in
 two, and give half to the one, and half
 to the other. And the woman, whose 26
 the living child *was*, spake to the king,
 for her bowels did yearn on her son,
 and she said, Oh my lord, give her the
 living child, and do not kill it. But the
 other said, let it be neither mine nor
 thine; cut *it* afunder. And the king 27
 answered and said, give her the living
 child, and do not kill it; she *is* the
^f mother of it. And all Isral heard of the 28
 judgement which the king had given;
 and they feared the king, when they saw
 that the wisdom of the Aleim *was* in
 him, to ^g execute judgement.

AND king Solomon was king over IV,
 all Isral. And these *were* his chief offi- 2
 cers which he had, Ozerieu the son of
 Jaduk the priest; Aliherap and Ahieh 3
 the sons of Shisha, scribes; Jehushaphat
 the son of Ahilud, histriographer. And 4
 Benieu the son of Jeuido *was* over the
 army; and Jaduk and Abiather *were* the
 priests. And Ozerieu the son of Nathan 5
was over the officers; and Zabud the
 son of Nathan, a priest, *was* the king's
 friend. And Ahisher *was* over the 6
 house; and Adoniram the son of Obda
was over the Levy.

And Solomon had twelve officers over 7

^c "A type of Christ, Col. ii. 3." Clark.

^d Here Solomon failed, and became not a figure of the son of David for *length of days*, though he was of his wisdom, peace and glory.

^e As David did when he brought up the ark, and as

was usual when they offered the peace-or reconciliation-offerings to God.

^f Isa. xlix. 15. See Hutchinson's Essay towards a natural history of the Bible, pag. 121.

^g See Psal. xcvi. 13. Act. xvii. 31. Isa. xi. 1-9. all

all Isral, and they provided for the king and his household; ^h each man his month in a year made provision. And these *are* their names, Ben-hur was over mount Ephrim: Ben-Daker over Mekej and over Sholbim, and Bith-femes and Oilun-Bith-hanan: Ben-Hesed *was* over Arabut; to him *belonged* Shecheh and all the land of Heper; Ben-Abinadab, *over* all the district of Dar; Thapet the daughter of Solomon was wife to him: Bona the son of Ahilud *over* Tonac and Megidu, and all Bith-shan, which *is* by Jartenah below Jezroal, from Bith-shan to Abel-Mehuleh, to beyond Ikmom: Ben-Geber *over* Ramut-gelod; to him *belonged* Hut of Jair the son of Menaseh, which *are* in Gelod; he had the region of Argab which is in Basnan, sixty great cities with walls and brasen bars: Ahinadab the son of Odua *was* at Mehanim: Ahimaj *was* over Nepthali; he also took Besemet the daughter of Solomon to wife: Bona the son of Hushi *was* over Asher and over Olut: Jehusaphat the son of Peruh over Issacher: Shemoi the son of Ala over Benjamin: Geber the son of Ari, *was* over the country of Gelod, *in* the land of Sihun king of the Amorites, and of Og king of Basnan; and the only officer that *was* in the country.

Jeudeh and Isral *were* many, as the sand which *is* by the sea for multitude, eating, and drinking, and making merry ⁱ. And Solomon was ^k ruler over all the kingdoms from the river to the land of the Philistines, and to the border

of Egypt; they brought presents and served Solomon all the days of his life.

And Solomon's provision for one day ²² were thirty ^l cor of fine flower, and sixty cor of meal; ten fat oxen, and ²³ twenty oxen from the pasture, and an hundred sheep; beside harts and roebucks and antelopes, and what were corn-fed in stalls. For he had dominion ²⁴ over all on this side the river, from Tapfah even to Gazah, over all the kings on this side the river; and he had peace on all sides round about him. And Jeudeh and Isral dwelt in ^m security, ²⁵ every man under his vine, and under his fig-tree, from Dan even to Bar-shebo, all the days of Solomon.

And Solomon had ⁿ forty thousand ²⁶ stalls for the horses of his chariots and ^{of} his twelve thousand horsemen. And ²⁷ those officers provided for king Solomon, and for all that came to king Solomon's table, every man his month; they wanted nothing: and Barley, and ²⁸ straw for the horses, and for the working cattle, they brought to the place where they were, every one according to his charge.

And the Aleim gave Solomon wis- ²⁹ dom, and understanding, exceeding much, and largeness of heart, as the sand which *is* on the sea shore. And ³⁰ the wisdom of Solomon exceeded the wisdom of all the children of the ^o east, and all the wisdom of ^p Egypt. And he ³¹ was wiser then all men, than ^q Aitan the Azrahite, and ^q Eiman, and Calcal, and

^h Heb. a month in the year it was upon each one to make provision.

ⁱ "A type of Christ's kingdom, Rom. xiv. 17." Clark.

^k Not king, but they were tributaries to him, though governed by their own princes. And here was the accomplishment of what was promised, Gen. xv. 18. Deut. xi. 24; and a figure of what is predicted, Psal. lxxii. 8—10.

^l Clark says a cor was somewhat above a quarter or eight bushels; but I rather think it was about a bushel or eight gallons, if an Aipheh or Epha was so. See Ezk. k. xlv. 14.

^m See Jer. xxiii. 6. Isa. lx. 18. Mich. iv. 4. Zech. iii. 1. Joh. i. 48.

ⁿ 2 Chron. ix. 25. "Solomon had four thousand stalls of horses; and chariots, and twelve thousand horsemen." 1 Kings x. 26. "a thousand and four hundred ^ו chariots, and twelve thousand horsemen."

^o See Mat. ii. 1.

^p See Isai. xix. 11. 12. Act. vii. 22.

^q 1 Chron. ii. 6. Psal. lxxxix. title.

^r Psal. lxxxviii. title.

Dardo, the sons of Mehul; and his name was among all nations round about. And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees from the Cedar which *is* in Lebanon, even to the Hyssop which springeth up by the wall: and he spake also of beasts, and of birds, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all the kings of the earth who heard of his wisdom ^a.

V. AND Hiram king of Tyre sent his servants to Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram had been a friend to David always. And Solomon sent to Hiram, saying, Thou knowest that David my father could not build a house for the name of Jehovah his Aleim, for the wars that were about him on every side, till Jehovah put them under the soles of his feet. And now Jehovah my Aleim hath given me rest round about; *there is* no adversary, nor enemy that opposeth. And behold, I propose to build an house for the name of Jehovah my Aleim, as Jehovah spake to David my father, saying, thy son whom I will set on thy throne in thy room, he shall build a house for my name ^c. And now command them to cut me down cedars from Lebanon; and my servants shall be with thy servants; and I will give to thy servants the wages, according to all that thou shalt say; for thou knowest that *there is* none among us that under-

^a Not *out of*, but *by* or *against* the wall; Heb בקיר.

^b After this epitome of Solomon's history, as in David's, the sacred writer returns and enlarges on some particulars.

^c *i. e.* to dwell in; Christ is that *name*, and the temple is his body. The divinity in him raised his dead body, and built up the church his mystical body.

standeth the cutting of trees like the ^u Sidonians.

And when Hiram heard the words of Solomon, he rejoiced greatly, and said, blessed *be* Jehovah this day, who hath given to David a wife son, to *be* over this great people. And Hiram sent to Solomon, saying, I consent to all which thou hast sent to me about; I will do all thou desirest for ^w cedar-trees and fir-trees. My servants shall bring them down from Lebanon to the sea, and I will convey them by sea, by ^x rates, to the place which thou shalt appoint to me; and I will discharge them there; and thou shalt take *them*; and thou shalt satisfy me in giving ^y food for my household. And Hiram gave to Solomon cedar-trees and fir-trees, whatever he desired. And Solomon gave Hiram ^z twenty thousand cor of wheat for the support of his house, and twenty cor of pure oil; thus gave Solomon to Hiram year by year. And Jehovah gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two cut a purification together.

And king Solomon raised a levy out of all Israel, and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by turns; a month they were at Lebanon, two months at home; and Adoniram *was* over the levy. And Solomon had ^a seventy thousand that bare burthens, and eighty thousand hewers, in the mountain; besides the overseers of Solomon's officers, that *were* over the

^u Ezra iii. 7.

^w Ch. vi. 15, 34. 2 Chron. iii. 5.

^x Proper quantities and sorts of timber. 2 Chron. ii. 16.

^y See Act. xii. 20.

^z Besides what he gave the workmen. 2 Chron. ii. 10.

^a Who were strangers. 2 Chron. ii. 16, 17.

work,

work, three thousand and three hundred^b, who presided over the people that did the work. And the king commanded, and they brought great stones, ^c extraordinary stones, for the foundation of the house, stones that were ^d ready cut. For Solomon's builders, and Hiram's builders, and the Giblites, ^e cut and prepared the timber and the stones to build the house.

VI. AND in the four hundred and eightieth year of the coming of the children of Isral out of the land of Egypt, in the fourth year, in the month Zu, which is the second month, of Solomon's reigning over Isral, he ^f built the house of Jehovah. And the house which Solomon built for Jehovah, sixty cubits was its length, and twenty its breadth, and thirty cubits its height^g. And the porch before the temple of the house, twenty cubits was its length, upon the front of the breadth of the house^h, ten cubits its breadth before the house. And he made ⁱ windows to the house that shut to^k.

And he built ^l chambers against the wall of the house, round the walls of the house, round the temple, and the oracle; and he made ^m rooms round about. The lower chamber was five cubits

broad, and the middle one six cubits broad, and the third seven cubits broad, for he made rebatementsⁿ to the house round about on the outside, that they might not take hold of the walls of the house. And the house, in its building, was built of stone, made ready when it was brought; and no hammers or ax, or any tool of iron was heard in the house, while it was building^o. The door of the middle room was at the right corner of the house; and they went up by stairs to the middle one, and from the middle one to the third. So he built the house, and finished it; and he lined the house, the vault-beams and the pillars, with cedars. And he built chambers against all the house, five cubits their height; and they took hold of the house by beams of cedar.

And the word of Jehovah came to Solomon, saying, *As for this house* which thou art building, if thou wilt walk in my statutes, and execute my judgements, and wilt keep all my commandments to walk in them; then will I perform my word with thee, which I spake to David thy father. And I will dwell among the children of Isral, and will not forsake my people Isral. And Solomon built the house and

^b And those 3300 had their officers over them, in number 300. Comp. Ch. ix. 23. and 2 Chron. ii. 2.

^c For size.

^d Heb. *of the cutter*.

^e Ch. vi. 7. No tool was used in the house, it being typically the house made without hands, Joh. ii. 21, and built up of Jew and Gentile; Heb. ix. 11. 1 Cor. iii. 10. So the altar was built of ready hewn stones.

^f i. e. *Began to build it*. A. M. 2973.

^g The proportions here, no doubt, have a propriety in them, besides what the rules of architecture may require. Qu. What that is?

^h Being just as long as the house was broad. 2 Chron.

iii. 4

ⁱ Heb. *openings to look out at*.

^k Qu. What they were made of, that was transparent?

However they were made to see through, and could be shut to. See Ezek. xi. 16. and xli. 26. The God-man is the light of the house which is his family. Joh. i. 4—14, Rev. 21. 23; and so these windows had the *double cherub and palm-trees* upon them.

^l Bed-places.

^m Side-places. The porters of the temple, and other daily attendants lodged here. 1 Chron. ix. 27.

ⁿ i. e. in the thickness of the wall, for the beams of the chambers to rest upon.

^o The mystery of which is very plain from Heb. ix. 11. 1 Pet. ii. 5. &c. already referred to. The *spiritual body* is not the work of perishable tools. And see Psa. xxx. title, *For the dedication of the temple*.

^p Heb. *shoulder*.

^q Rows of pillars.

finished

15 finished it. And he built the walls of the house within, with ^r boards of cedar, from the floor of the house to the walls of the ceiling, covering *them* with wood, withinside; and he covered the floor of the house with boards of fir.

16 And he built twenty cubits from the sides of the house, with boards of cedar, from the floor to the walls ^s, and built it within for an oracle, for a holy of

17 holies. And the house, that *is*, the temple

18 before it, was forty cubits ^t. And the cedar of the inner house *was* carved with ^u gourds and their flowers blown, all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the inner part of the house, to set there the ark of

20 the ^w purification of Jehovah. And the oracle *was* in the forepart, twenty cubits long, and twenty cubits broad and twenty cubits its height; and he overlaid it with ^x close gold; and he overlaid the ^y altar of cedar.

21 And Solomon overlaid the inner house with close gold; and did the forepart of the oracle over with ^z plates of gold, and overlaid it

with gold. And he overlaid the whole 22 house with gold till he had finished all the house; and the whole ^a altar which *was* by the oracle he overlaid with gold.

And he made in the oracle, two 23 ^b cherubs of the oil-wood, ten cubits was their height. And the wing of one cherub 24 *was* five cubits; and the wing of the other cherub *was* five cubits; ten cubits from one extremity of their wings to the other extremity of their wings. And 25 the other cherub *was* ten cubits; both the cherubs *were* of one measure and one size. The height of one cherub *was* 26 ten cubits, and so *was* it of the ^c other cherub. And he set the cherubs in the 27 middle of the inner house; and the wings of the cherubs were stretched out so that the wing of one touched the wall, and the wing of the other cherub touched the other wall; and their wings in the middle of the house touched, wing to wing ^d. And he ^e overlaid the cherubs 28 with gold. And all the walls of the 29 house round about he carved with engraved carvings of ^f cherubs, and palm-

^r So the house was wainscotted from top to bottom with cedar, and then covered with sheet gold, as we do rooms with paper.

^s *i. e.* of the ceiling. He took a room out of the temple, twenty cubits long, which was the breadth of the temple, and twenty cubits high; and it was all of cedar.

^t So the *whole* seventy cubits long; the *porch* being ten.

^u Of the *coloquintida*, an extremely hot poisonous plant (See 2 Kings iv. 39.) and its flowers of a deep flame colour: so it was a proper hieroglyphic of *fire*, as *fire* is of *glory*; this inner house being *heaven*. See Heb. ix. 24.

^w *i. e.* of the terms and means of God's cleansing mankind: or of his promises, which we improperly call a *covenant*.

^x I know not the term of art; but the word means here, says *Clark*, gold "*beaten into plates*," or sheet-gold, not gold-wash, or gold-leaf.

^y *i. e.* the altar of incense, at which our blessed redeemer is now interceding for his church on earth.

^z Sheets or swathes.

^a Gold is the royal metal, and this the altar of the royal priest.

^b Statues to represent the *Majesty on high*. Each Cherub had the faces of a bull, of a lion-man, and of an eagle; their bodies were covered with wings, and these were four times as big as those in the tabernacle, Exod. xxv.

^c The two statues were the same in every respect, and had the same design, being doubled only to make that design more apparent, as the lion-man Cherub was multiplied for the same purpose.

^d Thus filling the house with their power, and forming the *canopy of heaven* and protection over the ark, and so over what was represented there.

^e Massy gold would have been too heavy and inconvenient; oil wood or olive-tree wood, covered with gold, answered the same hieroglyphical design, as solid gold. By Heb. ix. 24, the holy of holies was the *figure* of heaven itself, and the *glory* of the Cherubs, of that light which no creature, but the man Christ Jesus, can approach unto. See also Heb. viii. 1—5.

^f A lion rampant and a man back to back, covered as to their bodies with wings, then a palm-tree in bloom, and then another double cherub and so on—these were on the walls of the holy place.

trees,

30 trees, and the flowers blown, within
and without ^g. And the floor of the
house he overlaid with gold, both of the
^h inner and outer part.

31 And the ⁱ door of the oracle he made
with leaves of oil-wood, the lintel of
32 the door posts was five square; the two
doors also were of olive-wood. And he
carved upon ^k them carvings of cherubs,
and palm-trees, and the flowers blown,
and run the gold down into the che-
33 rubs and into the ^l palm-trees. And so
he made for the door of the temple, the
posts were of oil-wood ^m four square.
34 And the two leaves were of fir-tree, the
two folds of one leaf were folding, and
the two folds of the other leaf were
35 ⁿ folding. And he carved ^o cherubs, and
^o palm-trees, and the flowers blown,
and overlaid them with gold, made
^p even upon the engraved work.

36 And he built the ^q inner court with
three rows of hewn stones, and a row
of cedar beams.

37 In the ^r fourth year he laid the foun-
dation of the house of Jehovah, in the
38 month Zu; and in the eleventh

year, in the month Bul, which is
the eighth month, he finished the house
according to all its matters, and ac-
cording to all its form: and he was seven
years in building it.

AND Solomon ^s was thirteen years VII.
in building his own house; and he
finished all his house.

And he built the house of the grove ²
of 'Lebanun; a hundred cubits was
the length of it, and fifty cubits its
breadth, and thirty cubits its height,
upon four rows of cedar pillars, and
cedar beams upon the pillars. And he ³
cieled with cedar above, against the
planks which were upon the pillars,
being forty-five, fifteen in a row. And ⁴
the windows were in three rows; and light
against light, three times. And all the ⁵
openings, and the door-posts were
square, fronting and opposite, window
against window, three times.

And he made a porch of pillars, fifty ⁶
cubits was its length, and thirty cubits
its breadth; and a porch before them,
and pillars and a beam before them ^u.

And he made the porch of the throne ⁷

^g Being carved through the cedar, and the engrav-
ing filled up with gold, so that the figure was all gold,
the better to represent the king of righteousness and of
glory. The notion of created guardian angels, which
Mr. Clark adopts here, is an unfortunate mistake, be-
cause leading men, in every party, are infallible, and
scarcely to be convinced of ignorance or error. Comp.
Exod. xxvi. 31. and Ezek. xli. 18, &c.

^h *i. e.* Both of the Holy of Holies, and of the Holy
place; Christ being the only foundation and the way,
See 1 Cor. iii. 11. John xiv. 6. And the floor was carved
with cherubs and palm-trees, likely, as the walls were.

N. B. The palm-tree ascribes the victory to the same
God-man, Comp. 1 Sam. xv. 29. Marg. 1 Cor. xv. 47.
Pfal. xcvi. 1.

ⁱ A folding door with two leaves, and each leaf dou-
ble, so that one leaf opened forward, whilst the other
shut behind upon the person going in or coming out;
that nobody could see into the house when any one
went in or came out: thus heaven is impervious to the
eye of man, though persons have come out and gone
into it, as Christ did while the disciples looked on.

^k *i. e.* On every part of the gate or door of the holy

of holies; Christ being the door into heaven; and hence
the double-faced *Janus* on the doors of the heathen
temples. These cherubs were of what we call *inlaid*
work.

^l The flowers are included in the mention of the
trees; and so were flowers of the palm-tree, and on
them. Comp. ver. 29.

^m Qu? If this did not refer to the four winds or four
quarters of heaven?

ⁿ Moved either way. See on ver. 31.

^o What words can say more plainly that the *God-man*
is the door of the church and of heaven; and that He
should go forth conquering and to conquer.

^p The gold, as ver. 33, being run down into the
figures, and the surface even and smooth, as *inlaid work*
is.

^q See 2 Chron. iv. 9. Exod. xxvii. 9.

^r A. M. 2973.

^s See ch. ix. 10.

^t Possibly named so from its being a grove of *frank-*
incense-trees, near the palace. See ch. x. 17.

^u A single row of pillars, every two of which were
capped with a beam upon them.

* O

where

where he gave judgement, *even* the judgement - porch; and he covered it with cedar, both the floor and cieling.

8 And at his house where he dwelt, *was* another court within the porch, of the like work. And he made a house for Pharoeh's daughter, whom Solomon
9 had taken, like this porch. All these *were* of extraordinary stones, hewed according to the measures, sawed with the saw, within and without, even from
10 the foundation *was* of extraordinary stones, great stones, stones of ^wten cubits and
11 eight cubits. And above *were* extraordinary stones, according to the ^xmeasures and cedar, hewn. And the great court round about *had* three rows of hewn stone, and a row of cedar beams; even for the ^yinner court of the house of Jehovah, and for the porch of the house.

13 And king Solomon sent, and fetched
14 ^zHiram from Tyre. He *was* a widow's son of the tribe of Nepthali, and his father a Tyrian, a worker in brass; and he was ^afilled with wisdom, and understanding, and knowledge, to do any

^w Such as those at Stonehenge on Salisbury Plain.

^x *i. e.* According to the measures required, and covered with cedar.

^y See ch. vi. 36.

^z 2 Chron. iv. 11.

^a Comp. Exod. xxxi. 3. 2 Chron. iii. 14.

^b *i. e.* When measured by itself, but being sloping at top, these two together were but thirty-five cubits, 2 Chron. iii. 15.

^c They had a fillet of brass round each of them.

^d The chapter or crown was the section of a lily, and four cubits wide, see ver. 19. "in a porch of four cubits," which was the diameter of the columns or pillars on which the two crowns rested; and the crown or hoop was three cubits high, 2 King. xxv. 17. and the cross-bars or top of the crown, which was covered with a net, made the whole crown five cubits high; the cross bars being two cubits high, and the hoop-part three; and I am mistaken, I believe, under כתר in *Cris. Heb.*

work in brass, and he came to king Solomon, and did all his work. And
15 he cast two pillars of brass, eighteen cubits *was* the height of one pillar^b, and a line of twelve cubits encompassed both ^cpillars. And he made
16 two chapters to put upon the heads of the pillars, of molten ^dbrass; five cubits *was* the height of one chapter, and five cubits the height of the other chapter; *and* nets of chequer-work, *and* flowers
17 ^eof a conic shape, for the chapters which *were* upon the top of the pillars; seven for one chapter, and seven for the other chapter. And he made the
18 ^fpillars, and two rows round about upon one net, to cover the chapter which *was* upon the top, of pomegranates; and so he made for the other chapter. And the chapter, which
19 *was* upon the top of the pillars was made like a lily, in ^ga porch of four cubits. And the chapters upon the
20 two pillars *were* also above, in a line with the ^hbelly, which *went* through the net; and there *were* ⁱtwo hundred pomegranates in rows round about, upon the other chapter. And he set up the
21 pillars in the porch of the temple: and he set up the right hand ^kpillar, and

^e In the shape of a cone, such as the flowers of the palm-tree and of our horse-chestnut.

^f *i. e.* The two brass pillars, repeating, as usually, what had been said before; and the latter part of the verse, I apprehend, relates to *the rows of pomegranates, and the top of the pillars.*

^g This section or part of the lily-flower was four cubits wide, being its longest way, but three cubits high. See note on ver. 16. and 2 King. xxv. 17. *Porch*, as applied here, must mean its diameter within.

^h The hollow of the hemisphere or chapter coincided with that of the net, or one line passed through the centre of both.

ⁱ See 2 Chron. iii. 16. iv. 13. Jer. lii. 23.

^k The two names *Ichin* and *Boz* taken together express that God made all things in wisdom, and by his strength and power—"He established them in strength," Psal. lxxviii. 33-38. and Psal. viii. 4. lxxxix. 1-3. cl. 1. They call the heavens the throne of God, as Psal. ciii. 19. Prov. iii. 19.

called

called it's name Ichin; and he set up the left hand pillar, and called it's name
22 Boz. And the lily work *was* upon the top of the pillars: and the work of the pillars *was*¹ finished.

23 And he made a molten sea, ten cubits from brim to brim round, all about; and it's height *was* five cubits, and a line of thirty cubits compassed it
24 about^m about. Andⁿ gourds under it's brim compassed it round, ten in a cubit, surrounding the sea all about; there
were two rows of the gourds cast in

25 it at it's casting. It stood upon^o twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east; and the^p sea *was* upon them, above; and all their hinder parts *were* inward.

26 And it's thickness *was* an hand's breadth; and it's brim was made like the brim of the cup of the flower of a lily; it held^q two thousand bath.

27 And he made ten frames of brass, four cubits *was* the length of one frame, and four cubits it's breadth, and three
28 cubits it's height. And this was the make of the frame; they had borders, and the borders *were* between the legs.

29 And upon the borders, that *were* between the legs, *were* lions, bulls, and

cherubs; and upon the legs a settle above; and beneath the lions and the bulls *were* the^r coupled figures of inlaid work. And every frame had four
30 brazen wheels, and axle-trees of brass; and it's four corners had shoulders to them under the laver; the shoulders were cast with it, at the side of the coupled figures. And^s it's mouth *was*
31 within a ring, and a cubit above; and it's mouth was round, made like the^t settle, a cubit and half a cubit; and upon it's mouth also *were* engraved figures; and their borders were square, not round. And the four wheels *were*
32 below the borders, and the^u axle-trees of the wheels *were* in the frame; and the height of one wheel *was* a cubit and half a cubit. And the make of the
33 wheels *was* like the make of a chariot-wheel; their^v axles, and their rings, and their spokes, and their naves, *were* all molten. And *there*
34 *were* four shoulders at the four corners of one frame; the shoulders *were* out of the frame itself. And at the top of
35 the frame *was* a ring round about, rising up half a cubit, and at the top of the frame, it's handles and it's borders *were* out of it. And he engraved
36 upon the plates of the handles, and upon the borders, ^w cherubs, lions, and

¹ This is repeating what is said in the preceding verse, viz. that putting the two hemispheres on the top of the columns or pillars, was erecting the pillars, and saying, as 1 Sam. ii. 8, (and above) *The pillars of the earth are Jehovah's, and he hath set the world upon them*; that the heavens therefore are his throne, and that he governs all things by his wisdom and power, by which also he made the world.

^m 2 Chron. iv. 2. Exod. xxx. 18—21. As the fillet or line of brass did the brazen pillar. The fillet here must be under the lip or brim a little, because the diameter of a circle to it's circumference is less than one to three.

ⁿ See on 1 King. vi. 18. the gourds of the fiery co- loquintida; and there were two rows of bulls also cast in it, 2 Chron. iv. 3, with the same hieroglyphical reference to *wrath*.

^o Jer. lii. 20.

^p Rev. xv. 2. Mat. xx. 22.

^q So much and no more it commonly had in it, that the water might not run over when they washed in it; but it *was* able, or sufficient to hold יביל כזוויק *three thousand bath*, 2 Chron. iv. 5.

^r Called *Cherubs* just above; each of which was the lion-man. See on ch. vi. 29.

^s *i. e.* The laver's.

^t Which was the ring supported by the four shoulders from the four corners of the frame; which ring was shaped like the mouth or brim of the laver, and both like the brim of the lily-flower.

^u Heb. *hands* or *handles*.

^v *i. e.* Bulls. Comp. ver. 29. where the lions are first mentioned, and the coupled figures called *cherubs*, as the bulls are here. In ver. 29. it is "lions, bulls, and cherubs;"

and palm-trees, each in their full * display; and the coupled figures round
37 about. After this manner he made the ten frames; they had all of them one casting, one measure, and one size.

38 And he made ten lavers of brass; one laver contained forty bath; one laver was four cubits; one laver was upon
39 every one of the ten frames. And he put five frames on the right shoulder of the house, and five on the left shoulder of the house; and the brazen sea he put on the right shoulder of the house, east by ^y south.

40 And Hiram made the lavers, and the shovels, and the basons. And Hiram made an end of doing all the work which he did for king Solomon in the house of Jehovah;
41 Two pillars, and the ^z cross-bars of the chapiters, which were upon the top of the pillars; and the two net works to cover the two cross-bars of the chapiters which
42 were upon the top of the pillars; and the four hundred pomegranates for the two net-works; two ^a rows of pomegranates for one net-work, to cover the

and "lions, bulls, and coupled figures:" here, "cherubs, lions, and coupled figures," for the coupled figure was a cherub as well as the bull: and if you begin with a lion first, a bull will be last; for they stood in a row round the frame.

* *i. e.* The bull, as roaring, the lion rampant, and the palm-tree in bloom, and the lion-man below them, Comp. ver. 29.

^y I must refer to *The Enquiry into the similitudes of the Lord God*, and to *Parkhurst's* and *Bate's Hebrew Dictionaries*, under the several words, for a more particular explanation of the cherubs and these frames: only I shall observe that the lavers were to wash the sacrifices in, and relate to that baptism which no mortal, but Christ himself, was or could be baptised with; that the bull or fire here took vengeance; that the lion triumphed, and the palm-tree bloomed, or victory decided in favour of the propitiator; and all turned, as the wheels did, upon the coupled person, the lion-man, God-incarnate: every particular, no doubt, had a meaning, for Jehovah inspired David with the model of the temple, and its vessels, 1 Chron. xxviii. 19. "all the works of this pattern." The legs were upright pillars, and four, alluding to the four quarters of heaven; and the borders denoted what holds, binds, or supports, as the expansion does all things; and the cherubical figures on the several

two cross bars of the chapiters, which were on the face of the pillars; and the
43 ten frames, and the ten lavers on the frames; and the one sea, and the twelve
44 oxen under the sea; and the pots, and
45 the shovels, and the basons, and all the vessels of the ^b tabernacle, which Hiram made for king Solomon, for the house of Jehovah, were of burnished brass. In the plain of Jordan did the king cast
46 them; in ^c condensed ground, between Succut and Jartan. And Solomon put
47 in ^d all the vessels, being exceeding many; the weight of the brass was not enquired into.

And Solomon made all the vessels which
48 belonged to the house of Jehovah, ^e the altar of gold, and the table of gold, on which was the presence-bread, and the candle-
49 sticks of close gold, ^f five on the right hand, and five on the left, before the oracle; and the flowers, and the lamps, and the
50 ^g tongs of gold, and the bowls, and the snuffers, and the basons, and the spoons, and the ^h censers of close gold, and the hinges of gold for the doors of the inner

parts, refer to the several parts which those persons whom the cherubs represent, have in purifying our corrupt nature, and in demanding, receiving, and making satisfaction for sin

^z The chapiters, or hemispheres had, as crowns commonly have, cross bars at their upper or further ends which were covered with a brass net.

^a A hundred in each row, and two rows on each net, 2 Chron. iii. 16.

^b Is not this calling the temple a tabernacle or tent, and saying, it was to be taken down?

^c I suppose it means clay, made artificially fitter for the purpose.

^d *i. e.* Into the temple, without weighing them.

^e 1 Chron. xxviii. 18.

^f Every thing that would admit of it, with conveniency and propriety, was ten times more than in the tabernacle; one candlestick with seven lamps or nozzles, served in that unfixed, moveable, temporary lodging of a tent; but this was a more sure house, a higher and more perfect figure, and so had seventy lamps or lights in it.

^g To manage the wicks of the lamps with.

^h To burn incense on at dressing the lamps.

house,

house, the holy of holies, and for the doors of the house, *even* of the temple.¹
 5 And all the work was ^k finished which king Solomon did for the house of Jehovah; and Solomon brought-in the things dedicated by David his father; the silver, the gold, and the vessels he put into the treasuries of the house of Jehovah.

VIII. THEN Solomon assembled the elders, and all the heads of the tribes, the ¹ chiefs of the fathers of the children of Israel, to king Solomon at Jerusalem, to bring up the ark of the purification of Jehovah, from the city of David, which is Zion^m. And all the men of Israel assembled themselves unto king Solomon at the ⁿ festival, in the month of Atanim, which is the seventh
 2 month. And all the elders of Israel came, and ^o the priests took up the
 3 ark. And they brought up the ark of
 4 Jehovah, and the tent of the congregation, and all the holy vessels which
 were in the tent; even the priests and
 5 the Levites brought them up. And

king Solomon, and all the congregation of Israel that were assembled to him, were with him before the ark, sacrificing sheep and oxen which could not be told nor numbered for multitude. And the priests brought-in the ark of ⁶ the purification of Jehovah into its place, into the ^p oracle of the house, into the holy of holies, under the wings
 7 of the ^q cherubs. For the cherubs
 spread out *their* wings over the place of the ark; and the cherubs ^r covered the
 8 ark, and its poles above. And the
 poles were drawn forth, and the ends of the poles were seen from the holy
 9 ^s place, before the oracle, but were not seen without, and they are there at this day. *There was* nothing in the ark but
 10 the two tables of stone which Moses put there at Horeb, of what Jehovah
 11 ^t cut with the children of Israel when they came out of the land of Egypt. And when the priests came ^u out of the
 holy place, the cloud filled the house of Jehovah. And the priests were not
 able to stay to minister, because of the

¹ The whole was but one house, divided into three parts, viz. the porch or this world, the holy place or body of Christ, and the holy of holies or heaven, and all is still one household, Eph. ii. 9. And this verse distinguishes the house part of the holy of holies, and the house part of the temple or palace as the residence of the king.

^k A. M. 2980.

¹ There were twelve of these chiefs, and as many fathers or houses of a father, as Jacob had sons and grandsons in Egypt.

^m 2 Chron. v. 11.

ⁿ *i. e.* Of tabernacles, Lev. xxiii. 34. This being a dedicating of that tabernacle they were all to dwell in. By ch. vi. 38. it was the eighth month in which the house was finished, *through all the parts*; the out-buildings, courts, &c. not being finished entirely till some time after the house itself was. But the house was dedicated now, as soon as it was finished. Comp. ch. v. ii. 15, and viii. 1.

^o 2 Chron. vi. 41. and 1 Chron. xv. 7—14.

^p Qu? Whether *קֹדֶשׁ* rendered *oracle*, signifies any more than what the holy of holies is often called, *the inner or most retired part*, and so the most *soundings*?

^q The ark made by Moses stood by the ark made by Solomon, and under the wings of the cherubs on that ark; shewing that it was the same covenant of grace or purification to which both the arks were consecrated, and that there was a *higher presence* than that to which the levitical priests ministered, for they still ministered before the cherubs, or to the presence on the Mosaic ark, *seeing* the other at the same time overlooking them, Comp. Exod. xxvi. 33, 34.

^r Looking on, as approving what was done there, and protecting all that had any hand in carrying on that great business.

^s See 2 Chron. v. 9. The poles were seen from the ark by one that stood before it, but did not jut out beyond it, being flush with the fore side of the ark, Comp. Exod. xxv. 15.

^t See ver. 21. and Exod. xxxiv. 27.

^u *i. e.* From carrying in the ark and the other vessels into the house; the cloud, in which was the divine glory the eternal light, filled the house, as *the fulness* of the God-head did the humanity *bodily*, or essentially, 2 Chron. v. 11—14. Lev. xvi. 2. Col. ii. 9. Num. ix. 15. And this was a direct promise of his coming in the flesh, or as John i. 14, of his *tabernacling* among us on earth.

cloud ;

cloud; for the ^w glory of Jehovah filled the house of Jehovah.

12 Then ſaid Solomon, Jehovah ſaid
13 that he dwelt in thick ^x darkneſs. I have
built an houſe for thy habitation, a
^y ſettled place for thee to dwell in for
14 ever. And the king turned about his
face, and bleſſed all the congregation of
Iſral; and all the congregation of Iſral
15 was preſent. And he ſaid, bleſſed is
Jehovah the Aleim of Iſral, who ſpake
with his mouth to David my father, and
hath with his hand fulfilled *it*, ſaying,
16 ſince the day that I brought forth my
people Iſral out of Egypt, I choſe no
city out of all the tribes of Iſral to build
an houſe for my name to be there, but
I choſe David to be over my people
17 Iſral. And it was in the heart of David
my father to build an houſe for the
name of Jehovah the Aleim of Iſral.
18 And Jehovah ſaid to David my father,
becauſe it was in thine heart to build
an houſe for my name, thou didſt well
19 that it was in thine heart. But thou
ſhalt not build the houſe, but thy ^z ſon
that ſhall come out of thy loins, he ſhall
20 build the houſe for my ^a name. And
Jehovah hath ^b eſta bliſhed his word
which he ſpake, and I am riſen up in
ſtead of David my father, and am ſeated
on the throne of Iſral, as Jehovah pro-
miſed, and have built an houſe for the
name of Jehovah the Aleim of Iſral.

^w Whoſe preſence in the fleſh ſuperſeded the Levitical
ministry, and excluded it from the church of God.
Comp. Exod. xl. 35.

^x Exod. xxiv. 16, 18. Iſa. xlv. 15.

^y A figure or type (but not as to *form* or *ſhape*) of the
tabernacle God had promiſed to pitch among men,
and in which he will dwell literally for ever. Solomon's
temple did not ſtand five hundred years.

^z 1 Chron. xxviii. 5.

^a Hence Chriſt was called *the ſon of David*; and
his body the temple.

^b As all the *ſecondary* prophecies were, by real facts,
ſuch as bore ſome reſemblance to, or ſecured the ful-
filling of the promiſes themſelves; thus it was neceſ-

And I have made there a place for the 21
ark, wherein *is* the purification of Je-
hovah, which he cut with our fathers,
when he brought them out of the land
of Egypt.

And Solomon ^c ſtood before the altar 22
of Jehovah, in the preſence of all the
congregation of Iſral, and he ſpread
forth his hands towards the heavens,
and he ſaid, Jehovah, Aleim of Iſral, 23
there is no Aleim like thee in the hea-
vens above, or in the earth beneath, who
obſerveſt *the terms* of purification and
mercy with thy ſervants who walk be-
fore thee with all their heart; who haſt 24
kept with thy ſervant David my father
what thou didſt promiſe him; and as
thou ſpakeſt with thy mouth haſt ful-
filled with thy hand, as this day. And 25
now, Jehovah, Aleim of Iſral, keep
with thy ſervant David my father what
thou haſt ſpoken to him, ſaying, there
ſhall not be wanting one from thee be-
fore me to ſit upon the throne of Iſral;
only, if thy children will take heed to
their way to walk before me as thou haſt
walked before me. And now, Aleim 26
of Iſral, let thy words, I pray thee, be
verified, which thou ſpakeſt to thy ſer-
vant David my father. But ſhall the 27
Aleim indeed dwell on earth? behold,
the heavens, and the heaven of heavens
cannot ^d contain thee; how then can this
houſe which I have built? And have 28

ſay for David to have a ſon, and that ſon another, and
ſo on, till the fulneſs of time.

^c But knelt down when he prayed. See ver. 54.
2 Chron. vi. 13. And *ſtood* doth not mean *ſtanding on*
his feet upright, but that he was there *preſent* before
them, or he *preſented* himſelf as *ſto* ſignifies, in *Latin*.

^d This hath no relation to that idle notion of *infinite*
extenſion, nor to any *extenſion*, which is an attribute of
matter; but to the *glory*, *dignity*, and *power* of God;
as a houſe may be too little for a king, though his *body*
or *ſubſtance* may not fill the door. Comp. 2 Chron. ii. 6.
Iſa. lxiv. 1. Jer. xxiii. 24. Deut. x. 14. Act. vii. 47-49.
and xvii. 24. So Solomon knew, and expreſſes here his
hopes of the incarnation; and the temple is through all
the prayer, conſidered as the body of Chriſt.

thou

thou respect to the prayer of thy servant, and to his supplication, O Jehovah, my Aleim, to hearken to the cry and the prayer which thy servant maketh before thee to-day: that thine eyes may be open upon this house night and day, upon the place of which thou hast said my name shall be there, that thou mayest hearken to the prayer which thy servant shall make ^ein this place. And hearken thou to the supplication of thy servant, and of thy people Isral, which they shall make in this place, and hear thou it in the place of thy ^fhabitation, in the heavens, and when thou hearest, forgive.

31 If a man sin against his neighbour, and the ^gcurse be pronounced upon him for an adjuration of him, and the curse come before thine altar in this house; 32 then hear thou in the heavens, and do and judge thy servants, to condemn the wicked, to bring his way upon his own head, and to justify the righteous, to give him according to his righteousness.

33 When thy people Isral are smitten before the enemy, because they have sinned against thee, and they shall return to thee, and confess thy name, and pray, and make supplication to thee in this house; then hear thou in the heavens, and forgive the sin of thy people Isral, and bring them again into the land which thou gavest to their fathers.

35 When the heavens are shut up, and there is no rain, because they have sinned against thee, if they pray in this place, and confess thy name, and turn from their sin, because thou hast

afflicted them; then hear thou in the heavens, and forgive the sin of thy servants, and of thy people Isral, and ^hteach them the good way which they should walk in, and give rain upon thy land, which thou gavest to thy people for an inheritance.

If there be famine in the land; if there be pestilence, blasting, mildew, locust, caterpillar; if their enemy besiege them in the land at their gates; whatsoever stroke, whatsoever grief *there be*; every prayer, every supplication, which shall be *made* by any man among all thy people Isral, when any one feeleth the ⁱreproach of his heart, and he spreadeth forth his hands in this house, then hear thou in the heavens thy dwelling place, and forgive, and do, and give to every man according to all his ways, whose heart thou knowest, for thou only knowest the hearts of all the children of men; that they may fear thee all the days that they live in the land which thou gavest to our fathers. And to the stranger also, who is not of thy people Isral, but cometh from a far country for thy name's sake, when they hear of thy great name, and of thy mighty hand, and thine out-stretched arm, and they come, and pray in this house, hearken thou in the heavens thy dwelling place, and do according to all that the stranger shall call upon thee for, that ^kall the peoples of the earth may know thy name, to fear thee, as *doth* thy people Isral; and that they may know that thy name ^{kk}is given to this house which I have builded.

^e As we say, *in Christ, or in his name*; "to note that our prayers are accepted only through and in Christ, John xiv. 13, 14." *Clark*.

^f Psa. cxiii. 5. Mat. vi. 9.

^g Lev. v. 1, &c. Exod. xxii. 9. Jud. xvii. 2.

^h Isa. xxvi, 9.

ⁱ Heb. *stroke*.

^k "Psa. lxxviii. 2: The ancient godly Jews desired the conversion of the Gentiles," (*Clark*) and predicted it too, and that Christ should be for salvation to the ends of the earth; that all nations should know that the name Jehovah was in that house.

^{kk} Heb. *is called upon*.

44 If the people go out to battle against their enemy, whatsoever way thou shalt send them, and shall pray to Jehovah, towards the city which thou hast chosen, and the house which I have built for thy name; then hear thou in the heavens their prayer and their supplication, and undertake their cause. If they sin against thee, for *there is* no man that sinneth not, and thou be angry with them, and give them up to the enemy, and they carry them away captive into the land of the enemy, far off or near; and they shall take it to heart in the land where they are captives, and shall turn and make supplication to thee in the land of those that have them in captivity, saying, ¹ we have sinned, and have done perversely, we have been wicked; and they turn unto thee with all their heart and with all their soul in the land of their enemies who have them in captivity, and they pray to thee towards their land which thou gavest to their fathers, ^m the city which thou hast chosen, and the house which I have built for thy name; then hear thou in the heavens thy dwelling place their prayer and their supplication, and undertake their cause, and forgive thy people who have sinned against thee, and all their transgressions which they have committed against thee, and give them mercy before those who have them in captivity, that they may have compassion on them: for they *are* thy people and thine inheritance, whom thou broughtest out of Egypt from the midst of ⁿ the iron furnace: that thine eyes may be open to the supplication of thy servant, and to the supplication of thy people Israel, to hearken to them in all they call unto thee for: for thou hast

¹ Dan. ix. 5.^m Dan. vi. 10.ⁿ See on Deut. iv. 20.

hast separated them to thee for an inheritance from all the peoples of the earth, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O ° Lord Jehovah.

And when Solomon had made an end of praying all this prayer and supplication to Jehovah, he arose from before the altar of Jehovah, from kneeling on his knees, with his hands spread towards the heavens. And he stood up and blessed all the congregation of Israel with a loud voice, saying, blessed is Jehovah, who hath given rest to his people Israel, according to all that he promised; there hath not failed one thing of all his good word which he spake by the hand of Moses his servant. Jehovah our Aleim be with us, as he was with our fathers; let him not leave us nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgements, which he commanded our fathers. And let these, my words, in which I have made supplication before Jehovah, be nigh to Jehovah our Aleim day and night, that he may undertake the cause of his servant, and the cause of his people Israel, ^p as every day shall require: that all the peoples of the earth may know that Jehovah is the Aleim, *that there is* no other. And let your heart be perfect with Jehovah our Aleim, to walk in his statutes, and to keep his commandments, as at this day.

And the king, and all Israel with him, offered sacrifices before Jehovah. And Solomon offered *for* the sacrifice of peace-offerings, which he offered unto Jehovah, twenty and two thousand

° The Lord Jesus. Comp. Dan. ix. 17.

^p Heb. *the business of a day in its day.*

oxen, and a hundred and twenty thousand sheep; and they dedicated the house of Jehovah, the king and all the children of Isral. On that day the king sanctified the middle of the court that was before the house of Jehovah; for he offered there the burnt-offering and the bread-offering, and the fat of the peace-offerings: for the brazen altar, which was before Jehovah, was too little to hold the burnt-offering, and the bread-offering, and the fat of the peace-offerings. And at that time Solomon kept the feast, and all Isral with him, a great assembly, from the going in to Hamath unto the valley of Egypt, before Jehovah our Aleim, seven days and seven days, even fourteen days. On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful and glad of heart, for all the goodness that Jehovah had shewn to David his servant, and to his people Isral.

IX. AND when Solomon had finished building the house of Jehovah, and the king's house, and all Solomon's desire which he was pleased to do, Jehovah appeared to Solomon a second time, as he had appeared to him at Giboun. And Jehovah said to him, I have heard thy prayer and thy supplication which thou hast made before me; I will sanctify this house which thou hast built, to put my name there for ever; and my eyes and my heart shall be there continually. And if thou wilt walk before me, as

David thy father walked, with a perfect heart, and in uprightnes, to do according to all that I have commanded thee, and wilt keep my statutes and my judgements, then I will establish the throne of thy kingdom over Isral for ever, as I promised to David thy father, saying, there shall not be one wanting to thee upon the throne of Isral. If ye shall turn away, ye and your children from following me, and will not keep my commandments, my statutes which I have set before you, but go and serve other Aleim, and worship them; then will I cut Isral off from the face of the land which I have given them; and this house which I have sanctified for my name will I cast out of my sight; and Isral shall become a proverb and a by-word among all nations: and at this house, which is high, every one that passeth by shall be astonished, and hiss; and they shall say, why hath Jehovah done thus to this land and to this house? And they shall answer, because they forsook Jehovah their Aleim, who brought forth their fathers out of the land of Egypt, and held fast to other Aleim, and worshipped, and served them; therefore hath Jehovah brought upon them all this evil:

And at the end of twenty years, that Solomon was building the two houses, the house of Jehovah and the king's house, Hiram king of Tyre having furnished Solomon with cedar-trees,

¹ 2 Chron. vii. 7. The atonement to be made by the son of David was too great and precious to be confined within the pale of the Jewish temple.

² The feast of the seventh month, ver. 2; and of the dedication, 2 Chron. vii. 8, 9; each seven days.

³ Ch. iii. 5.

⁴ Had Christ committed one sin, he could not have atoned for others, or inherited the throne here promised him.

^u Ch. ii. 4.

^w Heb. *from upon the throne.*

^x As they are at this day, and have been ever since their temple was destroyed by the Romans, as a just vengeance of heaven for their destroying the mystical temple of their Messiah, and opposing by force at first, and by lies since, the truth as it is in Jesus.

^y See 2 Chron. vii. 21.

^z Jer. xxii. 8.

and fir-trees, and with gold, according to all his desire; then king Solomon gave to Hiram twenty cities in the land of Galilee. And Hiram came out of Tyre to see the cities which Solomon had given him, and they did not please him. And he said, what cities are these which thou hast given me, my brother? And he called them the land of Cabul to this day. And Hiram sent to the king an hundred and twenty talents of gold.

And this was the reason of the levy which king Solomon raised to build the house of Jehovah and his own house, and Melua, and the walls of Jerusalem, and Hazer, and Megidu, and Gezer. Pharoeh king of Egypt came up, and took Gezer, and burnt it with fire, and slew the Canonites that dwelt in the city, and gave it for a present to his daughter, Solomon's wife. And Solomon built Gezer, and Bith-haran the lower, and Bolet, and Tamer by the wilderness, in the land, and all the store-cities which Solomon had, and the cities for the chariot-men, and the cities for the horsemen; and whatever Solomon desired to build in Jerusalem, and in Lebanon, and in all the land under his dominion. All the people that were left of the Amorites, the Hetites, the Perizites, the Hivites, and

the Jebusites, who were not of the children of Isral, their children which were left after them in the land, whom the children of Isral could not utterly destroy, upon them did Solomon raise a levy of servants to this day. But of the children of Isral did Solomon make no servants; for they were men of war, and his own servants, and his captains, and his guards, and captains of his chariot-men and of his horsemen. These are the chiefs over those that were set over Solomon's work, five hundred and fifty who commanded the people that wrought in the work.

And Pharoeh's daughter came up from the city of David to her house which he had built for her; then he built Melua.

And Solomon offered up three times in a year burnt-offerings and peace-offerings upon the altar which he built to Jehovah, and burnt incense upon that which is before Jehovah; and he finished the house.

And king Solomon built a ship at Ojiun-geber, which is by Ailut, on the shore of the Red sea, in the land of Edom. And Hiram sent his servants in the ship, ship-men that had knowledge of the sea, with the servants of Solomon. And they went to Auphir, and fetched from thence four hundred

^a Inhabited by Canonites, 2 Chron. viii. 2.
^b i. e. Worthless; of כאס as like, and בול not, nothing; and he restored them to Solomon, 2 Chron. ii. 8.
^c Mr. Clark says, 657052 L . but Qu?
^d Josh. xvi. 3. xxi. 21.
^e Ezek. xlvi. 19.
^f Ch. vii. 2.
^g Could not, as in the case of Giboun, Josh. ix. on their entire submission; or for some other religious or political reason, rather than for inability.
^h Subject them to it at that time.
ⁱ Heb. *triaris*, who were used for guards, or veteran soldiers.
^k Who commanded the three thousand six hundred

overseers; mentioned 2 Chron. ii. 2; and the thirty thousand Isralites, mentioned 1 King. v. 13; being three hundred over the first party, and two hundred and fifty over the latter, 2 Chron. viii. 10. See *Integrity of the printed Hebrew Text*, by J. B. against Mr. Kennicot. p. 169.
^m See Deut. xvi. 16. 2 Chron. viii. 13.
ⁿ This place is mentioned Job xxii. 24. and xxviii. 16. Psal. xlv. 9. Isa. xiii. 12. none of which passages give the least hint of it's situation; Aupher was one of the sons of Jostan, Gen. x. 29, who dwelt in the East, ver. 30, i. e. they went eastward; and spread possibly down into Arabia, and thence into Africa, and Auphir may mean the Gold coast there. Comp. on Ch. x. 22.

and twenty talents of gold, and brought to king Solomon.

X. AND the queen of Sheba heard of the fame of Solomon, for the ^p name of Jehovah, and she came to try him with ² riddles. ^r And she came to Jerufalem with a very great train of camels that bare spices and ^a gold, a great quantity, and precious stones; and she came to Solomon, and spake to him all that was in her heart. And Solomon told her all her questions; there was not *any* thing hidden from the king, which he told her not. And when the queen of Sheba saw all the wisdom of Solomon, and the house which he had built, and the provisions for his table, and the sitting of his ^t servants, and the attendance of his waiting-men, and their cloathing, and his ^u stewards, and his burnt-offerings which he offered at the house of Jehovah, there was ^w no more breath in her. And she said to the king, the thing was truth which I heard in my own country of thy affairs and of thy wisdom; but I believed not the things till I came, and my eyes saw *them*: and behold, the half was not told me: thy ^x wisdom and prosperity exceed the fame which I heard. Happy *are* thy men; happy *are* these thy servants, who stand before thee continually, hearing thy wisdom. Blessed be Jehovah thy Aleim who delighted in thee, to set thee on the throne of Isral; because

Jehovah loveth Isral, therefore he made thee king, to do judgement and justice. And she gave the king an hundred and twenty talents of gold, and spices in great abundance, and precious stones: there came no more such spice in any quantity, as that which the queen of Sheba gave to king Solomon. And Hiram's ship also which brought gold from Auphir, brought from Auphir a great plenty of ^y almeg-trees and precious stones. And the king made of the almeg-trees stair-cases for ^z the house of Jehovah, and for the king's house, and harps, and psalteries for the fingers; there came no more such almeg-wood, nor hath been seen to this day. And king Solomon gave the queen of Sheba all that she was pleased to ask, beside *what* he gave her ^a according to the hand of king Solomon. And she turned and went to her own country, she and her servants.

And the weight of the gold that came to Solomon in one year was ^b six hundred and sixty six talents of gold, beside *what* came by the merchant men, and the traffic of travellers, and from all the kings of Arabia, and the governors of the country.

And king Solomon made two hundred shields *with* golden pointed ^c bosses, six hundred *shekels* of gold he put upon one shield; and three hundred shields

^a 2 Chron. viii. 18, *four hundred and fifty talents*; no doubt they made more voyages than one, and brought now one quantity, and now another.

^p What Jehovah had done for him in wisdom and riches, and he in the service of God.

^q Such as Samson's, Jud. xiv. Comp. Prov. i. 2-6.

^r 2 Chron. ix. 1. Mat. xii. 42.

^s Isal. lxxii. 15.

^t Who sat in the several gates that led into the courts before the house, where business public and private was transacted, and petitions and causes heard.

^u The twelve that provided for the house, ch. iv. 7, -23.

^w For surprize.

^x Heb. *thou hast added wisdom, &c.*

^y Called, 2 Chron. ix. 10, *Algum*.

^z מַסְלֵלוֹת are mentioned 2 Chron. ix. 11, which are any *raised ways* or *paths*, and so might be the *stair-cases* to the chambers and treasure rooms.

^a Or according to his magnificence.

^b Mr. Clark says, 3,647,850 sterling; but Qu?

^c *Vastus umbo vomit aureus ignes.* Virg. Æn. X. lin. 271.

with golden pointed bosses, three
^a manehs of gold he put upon one shield;
 and the king put them in the house of
 the grove of Lebanun.

18 And the king made a great throne of
 ivory, and overlaid it with ^c solid gold.
 19 Six steps went up to the ^f canopy; and the
 top of the canopy was round behind it;
 and ^g arms on either side of the place of
 the seat; and two lions standing by the
 20 arms: and twelve ^h lions standing there
 upon the six steps on this side and on
 that side; there was none made ⁱ so in
 any kingdom.

21 And all king Solomon's drinking
 vessels were gold; and all the utensils at
 the house of the grove of Lebanun were
^k close gold, no silver; it was not any
 thing esteemed in the days of Solomon.

22 For the king had a ship of Tarshish in
 the ^l sea, with Hiram's ship, once in
 three years the ship of Tarshish came,
 bringing gold, and silver, ^m teeth, ebony,
 23 and ⁿ cimeters, and ^o pyropuses. And

^a These shields were less than the other, having but
 three hundred shekels of gold upon each, 2 Chron.
 ix. 16. and from hence it appears that an hundred
 shekels of gold made one maneh; but how the מנח and
 the מנא differed in make or size I know not, nor
 what name to distinguish them by. Comp. ch. xiv. 26.

^c Or firm, as-sheet gold is, not leaf-gold or a wash.

^g The covering over head.

^h So we call the hands of an arm-chair.

^h It was the lion of the tribe of Judah, the king of
 righteousness, who was referred to, and the twelve
 tribes had an equal share in him: See 2 Chron.
 ix. 17, &c.

ⁱ Or in that manner; none at that time claiming the
 honour of the birth of the king of all the earth; for it
 was then generally known that he was to be of Isral. See
 Num. xxiii. 21.

^k These vessels were not silver cased over, much less
 only washed with gold, but close, entire, solid gold;
 close, as having nothing in it, or between, as what we
 call plated gold or silver hath.

^l What sea? It should mean the Mediterranean; but
 2 Chron. xx. 36, king Jehoshaphat's ships were to go
 to Tarshish, and they made the ships at Oziun-geber on
 the Red sea, ch. ix. 20. Did they not then sail all round
 Africa from the Red sea, and come home through the
 Straights, and so make a coasting voyage? And if so the

king Solomon exceeded all the kings of
 the earth for riches and for ^p wisdom.

And all the earth ^q sought to come 24
 before Solomon, to hear his wisdom
 which the Aleim had put into his ^r heart.
 And they brought every one his present, 25
 vessels of silver, and vessels of gold,
 and garments, and ^s armour, and spices,
 horses, and mules, some every year.

And Solomon gathered together cha- 26
 riotcers and horsemen; and he had a
 thousand and four hundred who rode in
 chariots, and twelve thousand horsemen,
 whom he put in the cities for the cha-
 riotcers, and with the king at Jerusalem.
 And the king made silver in Jerusalem 27
 as stones; and he made cedars as the
 fycamores which are in the valley for
 abundance.

And the ^t horses which Solomon used 28
 were brought out of Egypt, and the
^u linen; the king's merchants got the
 linen by exchange. And a chariot 29
 came up, and was brought out of

Gold coast was in all probability the Auphir spoken of;
 this voyage might take up three years, or once in three
 years be thought often enough to send them out.

^m Comp. Ezek. xxvii. 15. teeth and ebony. See Crit.
 Heb. in שן.

ⁿ The faulchion or sabre of the Persians was called
 Copis, which is nearly the sound of the Hebrew קק used
 here, which seems a very proper name for such hooked
 swords, from the verb נקק, to go round; but what use or
 want could there be of apes and peacocks?

^o מן תני from כרה to burn might be the Tarsus stone
 mentioned Ezek. x. 9, and mean pyropuses, a name de-
 rived from πυρ fire and ψ appearance, according to that
 of Ovid,

Flammas imitante pyropo,

Pyropus flame-like—

In short, if we may rely upon the etymology of the
 words, they were sabres, and precious stones, (for the
 cieling of the temple I suppose.) and not apes and pea-
 cocks which Solomon fetched from Tarsus.

^p But would Solomon's dealing in such commodities
 as apes and peacocks, have been any proof of his wisdom?

^q Heb. sought the face of. Comp. 2 Chron. ix. 23.

^r And, among the rest, sabres, as above, ver. 22.

^t Egypt was always famous for it's horses and it's
 linen. See 2 Chron. i. 16. and ix. 28. Deut. xvii. 16.
 Isa. xxxi. 1. Gen. xli. 42. Isa. xix. 9. Prov. vii. 16.

Egypt

Egypt for six hundred of silver, and a horse for an hundred and fifty; and so was it for all the kings of the Hetites, and for the kings of Syria, who brought them out by their means.

XI. AND king Solomon loved many foreign women, as well as Pharoeh's daughter, women of the Moabites, Amunites, Edomites, Sidonians, and Hetites; of the nations concerning whom Jehovah said to the children of Isral, "ye shall not go in unto them, neither shall they come in unto you; they will surely turn away your hearts after their own Aleim; to these Solomon clave in love. And he had seven hundred princefles for wives, and three hundred concubines; and his wives turned away his heart; for in Solomon's old age his wives turned away his heart after other Aleim; and his heart was not perfect with Jehovah his Aleim, as was the heart of David his father. And Solomon went after Ofteret the Aleim of the Sidonians, and after Melchem, the abomination of the Amunites. And Solomon did evil in the fight of Jehovah, and went not wholly after Jehovah, like David his father. Then Solomon built an high place for Chemosh the abomination of Moab, in the mount which is before Jerusalem, and for Molech the abomination of the children of Amun. And thus he did for all his foreign wives who burnt incense, and offered sacrifice to their Aleim.

^u By Solomon's interest in Egypt, it being a difficult matter to get the Egyptian horses.

^w Exod. xxxiv. 16. Deut. vii. 3.

^x It was his heart or affections not his head or understanding that were perverted, so as to permit idolatry, tho' he did not believe the heavens to be Aleim or Gods.

^y Who burnt their children in brazen lions. The lion accompanied the image of the man in this idol, but the manners of combining the several parts of the creatures together were so various, that one would think the most luxuriant imagination could not have multiplied one image into so many; but seeing is believing,

And Jehovah was angry with Solomon, because his heart was turned away from Jehovah the Aleim of Isral, who had appeared to him twice, and had commanded him concerning this very thing, that he should not go after other Aleim; but he kept not that which Jehovah commanded. And Jehovah said to Solomon, since it is thus with thee, and thou observeft not my purification and my statutes which I commanded thee, I will surely rend thy kingdom afunder, and give it to thy servant. But I will not do it in thy days for David thy father's sake; I will rent it out of the hand of thy son. Yet I will not rend away all the kingdom; I will give one tribe to thy son, for David my servant's sake, and for the sake of Jerusalem which I have chosen.

And Jehovah raised up an adversary to Solomon, Edad the Edomite, he was of the seed royal in Edom; for when David was in Edom, when Joab the captain of the army went up to bury the slain, he smote all the males in Edom; for Joab remained there six months with all Isral, till he had cut off every male in Edom. But Adad fled, he and some Edomite men of his father's servants with him together into Egypt, and Edad was a very young man. And they arose at Midin, and came to Paran, and took men with them from Paran, and came into Egypt to Pharoeh the king of Egypt; and he gave

and the Reader may see it in *Montfaucon De Diis Syris*.

^z i. e. The mount of Olives, hence, perhaps, called the mount of corruption, 2 King. xxiii. 13; but if the בְּרֵךְ be radical, it is the mount of anointing.

^a Ch. iii. 5. and ix. 2.

^b Comp. ch. xii. 24.

^c Ver. 36.

^d 2 Sam. viii. 14. 1 Chron. xviii. 13, 13.

^{dd} According to the prophecy of Balom, Num. xxiv. 18, 19.

him

him a house, and appointed him bread,
 19 and gave him land. And Edad found
 great favour in the sight of Pharoeh,
 and he gave him for a wife the sister of
 his own wife, the sister of Tahpenis the
 20 queen. And the sister of Tahpenis bare
 him ^cGenebet his son; and Tahpenis
 weaned him in Pharoeh's house; and
 Genebet was in Pharoeh's house among
 21 the son's of Pharoeh. And when ^fEdad
 heard in Egypt that David slept with
 his fathers, and that Joab the captain of
 the army was dead, Edad said to Pha-
 roeh, ^ggive me leave that I may go into
 22 my own country. And Pharoeh said to
 him, why, what dost thou want with
 me that thou seekest to go into thine
 own country? and he said, nay, but
 give me leave to go by all means.

23 And the Aleim raised him up an ad-
 versary, Rezun the son of Alido, who
 fled from Edadozer the king of Jubeh
 24 his master. And he gathered men to
 him, and became captain of a band,
^hwhen David slew them; and ⁱthey
 went to Damascus, and dwelt in it, and
 25 made him king in Damascus. And he
 was an ^kadversary to Isral all the days of
 Solomon, beside the mischief which
 Edad did; and he abominated Isral, and
 reigned over Syria.

26 And Jereboam the son of Nebat an
 Ephrathite, of Jaredch, (whose mother's
 name was Jaruoeh, a widow woman)

^a i. e. *A stealing away*, in memory of his escape.

^f He is called *Adad* (*his honour*) ver. 17. as well as *Edad* *the honourable*, which names come to the same, the \aleph being *formative* of a noun, and the \daleth dropt as other *radical* \daleth 's are in the like instances, and thus many other names that have a slight difference in sound or spelling are the same in sense; and the Edomite language differed as yet but little or nothing from the Hebrew.

^g Or *send me away*.

^h 2 Sam. viii. 3. and x. 18.

ⁱ They took the advantage of Edadozer's defeat to seize Damascus, and set up Rezun.

^k Whilst his kingship was young he could do

a servant of Solomon, he also lifted up his
 hand against the king. And this *is* the 27
 reason that he lifted up *his* hand against the
 king: Solomon built ^lMelua, to close
 up the breach of the city of David his
 father. And Jereboam *was* a mighty 28
 man of valour; and Solomon saw the
 young man, that he could manage the
 business, and he set him over all the
 labourers of the house of Joseph. And 29
 about that time, when Jereboam was come
 out of Jerusalem, the prophet Ahijeh the
 Shilanite met with him in the way;
 and ^mhe had covered himself with a new
 garment; and they two *were* alone in
 the field: and Ahijeh laid hold on the 30
 new garment that *was* upon him, and
ⁿrent it *in* twelve pieces: and he said to 31
 Jereboam, take thee ten pieces; for
 thus saith, Jehovah the Aleim of Isral,
 behold, I will rend the kingdom out of
 the hand of Solomon, and give ten
 32 tribes to thee: (but he shall have one
 tribe for my servant David's sake, and
 for the sake of Jerusalem, the city
 which I have chosen out of all the tribes
 of Isral;) because they have ^oforfaken 33
 me, and worshipped Oosteret the Aleim
 of the Sidonians, Chemoth the Aleim of
 Moab, and Melchem the Aleim of the chil-
 dren of Amun, and walk not in my
 ways, to do *what is* right in mine eyes, and
 to *keep* my statutes and my judgements,
 like David his father. But I will not 34

but little hurt, see ch. v. 4; but in conjunction with Edad at last was a potent enemy.

^l See 2 Sam. v. 9.

^m i. e. Ahijeh.

ⁿ See 1 Sam. xv. 27.

^o If Solomon permitted idolatry in the very sight of the temple, we may be sure the more distant tribes were not more scrupulous, and it is for *their corruption* that the kingdom was divided; which very circumstance, however, helped to keep up the true religion among them, and to preserve both kingdoms from the enemy much longer than if the kingdom had not been divided, by the emulation it raised between the religious parties, and between the two kingdoms.

take

take the whole kingdom out of his hand; for I have made him prince ^p for all the days of his life for David my servant's sake whom I chose, who kept my commandments and my statutes. But ^q I will take the kingdom out of his son's hand, and give it to thee *over* ten tribes. And to his son I will give one tribe, that David my servant may have a ^r lamp continually before me in Jerusalem, the city which I have chosen to put my name there. And I have taken thee, and thou shalt reign according to all that thy soul can desire, and thou shalt be king over Israel. And if thou wilt hearken to all that I command thee, and wilt walk in my ways, and do *that* which is right in my sight, to keep my statutes and my commandments, as David my servant did; then I will be with thee, and build thee a sure house, as I built for David, and will give Israel to thee. And I will afflict the seed of David because of ^s this, but not for ^t ever. And Solomon sought to kill Jereboam; but Jereboam arose, and fled into Egypt, to Shishak king of Egypt, and was in Egypt till the death of ^u Solomon.

41 And the rest of the ^w acts of Solomon, and all that he did, and his wisdom, are they not written in the ^x book of

^p As the son of David is to be.

^q See Ch. xii. 15.

^r "2 Sam. xxi. 17. Psal. cxxxii. 17. chiefly accomplished in Christ." Clark.

^s "By this division, and for Solomon's idolatry." Clark.

^t "For the Messiah must reign gloriously, and that for ever." Clark. And the lost sheep of the house of Israel were to return to the fold, Jer. xxx 9. Heb. iii. 5. Ezek. xxxiv. 23, &c. John x. 16.

^u Solomon must have been extremely wicked in killing him merely on the account of this prophecy, for that would have been fighting against God as Saul did; but, perhaps Jereboam might be in too much haste for the kingdom, and thereby provoke Solomon.

^w Heb. words, things, or affairs.

^x Out of which these extracts were made, we may

the Acts of Solomon? And the days which Solomon reigned in Jerusalem over all Israel were forty years. And Solomon ^y slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

AND Rehoboam went to Sechem, XII. for all Israel came to Sechem to make him ^z king. And when Jereboam the son of Nebat heard of it, (for he was yet in Egypt, whither he had fled from the presence of king Solomon,) Jereboam ^a returned from Egypt. And they sent and called for him: and Jereboam and all the congregation of Israel came and spake to Rehoboam, saying, thy father made our yoke heavy, and now, do thou lighten the ^b hard service of thy father, and his heavy yoke which he put upon us, and we will serve thee. And he said to them, go for three days, and come again to me. And the people went away.

And king Rehoboam consulted with the old men, who stood before Solomon his father whilst he was alive, saying, what answer do ye advise to return to this people? And they spake to him, saying, ^k if this day thou wilt be a servant to this people, and serve them, and answer them, and give them good words, then

suppose, for the publick use, under the eye of the prophets. Comp. 2 Chron. ix. 29.

^y A. M. 3039. See ch ii. 10. note.

^z 2 Chron. x. to crown him offer sacrifices, &c. See Josh. xxiv. 1.

^a Heb. returned (from) in Egypt, and there are many other instances of like phraseology.

^b Ch. iv. 7, 22. and ix. 15. Solomon's manner of living and buildings were both very expensive.

^c 2 Chron. x. 7. No doubt they had their grievances, the levies, taxes, and the commissioners over them, one of whom Rehoboam himself had been, might have given causes of complaint enough, because the contrary is not so much as hinted, and *maxima quæque domus*, &c. and it is to be hoped the old counsellors did not mean that good words only would serve.

will

8 will they be thy servants for ever. But he rejected the counsel of the old men which they had given him, and consulted the young men that had grown up with him, who stood before him. And he said to them, what answer do ye advise that we should return to this people, who spake to me, saying, lighten the yoke which thy father put upon us?
 9 And the young men who had grown up with him, spake to him, saying, say thus to this people who speak to thee, saying, thy father made our yoke heavy, but do thou make *our yoke* lighter, say thus to them, my little *finger* shall be
 10 thicker than my father's loins: and now, my father loaded you with a heavy yoke, but I will add to your yoke; my father corrected you with whips, but I will chastise you with scorpions.
 11 And Jereboam, and all the people came to Reheboam on the third day, as the king had appointed, saying, come to me again on the third day.
 12 And the king answered the people roughly, and rejected the counsel of the
 13 old men which they had given him, and spake to them after the counsel of the young men, saying, my father made your yoke heavy, and I will add to your yoke; my father corrected you with whips, but I will chastise you with scorpions. And the king did not hearken

to the people,; for it was ^d brought about by Jehovah, that he might perform his word which Jehovah spake by Ahijeh the Shilanite to Jereboam the son of Nebat.

And when all Isral saw that the king did not hearken to them, the people sent the king word, saying, what portion have we in David? and we have no inheritance in the son of Jessi; to thy tents, O Isral! now see to thy house, David. And Isral departed to their ^e tents. But as for the children of Isral who dwelt in the cities of Jeudeh, Reheboam reigned over them. And king Reheboam sent Adoram who *was* over the levy, and all Isral stoned him with stones that he died: and king Reheboam ^f made haste to get into his chariot to flee to Jerusalem. So Isral rebelled against the house of David to this day. And when all Isral heard that Jereboam was returned, they sent and called him to the assembly, and made him king over all Isral; none followed the house of David but the tribe of ^g Jeudeh only.

And ^h they brought Reheboam to Jerusalem; and he assembled all the house of Jeudeh, and the ⁱ tribe of Benjamin, an hundred and eighty thousand chosen men, who ⁱⁱ served in war, to fight with the house of Isral, to bring the kingdom again to Reheboam the son of

^d What is brought about in the course of God's providence is considered and spoken of as done by himself, as a general would say, that he drew the enemy into a snare, which he had only laid in his way.

^e The grandeur of the court and its great luxury, and the oppression, it is likely, of the numerous officers necessary in the gathering and expending of so large a *Civil List* as Solomon had, and in which the young men about Reheboam found their advantage, seem to be all the grievances the people had to complain of; and as these just complaints were not listened to, the natural consequence, considering the nature of the meeting, was a revolt; and God would not permit Reheboam to make use of his army, which in all probability had encouraged him to return the tyrannical answer he did to his

people. Kings can seldom see their own real interests, and people are too apt to complain; but when *one* person consumes in luxury, if in no worse a way, what millions are almost starved by paying, let the *Christian* consider the account he is to give hereafter, and the *Politician* take the advice afforded him in this piece of history.

^f Heb. *did his utmost, or exerted his strength.*

^g See 2 Chron. x. 17.

^h Some of his most resolute friends brought him off safe from Sechem.

ⁱ Who, at first, it is likely, stood neuter, and never heartily and thoroughly joined themselves to Jeudeh, except those that lay so near that they could not avoid it.

ⁱⁱ Heb. *who made.*

22 Solomon. And the word of Jehovah came to Shemoieh, a man of the Aleim, 31
 23 saying, speak to Reheboam the son of Solomon, king of Jeudeh, and to all the house
 24 of Jeudeh, and Benjamin, and the ^krest of the people, saying, thus saith Jehovah, ye shall not go up, nor fight with your brethren the children of Isral; return every one to his house; for this thing was from me. And they obeyed the word of Jehovah, and turned, ¹and went away, according to the word of Jehovah.

25 But Jereboam built ^mSechem in mount Ephrim, and dwelt in it; and he went out from thence, and built ⁿPenual.

26 And Jereboam said in his heart, now shall the kingdom return to the house
 27 of David: if this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then shall the heart of this people turn again to their master, to Reheboam king of Jeudeh, and they will kill me, and turn again to Reheboam king of Jeudeh ^o. And the king took counsel, and made two ^pcalves of gold, and said to them, it is too much for you to go up to Jerusalem: ^qthese are thy Aleim, O Isral, who
 28 brought you up out of Egypt. And he set one in Bith-al, and the other he put
 30 in ^rDan. And this thing became a sin; for the people went before ^sone as

far as Dan. And he made ^thouses on 31
 the high places, and made priests from among the ^upeople who were not of the sons of Levi. And Jereboam ordained 32
 a feast in the eighth month, on the fifteenth day of the month, like the feast which *is* in Jeudeh, and offered upon the altar; thus he did at Bithal, and sacrificed to the calves which he had made; and he established at Bithal the priests of the high places whom he had made. And he offered upon the altar 33
 which he had made at Bith-al, in the eighth month, in the month which he had devised of himself only; and ordained a feast for the children of Isral, and offered upon the altar, ^wand burnt incense.

AND behold, a man of the Aleim XIII.
 came from Jeudeh, by the word of Jehovah, to Bith-al; and Jereboam was standing by the altar to burn incense. And he cried to the altar by the word of 2
 Jehovah, and said, O altar, altar, thus saith Jehovah, a child shall be born to the house of David, Jafieu his name, who shall slay upon thee the priests of the high places, that burnt incense upon thee; and men's bones shall be burnt upon thee. And he gave 3
 a sign the same day, saying, this *is* the sign which Jehovah hath spoken; behold,

wicked policy, but was paving the way for that Hydra, *Imagination*, which soon confounded every thing.

^q See Exod. xxxii. 24. Psal. cvi. 20.

^r Adding force to his policy, and compelling those that would not submit.

^o Jereboam was no usurper, see ch. xi. 31; but he was a silly politician who sought to be wiser than God, *as if there ever was or could be any true allegiance or prosperity in a kingdom where there is no religion: On faith depends obedience to the laws of God and man; and where THE FAITH is corrupted, the hearts of men will soon be so too, and confusion be their punishment.*

^p Not that the calf or young bull was the only figure, but it was the principal one, and denoted a preference of one person in the Godhead to the other two. Jereboam seems to justify himself by Aeron's example, though he did not deny Jehovah by this part of his

^s *i. e.* One or the other of them, from Bith-al to Dan. Thus the people were soon prepared for further changes, and Jereboam was weak enough in judgement to grant a toleration even to idolatry with all its barbarity and impurities.

^t See ch. xiii. 32. and ^ו is a noun of number, for he built many of them on every high hill or ground higher than ordinary, where, as well as on the house tops, they worshipped the host of heaven, though many worshipped Jehovah on the high places afterwards.

^u Contrary to Num. iii. 10.

^w This is the force of ^ו in other places, as ver. 24.

* Q

the

the altar shall be rent, and the ashes that *are* upon it shall be poured out.
 4 And when the king heard the word of the man of the Aleim which he cried to the altar in Bith-al, Jereboam put forth his hand from the altar, saying, lay hold on him; and his hand dried up which he put out against him, so that he could not pull it in again to him*.
 5 And the altar was rent, and the ashes poured down from the altar, according to the sign which the man of the Aleim gave by the word of Jehovah. And the king answered and said unto the man of the Aleim, intreat now the face of Jehovah thy Aleim, and pray for me that my hand may be restored to me again; and the man of the Aleim intreated the face of Jehovah, and the king's hand was restored to him, and became as *it was*^y before. And the king said to the man of the Aleim, come home with me, and refresh thyself, and I will ^zgive thee a present. And the man of the Aleim said to the king, if thou wouldst give me the half of thine house I would not go with thee, neither will I eat bread nor will I drink water in this place;
 9 for so it was charged me by the word of Jehovah, saying, eat no bread, nor drink water, nor ^areturn again by the way that thou camest. And he went another way, and returned not by the way that he came to Bith-al.
 11 Now a certain ^bold prophet dwelt at Bith-al, and his son came and told

him all the things that the man of the Aleim had done that day in Bith al; the words of the man of the Aleim which he spake to the king, them they also told to their father. And their father said to them, which way went he? and his sons shewed him the way which the man of the Aleim went, who came from Jeudeh. And he said to his sons, saddle me the as; and they saddled for him the as, and he rode on it, and went after the man of the Aleim, and found him sitting under an oak; and he said to him, *art* thou the man of the Aleim, who camest from Jeudeh? and he said, I *am*. And he said to him, come home with me and eat bread. And he said, I cannot go back with thee, or go home with thee; nor will I eat bread, nor drink water with thee in this place; for it was said to me by the word of Jehovah, thou shalt not eat bread nor drink water there; thou shalt not go back by the way that thou camest. And he said to him, I also *am* a prophet as thou *art*; and the angel spake to me by the word of Jehovah, saying, bring him back with thee to thine house that he may eat bread and drink water: telling him a ^clye. And he returned with him, and did eat bread in his house, and drink water.

And as they were sitting at table, the word of Jehovah came to the prophet who brought him back: and he cried to the man of the Aleim who came from

* Both the signs were proper on the occasion, the withering of his hand prefigured the decay of his family and power, and the rent in the altar the confounding of his schism.

^y He was now penitent.

^z As is the constant custom in the East, even to this day, out of respect, and to do honour to those they reverence, not as a reward or hire.

^a To testify the greater abhorrence of them and their schism. Comp. 2 John 10.

^b Older than this apostacy.

^c Whatever was the motive of this lye, a lye indeed, in the name of God, it was but a lye; an officious one it is likely, and out of kindness; yet there seems no reason for forestalling the last judgement in this case; and some who complain of God's partiality here, in not slaying the deceiver as well as the deceived, would think it very hard in their own case to die for the first lye they should tell to God or man.

Jeudeh, saying, thus saith Jehovah, ^d because thou hast rebelled against the mouth of Jehovah, and hast not kept the commandment which Jehovah thy
22 Aleim commanded thee, but camest back, and hast eaten bread and drunk water in the place of which it was said to thee, thou shalt not eat bread, nor drink water; thy carcase shall not come unto the sepulchre of thy fathers.

23 And after he had eaten bread, and after he had drunk, he saddled the ass, for him, *even* for the prophet whom he
24 had brought back. And he went away, and a lion met him in the way, and killed him; and his carcase *was* cast in the road, and the ass stood by it, and
25 the lion ^e stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase; and they came and told
26 *it* in the city where the old prophet dwelt. And when the old prophet who brought him back from the way heard
it, he said, he *is* the man of the Aleim who rebelled against the mouth of Je-

27 And he spake to his sons, saying, saddle
28 me the ass, and they saddled *it*. And he went and found the carcase cast in

the way, and the ass and the lion standing by the carcase; the lion had not eaten the carcase, nor torn the ass. And
29 the prophet took up the carcase of the man of the Aleim, and laid it on the ass, and brought it back, and came into the city of the old prophet, to mourn and to bury it. And he laid his
30 carcase in his own sepulchre, and they mourned over him, alas, my brother! And after he had buried him, he spake
31 to his sons, saying, when I am dead, then bury me in the sepulchre which the man of the Aleim is buried in; near his bones lay my bones; for the saying which he cried
32 by the word of Jehovah, against the altar which is in Bith-al, and against all the houses on the high places, which *are* in the ^e cities of Samaria, shall surely come to ^h pass.

After this thing Jereboam returned
33 not from his evil way, but made again from among the people, priests of the high places; whoever would, he ⁱ consecrated them, and they became priests of the high places. And this thing became
34 sin to the house of Jereboam, even to ^k cut *it* off, and to destroy it from off the face of the earth.

ABOUT that time, Abjeh the son XIV. of Jereboam fell sick. And Jereboam
2 said to his wife, arise, I pray, and disguise thyself, that they may not know that thou art the wife of Jereboam; and

^d The lesson here is short, plain, and important to all to whom the word of God is come, viz. that *that* is the only decisive authority: neither the *church*, if even infallible, nor *reason*, nor *the spirit*, or *light within*, will justify our going without, or going against what is *written*, for that is the *word of God*, as we all know and acknowledge: *reason* pretends to demonstrate; some say they *feel the spirit* to be in them, and so speak in the name of God; but all know that neither of these is the *written word*, that word of God which is come to every one in whose hand it is; and every man, when he is wise above what is written, may read his folly and wickedness in the punishment of this prophet, who believed man rather than God.

^e To shew that it was not *prey* but *revenge* he came

for; to revenge the cause of *the word of God*, the lion of the tribe of Jeudeh. Comp ver. 28.

^f He spake to him by the old prophet, and to us he speaks by the prophets and apostles.

^g Bith-al was one of those cities, and this old prophet is said to be of Samaria, 2 King. xxiii. 18.

^h God had written the warning to them in letters of blood, at the expence of his own servant; and the strange circumstances of his death must reach every ear, and make every heart in the town ach.

ⁱ Heb. *filled their hand*, i. e. gave them power.

^k And thus they who prefer policy and cunning to religion and honesty, will generally fall by their own snares. See ch. xv. 29.

go to Shileh: behold, there *is* Ahijeh the prophet, who told me of being king
 3 over this people: and take in thy hand
 1 ten loaves of bread, and cakes, and a
 bottle of honey, and go to him; he
 will tell thee what will become of the
 4 child. And Jereboam's wife did so;
 and she arose, and went to Shileh, and
 she came to the house of Ahijeh: and
 Ahijeh could not see; for his eyes were
 set with age.

5 And Jehovah said to Ahijeh, behold,
 the wife of Jereboam is coming to thee
 to enquire of the ^m word by thee, concern-
 ing her son, for he *is* sick; thus and thus
 shalt thou say to her. And when she
 came she feigned herself *to be* a stranger.

6 And when Ahijehu heard the sound of
 her feet, as she came in at the door, he
 said, come in, O wife of Jereboam,
 why makest thou thyself a stranger?
 and I *am* sent to thee *with* a "hard an-

7 *swer*. Go say to Jereboam, thus saith
 Jehovah the Aleim of Isral, because I
 exalted thee from among the people,
 and made thee ruler over my people
 8 Isral, and rent the kingdom away from
 the house of David, and gave it thee,
 and thou hast not been as my servant
 David, who kept my commandments,
 and who followed me with all his heart,
 and did only *what was* right in my
 9 sight, but hast done worse than all that
 were before thee, and hast gone and hast
 made thee other Aleim, and molten
 images to provoke me, and hast cast me
 10 behind thy back; therefore, behold, I

will bring evil upon the house of Jere-
 boam, and will cut off from Jereboam
 him that ^o pisseth against the wall, *who*
is ^p reserved and left in Isral, and will
^q take away the posterity of the house
 of Jereboam, as dung is taken away till
 it is all gone. Him that dieth of Jere- 11
 boam in the city shall the dogs eat,
 and him that dieth in the fields shall
 the fowls of the air eat; for Jehovah
 hath spoken *it*. And thou, arise, go 12
 to thine house: when thy feet enter into
 the city the child shall die^r; and all 13
 Isral shall mourn for him and bury him;
 for he only of Jereboam shall come into
 a grave, because in him was found
some thing ^s good towards Jehovah the
 Aleim of Isral, in the house of Jereboam.
 And Jehovah will raise him up a king 14
 over Isral who shall cut off Jereboam
 at this time; and what? even ^t now.
 And Jehovah will smite Isral as a reed 15
 is shaken in the water, and he will
^u root Isral out of the good land which
 he gave to their fathers; and he will
 scatter them beyond the river; because
 they made their Ashers, provoking
 Jehovah: and he will give Isral up 16
 because of the sins of Jereboam which
 he sinned, and which he made Isral to sin.

And Jereboam's wife arose, and de- 17
 parted, and came to Tirjeh; and when
 she came to the porch of the house the
 child died; and they buried him, and 18
 all Isral mourned for him, according to
 the word of Jehovah by the hand of
 his servant Ahijeh the prophet.

¹ In those days of temperance and simplicity,
 this was no inconsiderable present, though it was
 not the *value* but the *respect* that was considered,
 and the custom continues in the East to this day; so that
 they who have called the prophets *conjurers* for taking
 such presents as all men in power and authority did
 were no conjurers themselves.

^m *i. e.* Of the word Jehovah, John i. 1.

ⁿ Heb. *hardness*, or *what is hard*.

^o Whether משרתך may be derived from שרת,

and so the words signifies him *that sitteth*, Qu? The
 seat by the wall was and is to this day the seat of honour.
 See 1 Sam. xx. 25.

^p As *choice* or *chief*, Deut. xxxii. 36.

^q Ch. xv. 29. xxi. 21.

^r Ver. 17.

^s Comp. 2 Chron. xix. 3.

^t *i. e.* The time is even now at hand—*presently, even*
 now. 2 Pet. ii. 3.

^u Deut. xxix. 28.

19 And the rest of the acts of Jereboam, how he warred, and how he reigned, behold, they *are* written in the books of the Chronicles of
20 the kings of Isral. And the days which Jereboam reigned *were* twenty and two years; and he slept with his fathers; and Nadab his son reigned in his stead.

21 And Reheboam the son of Solomon reigned in Jeudeh. Forty and one years old *was* Reheboam when he reigned, and seventeen years he reigned in Jerusalem, the city which Jehovah chose out of all the tribes of Isral to put his name there; and his mother's name *was*
22 Nomeh an Amunitess. And Jeudeh did evil in the sight of Jehovah, and provoked him to jealousy with their sins which they committed, ^w more than all
23 their fathers had done. And they also built them high places, and ^x pillars, and ^y Ashers upon every high hill, and
24 under every ^z green tree. And there were also ^a catamites in the land. They did according to all the abominations of the nations whom Jehovah drove out before the children of Isral.

25 And in the ^b fifth year of king Reheboam, Shushak king of Egypt came up

against Jerusalem; and he took the
26 treasures of the house of Jehovah, and the treasures of the king's house; he even took away all; and he took all the
27 ^c shields of gold which Solomon had made: and king Reheboam made in their
28 ^d shields of brass, and committed *them* into the hands of the captains of the ^e running guards who kept the door of the king's house. And as often as
29 the king went to the house of Jehovah, the guards took them; and they brought them back to the guard-room.

And the rest of the acts of Reheboam, all that he did, are not they written in the book of the Chronicles of the kings of Jeudeh? And there was
30 war between Reheboam and Jereboam ^e continually. And Reheboam slept with
31 his fathers, and was buried in the city of David. And his mother's name *was* Nomeh an Amunitess. And ^f Abiam his son reigned in his stead.

AND in the ^g eighteenth year of king
XV. Jereboam the son of Nebat, reigned
Abiam over Jeudeh. Three years he
2 reigned in Jerusalem; and his mother's name *was* Mocheh, a ^h daughter of Abisalum. And he walked in all the
3 sins of his father which he did before

^w *i. e.* They made further steps than their fathers had done towards forgetting there was a God, a creator, and redeemer to come; till at last the idolaters entirely forgot Jehovah, and were without God in the world; and sunk also further and further into that depravation of manners as to lust and cruelty, which was the produce and curse of idolatry. And though the coming of the Messiah, *as king*, was never forgotten in any part of the civilized world, yet both Jew and Gentile, a few only of the first excepted, forgot that he was to die and rise again.

^x Such colonades as *Stoucbenge* very possibly.

^y Not *groves* surely, (as מַצֵּבֹת is rendered,) under green trees.

^z 2 Chron. xxviii. 4. Isa. li. 5.

^a Heb. *devoted to lusts*, (See Rom. i. 26.) or else *prepared, willing ones*; but they were *religious*, ch. xv. 12.

^b A. M. 3014.

^c See ch. x. 16.

^d Their attendants ran some before and some on each side of the chariot or creature they rode upon, see 2 Sam. xv. 1. 1 King. i. 5; and they attended in apartments in the porches and courts before the house, 2 Sam. xi. 9.

^e *i. e.* they lived in a state of war.

^f 2 Chron. xii. 16. A. M. 3026.

^g From hence it appears that the scriptures include the whole year in which any king died in the number of the years of his reign; Reheboam reigned seventeen years, the last year not completed in all probability; and so the first year of Abiam is the eighteenth from the death of Solomon, though he might begin his reign a month or two before the seventeenth year of his father ended.

^h *i. e.* Of that family by the female side, for Abisalom left no son. By 2 Chron. xiii. 2. she was the daughter of Aerial of Giboeh, and had also another name besides that of Mocheh, as many others had.

him;

him; and his heart was not perfect with Jehovah his Aleim like the heart
 4 of David his ⁱ father. But because of David, Jehovah his Aleim gave him a lamp in Jerusalem, and set up his son after him, and established Jerusalem;
 5 because David did *that which was* right in the sight of Jehovah, and turned not aside from any *thing* he commanded him all the days of his life, except only in
 6 the matter of Aurieh the Hettite. And ^k there was war between Reheboam and Jereboam all the days of their lives.
 7 And the rest of the acts of Abiam, and all that he did, *are* they not written in the book of the chronicles of the king's of Jeudeh? And there was ^l war between
 8 Abiam and Jereboam. And Abiam slept with his fathers, and they buried him in the city of David; and ^m Afa his son reigned in his stead.
 9 And in the twentieth year of Jereboam king of Isral reigned Afa over Jeudeh.
 10 And forty and one years he reigned in Jerusalem; and his ⁿ mother's name was Mocheh the daughter of Abisalum.
 11 And Afa did *that which was* right in the sight of Jehovah like David his father.
 12 And he removed the catamites out of the land, and removed all the ^o filthy things which his fathers had made.
 13 And Mocheh his mother, her also he removed from *being* queen, because she

had made a ^p Glory for an Ashreh; and Afa cut down her Glory, and burnt *it* by the brook Kidrun. But the ^q high
 14 places were not removed; nevertheless the heart of Afa was perfect with Jehovah all his days. And he brought the
 15 things his father had ^r dedicated, and his own holy things into the house of Jehovah, the silver, and the gold, and the vessels.

And ^s there was war between Afa and
 16 Boshah king of Isral all their days. And ^t Boshah king of Isral came up against Jeudeh, and built Rameh ^u to let none go out or come in to Afa king of Jeudeh. And Afa took all the silver and the gold
 18 *that* remained in the treasures of the house of Jehovah, and in the treasures of the king's house, and delivered them into the hands of his servants; and king Afa sent them to Ben-edad the son of Tabrimen, the son of Heziun, king of Syria, who dwelt at Damascus, saying, *there hath been* a purification between
 19 me and thee, and between my father and thy father; behold, I have sent thee a present of silver and gold; come, ^v break thy purification with Boshah the king of Isral, that he may go away from me. And Ben-edad hearkened to king Afa,
 20 and sent the captains of the troops, which he had, against the cities of Isral, and ^w smote Oion, and Dan, and Abel-

ⁱ Calling David his father, as Abisalum Mocheh's, ver. 2.
^k Why is this repeated?
^l No peace as yet made.
^m 2 Chron. xiv. 1. A. M. 3029-
ⁿ Grandmother's, who kept her place as *queen-mother*; and Afa's own mother might be dead.
^o Or *filthy, dungy things*.
^p If the *Ashreh* was a *Pallas*, this might be her *spear*; — a palladium *spaking the glittering spear* of heaven; which was robbing Jehovah of the power; or it might be the chariot of glory, or *nimbus*, in which the idol was placed; as the ark and cherubs were in the cloud or chariot of glory. In Jer. xlix. 16. תפליצה is used for *terribleness* or *majestic glory*: and setting the image in the cloud of

glory was setting it on an ark, and setting up the worship of it. See Psal. 1. 3, where נשערה is used for the *cloud of glory* about Jehovah.
^q "2 King. xii. 3. and xiv. 4. viz. which were for God's worship, ch. iii. 2. (but those for idols he took away, 2 Chron. xiv. 3.)" Clark.
^r 1 Chron. xxvi. 27. 2 Chron. xiii. 15.
^s Ver. 32.
^t As a curb upon him.
^u *i. e.* Break through or disregard the obligation you bound yourself under by sacrifice when the blood was sprinkled in token of purity of intention; like the taking the sacrament as a test with us.
^v A. M. 3065.

21 bith-mocheh, and all * Chinerut, with
 22 all the † land of Nepthali. And when
 Bosha heard it, he left off building Ra-
 meh, and dwelt in Tirjeh. And king
 Afa proclaimed through all Jeudeh *that*
 none *should be* excepted, but they should
 fetch away the stones of Rameh, and
 it's timber, which Bosha had built up;
 and king Afa built with them Gebo of
 23 Benjamin, and Mijpeh. And the rest of
 all the acts of Afa, and all his might, and
 all that he did, and the cities which he
 built, *are* they not written in the book
 of the Chronicles of the kings of Jeu-
 deh? But in the time of his old age he
 24 was † diseased in his feet. And Afa
 slept with his fathers, and was buried
 with his fathers in the city of David his
 father; and Jeushaphat his son † reigned
 in his stead.

25 And Nadab the son of Jereboam
 reigned over Isral in the second year of
 Afa king of Jeudeh; and he reigned two
 26 years over Isral. And he did evil in the
 sight of Jehovah, and walked in the way
 of his father, and in his sins which he
 made Isral to sin.

27 And Bosha the son of Ahijeh, of
 the house of Issacher, conspired against
 him; and Bosha smote him at † Gi-
 betun which *belongeth* to the Philistines;
 for Nadab and all Isral were besieging
 28 Gibetun. And Bosha slew him in
 the third year of Afa king of Jeudeh,
 29 and reigned in his stead. And when he
 reigned, he smote all the house of Jere-
 boam, he left not any soul to Jereboam
 till he had destroyed him, according to
 the word of Jehovah, which he spake
 by the hand of his † servant Ahijeh the
 30 Shilanite; because of the sins of Jereboam

which he sinned, and which he made
 Isral to sin, in his provocation with
 which he provoked Jehovah the Aleim
 of Isral.

And the rest of the acts of Nadab, and 31
 all that he did, *are* they not written in
 the book of the Chronicles of the
 kings of Isral? And there was war be- 32
 twixt Afa and Bosha king of Isral all
 their days. In the the third year of Afa 33
 king of Jeudeh, reigned Bosha the son of
 Ahijeh over all Isral in Tirjeh twenty and
 four years. And he did evil in the sight 34
 of Jehovah, and walked in the way of
 Jereboam, and his in sins which he
 made Isral to sin.

AND the word of Jehovah came to XVI.
 Jehua the son of Hanni, against Bosha,
 saying, because I raised thee out of the 2
 dust, and made thee ruler over my peo-
 ple Isral, and thou walkest in the way
 of Jereboam, and makest Isral to sin, to
 provoke me with their sin; behold, I 3
 will take away Bosha and his house,
 and will make thy house like the house
 of Jereboam the son of Nebat: him that 4
 dieth of Bosha in the city shall the dogs
 eat; and him that dieth of his in the field
 shall the fowls of the air eat. And the 5
 rest of the acts of Bosha, and what he
 did, and his might, *are* they not written
 in the book of the Chronicles of the
 kings of Isral? And Bosha slept with 6
 his fathers, and was buried in Tirjeh;
 and Aleh his son reigned in his stead.
 And by the hand of Jehua the son of 7
 Hanni the prophet came also the word
 of Jehovah against Bosha, and against
 his house, even because of all the evils
 which he did in the sight of Jehovah,
 to provoke him with the work of his

* Or land of Genneseret.

† 2 Chron. xvi. 4.

‡ 2 Chron. xvi. 12.

§ A. M. 3070. 2 Chron. xvii. 1.

† Josh. xix. 44.

‡ Ch. xiv. 10, 11.

hands, to be like the house of Jereboam; and because he smote it ^d.

8 In the ^e twenty-sixth year of Afa king of Jeudeh reigned Aleh the son of Boshah over Ifral in Tirjeh two years. And his servant Zimri, captain of half of the charioteers conspired against him, as he was at Tirjeh, quite drunk, at the house of Arja, who was over the house-
10 hold at Tirjeh. And Zimri came in and smote him, and killed him in the ^f twenty-seventh year of Afa king of Jeudeh, and reigned in his stead.

11 And when he reigned, as soon as he sat on his throne, he smote all the house of Boshah, he left him not one that pisseth against the wall, neither his kinsfolks
12 nor his friends. And Zimri destroyed all the house of Boshah, according to the word of Jehovah which he spake against Boshah by the hand of Jehua the
13 prophet; because of all the sins of Boshah, and the sins of Aleh his son which they sinned, and which they caused Ifral to sin, to provoke Jehovah the Aleim of Ifral with
14 their ^gvanities. And the rest of the acts of Aleh, and all that he did, *are* they not written in the book of the Chronicles of the kings of Ifral?

15 In the twenty-seventh year of Afa king of Jeudeh did Zimri reign seven days in Tirjeh. And the people were encamped against ^h Gibetun which *belonged*

^d Without authority from heaven, as that house had for reigning; and for imitating their wicked policy in setting up other objects of worship, and spreading the corruption farther and wider than Jereboam had done.

^e A. M. 3055.

^f So he did not reign two entire years, though they are called *two*, because he died in the second year of his reign.

^g Things that are worthless, that can neither help themselves nor others, and such *the heavens* are, considered as *Gods*. There was much *folly* also in the images, in the make, form, and combination of different animals, and of the different parts of different animals, trees, flowers, &c. together. Hieroglyphical writing gave as much room for whim and imagination as *literal*. A

to the Philistines. And the people that were
16 encamped heard say that Zimri had conspired, and also slain the king; and all Ifral made Omri the captain of the
17 army king over Ifral that day in the camp. And Omri and all Ifral with
18 him went up from Gibetun, and besieged Tirjeh. And when Zimri saw
19 that the city was taken, he went into the high turret of the king's house, and burnt the king's house with fire over
20 him, and died, for his sins which he sinned in doing evil in the sight of Jehovah, in walking in the way of Jereboam, and in his sins which he did to make
21 Ifral sin. And the rest of the acts of Zimri, and his conspiracy which he conspired, *are* they not written in the
22 book of the Chronicles of the kings of Ifral?

Then were the people of Ifral divided
21 into two parties; half the people went after Tibni the son of Ginat to make him king, and half after Omri. And
22 the people that were for Omri prevailed against the people that were for Tibni the son of Ginat: so Tibni died, and Omri reigned.

In the ⁱ thirty-first year of Afa king of Jeudeh reigned Omri over Ifral ^k twelve years; six years he reigned in Tirjeh, and he
24 bought the hill of ^l Samaria of Samar, for two talents of silver, and built on

monkey, or an onion for a God, or a fish with a man's head, a satyr, or a griffin, a man with a great bladder in his hand, or with a large protuberant belly, almost equal some modern *Demonstrations of the Being and Attributes of God*. In this metaphysical learning Boshah and his son had exerted their fine imagination, and for their *vanities* and *sins*, stand on record for fools as well as sinners. See Deut. xxxii. 21. Isa. xli. 29.

^h Ch. xv. 27.

ⁱ A. M. 3060.

^k So Omri's reign is reckoned from the death of Zimri, in the twenty-seventh year of Afa king of Jeudeh, comp. ver. 15, 29. though he came not into quiet possession till the thirty-first of Afa.

^l Heb. *Samaruz*.

the hill, and called the name of the city which he built, after the name of Samar the owner of the hill, Samaria.

25 And Omri did evil in the sight of Jehovah, and was ^mworse than all that

26 were before him. For he walked in all the way of Jereboam the son of Nebat, and in his sins which he made Isral to

27 sin, to provoke Jehovah the Aleim of Isral with their vanities. And the rest of the acts of Omri which he did, and his might which he shewed, *are* they not written in the book of the Chronicles of the kings of Isral? And Omri

28 ⁿslept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

29 And Ahab the son of Omri reigned over Isral in the ^mthirty-eighth year of Afa king of Jeudeh; and Ahab the son of Omri reigned over Isral in Samaria

30 twenty-two years. And Ahab the son of Omri did evil in the sight of Jehovah

31 above all that *were* before ^ohim. And it was a light thing with him to walk in the sins of Jereboam the son of Nebat; for he took to wife Jezebel the daughter of Atboal, king of the Sidonians, and went and served Baol, and worshipped

32 him. And he set up an altar to Baol in the house of Baol, which he ^pbuilt in

33 Samaria. And Ahab made an Ashreh; and Ahab did more to provoke Jehovah the Aleim of Isral than all the kings of Isral that were before him.

^m See Mich. vi. 16.

ⁿ A. M. 3072.

ⁿⁿ See ver. 23.

^o So that *the statutes of Omri and the counsels of the house of Ahab* were the joint works of father and son, the latter of whom seems to have been made co-regent with his father; probably on his marrying Jezebel.

^p At the instigation of Jezebel.

^q Josh. vi. 26.

^r By this expression it is probable he was a priest. See Deut. x. 8.

^s To shew him his *vanities* were so indeed. See Jer. xiv. 22. Ecclus. xlviii. 3.

In his days Hial the Bith-alite built 34 Jerichu: in Abiram his first-born he laid the foundation of it, and in Shagib his youngest he set up it's gates, according to the word of Jehovah, which he spake by the hand of ^aJehosua the son of Nun.

AND Alijeh the Tishbite, of the XVII. Tishbites of Gelod, said to Ahab, *as* Jehovah the Aleim of Isral liveth, ^rbefore whom I stand, ^sthere shall be neither dew nor rain these years, but according to my word. And the word of Jeho- 2 vah came to him, saying, get thee 3 hence, and turn thee eastward, and hide by the brook Cherith, which is before Jordan. And thou shalt drink of the 4 brook; and I have commanded the ravens to feed thee there. And he 5 went and did according to the word of Jehovah; and he went and dwelt at the brook Cherith, which *is* before Jordan. And the ^travens brought him 6 bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And after a ^uyear 7 the brook was dried up, because there had been no rain in the land.

And the word of Jehovah came to 8 him, saying, arise, get thee to ^wJarepet 9 of the Sidonians, and dwell there. Behold, I have commanded a widow-woman there to sustain thee. And he 10 arose, and went to Jarepet, and came to the gate of the city, and behold,

^t The word might be rendered *Arabians*, nor is there any thing here to fix the word to the sense of ravens, except that there were no *Arabians* near enough to come every morning and evening. No doubt higlers from the neighbouring countries brought the Isralites provisions in their distress, and made a gainful trade: but who were those who could come twice a day to the prophet?

^u So *וְיָמֵי* *days* means in other places where there is nothing to limit it, as Gen. iv. 3.

^w So called from *making glass*, there, says Bochart, and perhaps also from the *fusion* (as the word signifies) of metals, gold, silver, or brass. See ch. vii. 14. Tyre and Sidon were near neighbours.

* R

there

there *was* there a widow-woman gathering sticks; and he called to her, and said, fetch me, I pray thee, a little
 11 water in a vessel that I may drink. And as she was going to fetch *it*, he called after her, and said, bring me, I pray thee, a morsel of bread in thine hand
 12 And she said, *as* Jehovah thy Aleim liveth, I have not a cake, only an handfull of meal in a jar, and a little oil in a cruse; and behold, I *am* gathering a few sticks, that I may go and dress it for me and my son, that we may eat it
 13 and ^{*}die. And Alijeh said to her, fear not, go, do as thou hast said; but make me a little cake of it first, and bring *it* out to me, and then make for thyself
 14 and for thy son; for thus saith Jehovah the Aleim of Isral, the jar of meal shall not be finished, nor the cruse of oil fail, till the day *that* Jehovah sendeth
 15 rain upon the earth. And she went, and did according to the word of Alijeh, and she did eat, he and
 16 she and her household, a year. The jar of meal was not finished, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by the hand of Alijeh.
 17 And after these things the son of the woman, the mistress of the house, fell sick; and his sickness was so violent that there was no breath left in him.
 18 And she said to Alijeh, what had I to do with thee, O man of the Aleim? didst thou come to me to call my sins

to ^yremembrance, and to slay my son? And Alijeh said, give me thy son; and
 19 he took him from her bosom, and carried him up into the chamber where he abode, and laid him upon his bed. And
 20 he cried to Jehovah, and said, O Jehovah my Aleim, wilt thou bring evil even upon the widow with whom I sojourn, and slay her son? And he ^zstretched
 21 himself three times upon the child, and cried unto Jehovah, and said, O Jehovah my Aleim, let, I pray thee, this child's soul come into him again. And Jeho-
 22 vah ^ahearkened to the voice of Alijeh; and the soul of the child came into him again, and he revived. And Alijeh
 23 took the child, and brought him down from the chamber into the house, and Alijeh said, see, thy son liveth. And the woman said to Alijeh, ^bnow
 24 by this I know that thou art a man of the Aleim, and the word of Jehovah in thy mouth *is* truth.

AND *after* many days the word of XVIII. Jehovah came to Alijeh, in the third
 1 year, saying, go shew thyself to Ahab; and I will send rain upon the face of the earth. And Alijeh went to shew him-
 2 self to Ahab. And the famine *was* violent in Samaria. And Ahab called Obadiel,
 3 who *was* over the house. (Now Obadiel feared Jehovah greatly; and when
 4 Jezebel cut off the prophets of Jehovah, Obadiel took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And
 5

* The famine reached, we see, the neighbouring countries; and Alijeh was known here by a heathen who believed in Jehovah his Aleim: so that it may not *always* be the clergy's fault that men are wicked, notwithstanding the publick administration of the sacraments and divine service; since even an heathen had profited so much by the like means.

^y The prophets were sent usually to reprove, and denounce judgements, as Bith-lehem apprehended of Samual, 1 Sam. xvi. 4. Comp. Luke v. 8.

^z 2 Kings iv. 35. Acts xx. 10. giving up himself,

as it were, to death, or making himself like the dead child, that it might live by his death, and as an earnest. See John xi. 43-45.

^a Jam. v. 15. Heb. xi. 35.

^b A year after he came to this woman's, as ver. 15. expresses. Comp. John xi. 48-45.

^c After he came to Sarepet, for there was no rain for three years and a half, Luke iv. 25. Jam. v. 17; so that he was a year at Cherit, and a year and a half at Jarepet after he had raised the child.

Ahab said to Obadieh, go through the land to all the fountains of water, and to all the brooks: possibly we may find grass to save the horse and the mule alive, that we let not the beasts
6 be lost. And they divided the land between them to pass through it; Ahab went one way by himself, and Obadieh went another way by himself.

7 And as Obadieh was in the way, behold, Alijeh met him: and he knew him, and fell on his face, and said, *art*
8 thou my lord Alijeh. And he said to him, *I am*; go tell thy lord, behold,
9 Alijeh. And he said, what have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to kill
10 me? *As* Jehovah thy Aleim liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, *he is not here*, he took an oath of that kingdom or that nation that they
11 found thee not: and now thou sayest, go tell thy master, behold, Alijeh:
12 and when I am gone from thee, the ^dspirit of Jehovah shall carry thee whither I know not; and when I come and tell Ahab, and he cannot find thee, he will put me to death: but I, thy servant, have feared Jehovah from my youth.
13 Was it not told my lord what I did when Jezebel slew the prophets of Jehovah, that I hid a hundred of the prophets of
14 Jehovah by fifty in a cave, and fed them with bread and water? And now thou sayest, go tell thy lord, behold, Alijeh;
15 and he will kill me. And Alijeh said, as Jehovah of hosts liveth, before whom I stand, I will surely shew myself to him
16 this day: And Obadieh went to meet

Ahab, and told him; and Ahab came to meet Alijeh.

And when Ahab saw Alijeh, Ahab 17 said to him, *art* thou he that troubleth Isral? And he said, I have not troubled 18 Isral, but thou and thy father's house, in that ye have forsaken the commandments of Jehovah, and gone after Baolim. And now send *and* gather all 19 Isral to me unto mount Carmel, and the prophets of Baol four hundred and fifty, and the prophets of Ashreh four hundred, who eat at Jezebel's table. And Ahab sent to all the children of 20 Isral, and gathered the prophets to mount Carmel. And Alijeh came near 21 to all the people, and said, how long hop ye ^e from bough to bough? if Jehovah *be* the Aleim, follow him, but if Baol, follow him. And the people answered him not a word. And Alijeh 22 said to the people, I only remain the prophet of Jehovah, but the prophets of Baol *are* four hundred and fifty men: and let them give us two bullocks; and 23 let them chuse one bullock for themselves, and cut it in pieces, and lay *it* on the wood, and put no fire: and I 24 will do the other bullock, and lay *it* on the wood, and will not put any fire: and call ye on the name of your Aleim, and I will call on the name of Jehovah: and the Aleim that answereth by ^ffire, he is the Aleim. And all the people answered and said, *it is well said*. And 25 Alijeh said to the prophets of Baol, chuse you one bullock, and offer *it* first; for ye *are* the masters, and call on the name of your Aleim, but put no fire. And they 26 took the bullock which was given them,

^d Not Jehovah the holy spirit, but a *wind* raised immediately by Jehovah. Comp. Ezek. iii. 14. Act. viii. 39. 2 King ii. 11, 16.

^e Heb. *on two boughs*, i. e. like little birds, backwards and forwards.

^f The heavens were the object of their worship; and the *fire* is that which keeps up the *tenuis ardor*, the *expansive power*, which is the life of all nature; and he that could command that power from heaven must be supreme.

and offered *it*, and called on the name of Baol from morning even till noon, saying, O Baol answer us. But *there was* no voice nor any answer: and they ^ehalted upon the altar which they
 27 had made. And at noon Alijeh mocked them and said, cry aloud, for he *is* Aleim; for he *is* in a meditation, or he *is* in a pursuit, or he *is* on a journey; perhaps he is asleep,
 28 and must be awakened. And they cried aloud, and cut ^hthemselves after their custom with knives and lancets, till the
 29 blood run down upon them. And when the mid-day was past, and they had prophesied till the offering up of the ⁱbread-offering, and *there was* no voice
 30 nor answer, nor any regard *taken*, Alijeh said to all the people, come near unto me; and all the people came near to him. And he repaired the altar of Jeho-
 31 vah *that was* thrown down ^k: and Alijeh took twelve stones, according to the ^lnumber of the tribes of the sons of Jacob, to whom the word of Jehovah came, saying, Isral shall be thy name:
 32 and he built the altar with the stones in the name of Jehovah: and he made a trench about the altar ^mas deep as two
 33 measures of seed. And he laid the wood in order, and cut the bullock, and put *it* on the wood, and said, fill four barrels with water, and pour upon the burnt-sacrifice, and upon the wood.

And he said, do *it* the second time; and 34 they did *it* the second time; and he said, do *it* the third time, and they did *it* the the third time. And the water 35 ran round about the altar, and the trench was even full of ⁿwater. And 36 whilst the bread-offering was making, Alijeh the prophet came near, and said, Jehovah the Aleim of Abrem, Isaaq, and Isral, let it be known this day that thou *art* ^oAleim in Isral; and *that I am* thy fervant, and have done all these things at thy word: hear me, O Jehovah, 37 hear me, that this people may know that thou Jehovah *art* the Aleim, and *that* thou wilt turn their heart back again. And the ^pfire of Jehovah fell, 38 and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. And when all the people saw 39 *it*, they fell on their faces and said, Jehovah, he *is* the Aleim, Jehovah, he *is* the ^qAleim. And Alijeh said to 40 them, take the prophets of Baol, let not ^rone of them escape; and they took them, and Alijeh brought them down to the brook Kishun, and slew them there.

And Alijeh said to Ahab, get thee up, 41 eat and drink; for *there is* a sound of the noise of rain. And Ahab went up to 42 eat and to drink; and Alijeh went up to the top of mount Carmel; and he

^e *Hobbled or limped*, as offering themselves to lame and retard the anger of their God; and then they cut themselves as an actual sacrifice.

^h As in the greatest distress and agony of grief, making themselves a sacrifice.

ⁱ *i. e.* Of their own bread-offering, and so their sacrifice finished, Comp. ver. 36.

^k Here then had been a college of prophets on this mountain, or else some great man, like Abrem, Samual, and others, had built an altar where he resided. See ch. xix. 14. Rom. xi. 3

^l See Gen. xxxii. 28. Exod. xxiv. 4. Josh. iv. 5, 20. The twelve stones being for the twelve tribes were the mystical body of him, who was their sacrifice and altar

both, or who offered his own body, and suffered in it, and who was promised to be accepted *in the name* ישראל *Isral*, *i. e.* ישר *pleasing to, right with, or upright before, ל the Lord.* See Mat. iii. 17.

^m Heb. *as the hollow or house.*

ⁿ Carmel was very near the sea; so that if they had no river water there was sea water enough.

^o Josh. ii. 11,

^p See Gen. iv. 5. Lev. ix. 24, Jud. vi. 21. 1 Chron. xxi. 26.

^q Where the power is, there is every other perfection.

^r Including the prophets of *Assreb*, as Saul's sons are included in his name, 1 Sam. xxxi. 8—13. 2 Sam. xxi. 13.

43 stooped down to the earth, and put his face between his ^s knees. And he said to his servant, go up now, look towards the sea. And he went up, and looked, and said, *there is nothing*. And he said, 44 go again seven times. And at the ^t seventh time he said, behold, a little cloud like a man's hand is rising out of the sea. And he said, go up, say to Ahab, put-to *the horses*, and get thee 45 down, that the rain stop thee not. And in the mean while the heavens were black with clouds and wind, and there was a great rain. And Ahab rode, and 46 went to Jezeroal. And the hand of Jehovah was upon ^u Alijeh; and he ^w girded up his loins, and ran before Ahab to the entrance of Jezeroal.

XIX. AND Ahab told Jezebel all that Alijeh had done, and withal, that he had killed ^x all the prophets with the 2 sword. And Jezebel sent a messenger to ^y Alijeh, saying, the Aleim do so and more also, if by this time to-morrow I make not thy life as the life of one of 3 them. And ^z when he saw *that*, he arose and went for his life, and came to Bar-sebo, which *belongeth* to Jeudeh, and left his servant there.

4 And he himself went a day's journey into the wilderness, and came and sat

^s His head touching the ground, which is the humble posture of prayer and reverence in many parts to this day; *he prayed earnestly*.

^t *i. e.* In the fulness of time; and there is here a mystical promise that the hand of God should in the fulness of time act *in the sea*, or among all nations, and raise that plentiful shower that was to refresh his *wearry inheritance*, Psal. lxxviii. 9: and Alijeh, as the harbinger, runs before the king of Isral.

^u He acted in his prophetic character, or by the immediate impulse of the spirit.

^w Their cloaths were long, and when in a hurry they tucked them round them. Comp. 2 King. ix. 1. And here was a triumphal entrance of the king on his conquest over the heavens, and their worshippers; and the prophet of God probably celebrated it as he ran before him, and in such language as was applicable to a higher occasion. Thus in the East to this day, conquerors and

down under a birch-tree, and he requested ^a that he might die; and he said, it is enough now, Jehovah, take away my life; for I *am* not better than my fathers. And he lay down, and 5 slept under the birch-tree; and behold, the angel touched him, and said to him, *arise and eat*. And he looked, and be- 6 hold, *there was* a ^b cake on the coals, and cruse of water at his head; and he did eat, and drink, and laid him down again. And the angel of Jehovah came 7 again the second time, and touched him, and said, *arise and eat*; for the journey *will be* too much for thee. And 8 he arose, and did eat, and drink, and went in the strength of that meat forty days and ^c forty nights unto Horeb the mount of the Aleim.

And he ^d came thither into the cave, 9 and lodged there: and behold, the word of Jehovah *came* to him, and said to him, ^e what doest thou here, Alijeh? And he said, I have been very zealous 10 for Jehovah the Aleim of hosts: for the children of Isral have forsaken thy purification, ^f thrown down thy altars, and killed thy prophets with the sword; and I, *even* I only am left; and they seek my life to take it away. And he said, go forth, and stand on the 11

great men are ushered in upon their return home by men running before them: thus also strangers are received; and it is still reckoned doing and receiving honour to walk before and lead the horse or mule the guest rides on.

^x Therefore the prophets of Ashreh were destroyed as well as those of Baol, though the contrary hath been supposed, and a great difficulty made of it.

^y Miracles will not do any more than reasons when the heart is corrupted and prejudiced.

^z Or, *he feared and arose*, Heb. So LXX. and Vulgate.

^a Heb. *for his life to die*.

^b One way of baking bread in the East is by laying a thin cake on the coals.

^c So Moses and our Lord fasted forty days.

^d Comp. Exod. xxxiii. 21.

^e Comp. Gen. xvi. 8.

^f Rom. xi. 3.

mount

mount before Jehovah; and behold, Jehovah will pass by. And *there was* a great and strong wind that rent the mountains, and brake in pieces the rocks before Jehovah; Jehovah *was* ^s not in the wind: and after the wind an ^h air-quake; Jehovah *was* ^s not in the air-quake: and after the air-quake a ⁱ fire; Jehovah *was* not in the fire: and after ¹³ the fire a still small ^k voice. And when Alijeh heard *it*, he wrapped his face in his ^l mantle, and went out, and stood at the opening of the cave; and behold, a voice *came* to him, and said, what doest ¹⁴ thou here, Alijeh? And he said, I have been very zealous for Jehovah the Aleim of hosts: for the children of Isral have forsaken thy purification, thrown down thine altars, and killed thy prophets with the sword; and I, *even* I only am left; and they seek my life to take it ¹⁵ away ^m. And Jehovah said to him, go, return on thy way to the wilderness of Damascus; and go and ⁿ anoint Hazal ¹⁶ *to be* king over Syria: and Jehua the

son of ^m Nimshi shalt thou anoint *to be* king over Isral: and Alisho the son of Shaphat, of Abel-mehuleh, shalt ^o thou anoint for prophet in thy stead. And him ¹⁷ that escapeth the sword of Hazal shall Jehua slay; and him that escapeth the sword of Jehua shall ^p Alisho slay. And ¹⁸ I have seven thousand remaining in Isral, all the knees which have not stooped to Baol, and every mouth which hath not ^q kissed him.

And he went from thence, and ^r found ¹⁹ Alisho the son of Shaphat; and he *was* ploughing with twelve yoke before him, and he himself was with the twelfth: and Alijeh passed by him, and cast his ^s mantle upon him. And he left the ²⁰ oxen, and ran after Alijeh, and said, let ^t me kiss, I pray thee, my father and my mother, and I will follow thee. And he said to him, go back again; for what have I done to thee? And he ²¹ turned back from him, and took a yoke of the oxen, and sacrificed ^u them, and dressed their flesh with the instruments of

^r As he was at Horeb, when the law was given; and a mighty tempest was stirred up round about Jehovah, Exod. xix. 16, 18. Deut. iv. 11.

^h Not *earth-quake*, but *the shaking or trembling of the heavens*. See Joel. ii. 10. Hag. ii. 7, 22. Ezek. iii. 12. and xxxvii. 7.

^k John the Baptist, who came in the spirit and power of Alijeh, Luke i. 17, to reform the people, is called *the voice of one crying in the wilderness*; and our Lord is characterised as a *still small voice*, Isa. xlii. 2—4. And the above scene was to inform Alijeh that the reformation he had ventured his life for, and which had driven him into the desert for safety, was to be brought about by Jehovah, not in majesty and terror, but in meekness and humility.

^l Comp. Exod. iii. 6.

^m He seems to think that the time of casting off Isral was come, and in *making this intercession against them*, to pray that God would break down the partition-wall, and call in the Gentiles, Rom. iii. 2. But that discipline by the prophets under the law was to continue till Jehovah should appear in the form of a servant, and win by love, not by force. Alijeh calls God *the God of hosts*; of what hosts? is it not of men and angels? and of men, including the Gentiles, as Rom. iii. 29. and

iv. 13—17. & al? The angels are one host or army, the children of Isral were another, and the Gentile world, another.

ⁿ Not by his own hand, nor in his own life-time but he was to give directions to Alisho, as 2 King. viii. 13. What the prophets predict is said to be done by them; as ver. 17, Alisho is said *to slay* those whom Jehu did not. ⁿⁿ 2 King. ix. 1.

^o No doubt he was anointed, though it is not particularly said, and Hazal too, though by his own people.

^p See Jer. i. 10.

^q Given him the kiss of reverence, Hof. xiii. 2. And this is an answer to his supplication against Isral, and helps to explain the mystery of Jehovah's coming, not in *glory*, but in humility; not as an avenger, but a father—a transaction that was not then performed.

^r No doubt he had particular directions, though the general facts only are mentioned here.

^s 2 King. i. 8. *the mantle of fur* was the prophetic dress. Comp. Zech. xiii. 4.

^t Comp. Luke ix. 62.

^u In token of gratitude to heaven for the notice taken of him, and they all feasted together on the peace—or thanksgiving-offerings. Comp. 1 King. iii. 15. Luke v. 29. 2 Sam. xxiv. 22.

the oxen, and gave to the people, and they did eat. And he arose, and went after Alijeh, and ministered to him.

XX. AND Ben-edad the king of Syria gathered all his army together; and thirty and two kings were with him, and horses and chariots: and he went up and besieged Samaria, and fought
2 against it. And he sent messengers to Ahab king of Isral into the city, and said to him, thus saith Ben-edad,
3 thy silver and thy gold shall be mine, and thy wives, and the best of thy
4 children shall be mine. And the king of Isral answered and said, according to thy word, my lord, O king, I
5 am thine, and all that I have. And the messengers returned and said, thus saith Ben-edad, namely, I sent to thee, saying, thou shalt deliver me thy silver, and thy gold, and thy wives,
6 and thy children; but by this time tomorrow I will send my servants to thee, and they shall search thy house, and the houses of thy servants, and all that is desirable in thy sight, they shall lay
7 their hands on and bring away. Then the king of Isral called for all the elders of the land, and said, mark, I pray you, and see now how this man seeketh mischief; for he sent to me for my wives and for my children, and for my silver, and for my gold, and I withheld them
8 not from him. And all the elders said to him, and all the people, hearken
9 not, nor consent. And he said to the messengers of Ben-edad, tell my lord, the king, all that thou didst send to thy servant at the first I will do; but this thing I cannot do. And the messengers departed,
10 and brought him word. And Ben-edad sent to him, and said, the Aleim do so

to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that shall follow me. And
11 the king of Isral answered and said, tell him, * let not him that is putting on his armour boast like him that is putting it off. And when he heard this saying,
12 as he was drinking, he and the kings in their tents, he said to his servants, set on, and they set on against the city.

And behold, there came a prophet to
13 Ahab the king of Isral, and said, thus saith Jehovah, seekest thou all this great multitude? behold, I will deliver it into thy hand this day, and thou shalt know that I am Jehovah. And Ahab
14 said, by whom? And he said, thus saith Jehovah, by the servants of the governours of the provinces. And he said, who shall order the battle? And he said, thou. And he mustered the servants
15 of the governours of the provinces, and they were two hundred and thirty two; and after them he mustered all the people, all the children of Isral, seven thousand. And they went out at noon,
16 and Ben-edad was quite drunk in the tents, he and the thirty-two kings that helped him. And the servants of the
17 governours of the provinces went out first; and Ben-edad sent, and they told him, saying, there are men come out of Samaria. And he said, if they come
18 out for peace, take them alive; or if they come out for war, take them alive. And
19 these came out from the city, the servants of the governors of the provinces, and the army that followed them. And
20 they smote every one his man: and the Syrians fled, and Isral pursued them: and Ben-edad king of Syria escaped to

* Heb. shall put into their hands.

* See Eccles. vii. 8. ix. 11.

21 the horse and ^y riders. And the king of Isral went out, and smote the horse and charioteers, and smote the Syrians with a great slaughter.

22 And the prophet came to the king of Isral, and said to him, ^zgo, strengthen thyself, and consider, and see what thou wouldest do; for at the return of the year the king of Syria will come against

23 thee. And the servants of the king of Syria said to him, their Aleim *are* Aleim of the ^a mountains; therefore they prevailed against us: but let us fight with them in the plain, and surely we

24 shall prevail against them. And do this, remove the kings, each from his place, and put captains in their room:

25 and number thee an army like the army that ^b fell from thee; and horse for horse, and chariot for chariot; and let us fight with them in the plain, surely we shall prevail against them.

26 And he hearkened to their voice, and did so. And at the return of the year Ben-edad mustered the Syrians, and went up to Apek to the war with Isral.

27 And the children of Isral were mustered, and ^c victualled, and went out to meet them: and the children of Isral pitched before them like two goat-hunting parties^d; but the Syrians filled the land.

28 And there came a man of the Aleim, and spake to the king of Isral, and said, thus saith Jehovah, because the Syrians say, Jehovah *is* Aleim of the mountains,

but he *is* not Aleim of the vallies, ^e therefore will I deliver all this great multitude into thy hand, and ye shall know that I *am* Jehovah. And they 29 pitched one over against the other seven days; and on the seventh day the battle joined. And the children of Isral smote of the Syrians an hundred thousand foot in one day. And the rest fled to Apek 30 into the city; and a wall fell upon twenty-seven thousand of the men *that were* left. And Ben-edad fled, and came into the city, into an ^f inner chamber.

And his servants said to him, behold, 31 now we have heard that the kings of the house of Isral *are* merciful kings: let us, we pray, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Isral: perhaps ^g he will save thy life. And they girded sackcloth on 32 their loins, and ropes on their heads, and came to the king of Isral, and said, thy servant Ben-edad saith, I pray thee, let me live. And he said, *is* he yet alive? he *is* my brother. And the men did diligently 33 observe and watch ^h what he would say; and they said, thy brother Ben-edad. And he said, go ye bring him. And Ben-edad came out to him; and he took him up into the chariot. And he said 34 to him, the cities which my father took from thy father I will restore; and thou shalt have streets for thee in Damascus as my father had streets for him in Samaria; and ⁱ I will enter into a purification with thee.

^y They rode on other creatures besides horses such as asses, mules, some kind of deer, &c. all which are included in the term פָּרָשִׁים as well as *horsemen*, when not distinguished. Bene-dad sent what he thought a sufficient number of foot to take this small army, who being defeated, and the rout coming to his tent, he fled to his cavalry.

^z Pursue him whilst thou canst; do not spare him.

^a The country is mountainous, and their cities and temples or high places were on the hills or the sides of the hills.

^b As if they had not been beaten, but had only run away.

^e Josh. i. 11.

^d On some hill's side.

^c Ezek. xxxvi. 22.

^f Heb. *chamber in a chamber*.

^g See ch. xxii. 31.

^h Heb. *what from him*.

ⁱ Heb. *I will send thee into a purification*; as their ceremonies differed from our's so must their language, and *I will enter with thee*, or *I will send or bring thee into a purification* was saying, *I will swear to thee in the most solemn manner* to perform what I now say; for thus bringing him in between the parts of the divided calf was saying, "May

thee. And he cut a purification with him, and let him go.

35 And ^k a certain man of the sons of the prophets said to another by the word of Jehovah, smite me, I pray thee but

36 the man ^l refused to smite him. And he said to him, because thou hast not obeyed the voice of Jehovah, behold, as soon as thou art gone from me, a lion shall slay thee. And he went from him, and a lion met with him, and ^{ll} slew him.

37 Then he found another man, and said, smite me; and the man smote him,

38 ^m and wounded *him*. And the prophet went, and waited for the king by the way, and stript himself, with ashes upon

39 his face. And as the king passed by he cried to the king, and said, thy servant

went into the battle; and behold, a man

turned aside, and brought a man to me, and said, keep this man: if he be any

way missing, thy life shall be for his life, or else thou shalt pay a ⁿ talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of

41 Isral said to him, so *be* thy sentence; thou thyself hast decided ^o *it*. And he hasted,

and removed the ashes from his face; and the king of Isral ^p knew him that he was

42 *one* of the prophets. And he said to him, thus saith Jehovah, because thou hast let go

the man *who was* under my curse, out of

thy hand, therefore thy life shall be instead of his life, and thy people instead of his people. And the king of Isral 43 went to his house ^r four and displeas'd, and came to Samaria.

AFTER these things Nabuth XXI.

the Jezroalite had a vineyard, which

was in Jezroal, near the palace of

Ahab king of Samaria. And Ahab 2

spake to Nabuth, saying, give me thy

vineyard that I may have it for a garden

of herbs, because it is close by my

house: and I will give thee a better

vineyard for it; if it seem good to thee

I will give thee the price of it in money.

And Nabuth said to Ahab, Jehovah 3

forbid that I should ^s give the inheritance

of my fathers to thee. And Ahab 4

went to his house displeas'd and angry,

because of the word which Nabuth the

Jezroalite had spoken to him; for he

had said, I will not give thee the inhe-

ritance of my fathers. And he laid

down upon his bed, and turned away

his face, and would eat no bread.

And Jezebel his wife came to him, 5

and said to him, why is thy spirit so

sad, that thou eatest no bread? And he 6

said to her, because I spake to Nabuth

the Jezroalite, and said to him, give me

thy vineyard for money; or, if thou likest,

I will give thee a vineyard for it: and he

“May I be cut asunder if I keep not my word;” and the ceremony of ratification, was called in short *purification*; since according to the custom of the times, the sprinkling of themselves, and the articles of agreement with the blood of the calf, was staking the hopes of *purification* or forgiveness of their sins, which all nations profess'd to expect from the blood of a sacrifice. And as the great sacrifice of the promised seed was made to Adam, it is easy to see whence these ceremonies had their original, and what was meant by them. Ahab had, perhaps, little more religion in him than Ben-edad; but kings keep up the forms.

^k One of the college of the prophets said to another of them.

^l It is not easy to guess why he refused; from envy, perhaps, at the other's being employed.

^{ll} To revenge his disobedience to the lion, the word of Jehovah, as ch. xiii. 24.

^m Heb. *smiting and wounding*.

ⁿ Which was more than he was worth.

^o *i. e.* Death or payment—the latter of which is supposed impossible for a poor common soldier to perform; so that death only remained: and this is Ahab's sentence.

^p And knew his doom a bloody death, by the prophetic signs of it.

^q This was Saul's case with Agag, whom God had pronounced *accursed*, and as such to be destroyed. It is not expressly mentioned that Ahab was ordered to destroy Ben-edad but in this place.

^r As conscious of his own guilt, and terrified at the sentence, which, like David, 1 Sam. xii. 5—7, he had pronounced against himself.

^s It was point blank against the law, Lev. xxv. 23.

said I will not give thee my vineyard.
 7 And Jezebel his wife said to him, dost thou now govern the kingdom of Isral? arise, eat bread, and let thy heart be merry: I will give thee the vineyard of
 8 Nabuth the Jezroalite. And she wrote letters in Ahab's name, and sealed *them* with his seal; and she sent the letters to the elders, and to the nobles that *were* in his city, dwelling with Nabuth.
 9 And she wrote in the letters, saying, proclaim a fast, and set Nabuth at the
 10 head of the people; and set two men, sons of Beliol before him, and let them witness against him, saying, thou didst
 11 "bless the Aleim and Molech; and carry him out, and stone him to death.
 12 And the men of the city, the elders, and the nobles, who dwelt in his city, did as Jezebel sent to them; as it *was* written in the letters which she sent
 13 to them. They proclaimed a fast, and set Nabuth at the head of the people.
 14 And two men, sons of Beliol, came and sat before him; and the men of Beliol testified against Nabuth before the people, saying, Nabuth did bless the Aleim and Molech. And they carried him forth without the city, and stoned *him* with stones
 15 to death. And they sent to Jezebel, saying, Nabuth is stoned, and is dead.
 16 And when Jezebel heard that Nabuth was stoned, and was dead, Jezebel said to Ahab, arise, take possession of the vineyard of Nabuth the Jezroalite, which he refused to give thee for money; for Nabuth is not living, but dead. And when Ahab heard that Nabuth was dead, Ahab arose to go down to the vineyard

^c See Deut. xvii. 2—7. Idolatry was greatly encouraged by Ahab and Jezebel, and some edicts had been made in it's favour; but the law of Moses was not abrogated; so Nabuth was condemned upon that law.

^w And his sons also, 2 King. ix. 26, as Achan's, Josh. vii. 24.

of Nabuth the Jezroalite, to take possession of it.

And the word of Jehovah came to 17
 Alijeh the Tishbite, saying, arise, go 18
 down to meet Ahab the king of Isral, who is in ^xSamaria, behold, at the vineyard of Nabuth, whither he is gone down to take possession of it: and speak to him, saying, thus saith Jehovah, hast thou killed, and also taken possession? and thou shalt speak to him, say- 19
 ing, thus saith Jehovah, in the place where the dogs licked the blood of Nabuth shall dogs lick thy blood, even thine. And Ahab said to Alijeh, hast 20
 thou found me, O mine enemy? And he said, I have found *thee*, because thou hast sold thyself to work evil in the sight of Jehovah. ^a Behold, I will bring 21
 evil upon thee, and take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and who is ^ykept up, and left in Isral. And I 22
 will make thy house like the house of Jereboam the son of Nebat, and like the house of Boshah the son of Ahjeh, for the provocation which thou hast given, and ^zhast made Isral to sin. And 23
 of Jezebel also spake Jehovah, saying, the dogs shall eat Jezebel by the walls of Jezroal. Him that dieth of Ahab 24
 in the city shall the dogs eat; and him that dieth in the fields shall the fowls of the air eat.

But there was none like unto Ahab, 25
 who ^bsold himself to work evil in the sight of Jehovah, whom Jezebel his wife stirred up. And he was very abo- 26
 minable in following idols, according

^x Jezroal was reckoned one of the cities of Samaria, as Bith-al, ch. xiii. 32, and other adjoining ones.

^y As choice, ch. xiv. 10.

^z Or *brought sin on Isral*.

^a The 21st and 22d verses are the words of Jehovah as spoken by Alijeh. Comp. ver. 19.

^b See ch. xvi. 33

to all that the Amorites did, whom Jehovah drove out from before the children of Isral. And when Ahab heard these words, he ^crent his clothes, and put sackcloth on his flesh, and fasted, and laid in sackcloth, and ^dwent softly. And the word of Jehovah came to Alijeh the Tishbite, saying, seest thou that Ahab is ^ehumbled before me? because he is ^fhumbled before me, I will not bring the evil in his days; in his son's days will I bring the evil upon his house.

XXII. AND they continued three years without war between Syria and Isral. And in the third year ^gJehushaphat the king of Jeudeh came down to the king of Isral. And the king of Isral said to his servants, do ye know that Ramuth-gelod is ours? and we sit still without taking it out of the hand of the king of Syria. And he said to Jehushaphat, wilt thou go with me to battle to Ramuth-gelod? And Jehushaphat said to the king of Isral, I am as thou art, my people as thy people, my horses as thy horses. And Jehushaphat said to the king of Isral, enquire, I pray thee, of the word of Jehovah to-day. And the king of Isral gathered the prophets together about ^hfour hundred men, and said to them, shall I go up to Ramuth-gelod to war, or shall I forbear? And they said, go up, for the Lord shall deliver it into the hand of the king.

^c As one under all the true signs of mourning, and which God, who seeth the heart, approved of.

^d Isa. xxxviii. 15.

^e Comp. 2 Chron. xii. 6.

^f Ahab relapsed afterwards, but his repentance was sincere at this time.

^g 2 Chron. xviii. 1—2.

^h There were eight hundred and fifty of them, ch. xviii. 19; but Alijeh had given them a pretty severe check, and Jezebel's obstinacy was raising again as fast as she could get the servants of lust and cruelty; for there

And Jehushaphat said, is there not here, 7 besides, a prophet of Jehovah, of whom we may enquire? And the king of 8 Isral said to Jehushaphat, there is yet one man by whom we may enquire of Jehovah: but I hate him; for he doth not prophesy good concerning ⁱme, but evil, ⁱMicajeu the son of Imleh; and Jehushaphat said, let not the king say so. Then the king of Isral called an 9 officer, and said, hasten Micajeu the son of Imleh. And the king of Isral, 10 and Jehushaphat the king of Jeudeh sat each on his throne, having on their robes, in the opening at the door of the gate of Samaria; and all the prophets were ^kprophesying before them. And Jedekiah the son of Canoneh made 11 him horns of iron, and said, thus saith Jehovah, with these shalt thou push the Syrians, till thou hast consumed them. And all the prophets prophesied 12 so, saying, go up to Ramuth-gelod and prosper; for Jehovah shall deliver it into the hand of the king. And the mes- 13 senger who went to call Micajeu, spake to him, saying, behold, now ^lthe prophets declare good to the king with one consent: let, I pray thee, thy words be like the word of one of them, and speak what is good. And Micajeu said, 14 as Jehovah liveth, what Jehovah shall say to me, that will I speak.

And he came to the king, and the 15 king said to him, Micajeu, shall we go

was no kind of lust but what was held sacred here, nor barbarity even to their own children, but it was deemed pious.

ⁱ See Ch. xx. 35.

^k Sacrifice, prayer, music, and when time allowed, fasting, were used in *prophesying*, or procuring information from heaven: and using such *signs* and figurative actions as Jedekiah doth here, comes within the term of prophesying. See Jer. xxvii. 2. xxviii. 13.

^l Heb. *the words or declarations of the prophets are good with one mouth.*

to Ramuth gelod to battle, or shall we
 forbear? And he said to him, ^m go up
 and prosper; and Jehovah will deliver
 16 *it* into the hand of the king. And the
 king said to him, how many times shall
 I ⁿ adjure thee that thou speak only the
 truth to me in the name of Jehovah?
 17 And he said, I ^o saw all Isral scattered
 upon the mountains as sheep that have
 no shepherd; and Jehovah said, these
 have no ^p masters; let them return every-
 18 man to his house in peace. And the
 king of Isral said to Jehushaphat, did I
 not tell thee he would not prophesy
 19 good concerning me, but evil? And
 he said, therefore hear the word of Je-
 hovah, I saw Jehovah sitting on his
 throne, and all the host of heaven
 20 ^q standing on his right hand, and on his
 left. And Jehovah said, who will
 entice Ahab to go up, and fall at Ra-
 muth-gilod? and one said, on this
 manner, and another said, on that
 21 manner. And there came forth a spi-
 rit, and stood before Jehovah, and said,
 22 I will entice him. And Jehovah said
 to him by what means ^r? And he said,
 I will go forth, and be a lying spirit in
 the mouth of all his prophets. And he
 said, thou shalt entice and prevail also; go
 23 forth and do so. And now, behold, Je-

hovah hath put a ^s lying spirit in the mouth
 of all these thy prophets; and Jehovah
 hath spoken evil concerning thee. And 24
 Jedekieh the son of Canoneh came near,
 and smote Micajeu on the cheek, and
 said, which way went the spirit of Je-
 hovah from me to speak to thee? And 25
 Micajeu said, behold, thou shalt see in
 that day, when ^u thou goest into an
 inner chamber to hide thyself. And 26
 the king of Isral said, take Micajeu,
 and carry him back to Aman the go-
 vernor of the city, and to Juash the
 king's son; and say, thus saith the king, 27
 put this *man* in the prison, and feed him
 with a strait allowance of bread and a
 strait allowance of water, till I come in
 peace. And Micajeu said, if thou, in- 28
 deed, returnest in peace, Jehovah hath
 not spoken by me; and he said, ^w hear
 ye, O people, every one of you. And 29
 the king of Isral and Jehushaphat king
 of Jeudeh went up to Ramuth gelod.
 And the king of Isral said to Jehusha- 30
 phat, ^x he will strip himself, and go
 into the battle; but thou put on thy
 robes. And the king of Isral stripped
 himself, and went into the battle. And 31
 the king of Syria gave orders to the
 thirty and two captains which he had
 over the chariots, saying, fight neither

^m It appears from 2 Chron. xviii. 14, that this was spoken not in a serious manner, by what was said more than is mentioned here—for *they*, i. e. the Syrians, will give it into your hand.

ⁿ He seems to have caught too hastily at what Micajeu said, by his disappointment afterwards. And the prophet was only extorting leave to speak freely in an artful manner, by seeming not to dare to contradict what all his prophets said; and then the king adjures him.

^o Such visionary scenes before the eyes of the prophets were common, and *spoke* at once the mind of God to them; and Micajeu saw this before he came.

^p Ahab was killed, and Jehushaphat put to flight.

^q See Job i. 6. ii. 7. Dan. vii. 10. All creatures are not only in God's fight, but they also do his pleasure; since what he permits is, in one sense, his doing.

^r All this is but the drapery of the picture; God foresaw it would be so, and declares it.

^s This was all Micajeu meant to say, and to inform him of this the imaginary scene had been represented to his sight. Neither Ahab nor Jedekiah understood him as saying that he really saw Jehovah himself; but only that such a scene had been drawn before his eyes, which at once informed him of the whole truth.

^t He understood what he meant by his vision, but denies that God had spoken to him by such a vision.

^u i. e. On Ahab's death.

^w "Be ye witnesses of the issue." Clark.

^x Speaking of himself in the third person, as at ver. 27. & al. i. e. *the king will strip himself* of his robes, and put on other clothes of course, the reason of which follows in the next verse.

with small nor great, but with the king
 32 of Isral ^γ only. And when the cap-
 tains of the chariots saw Jehushaphat,
 they said, surely he *is* the king of Isral.
 And they turned aside against him to
 fight *with him*; and Jehushaphat cried
 33 out^z. But when the captains of the cha-
 riors perceived he *was* not the king of
 Isral, they ^a turned back from pursuing
 34 him. And a man drew a bow with-
 out design, and hit the king of Isral
 between the joints and the coat of
 mail; and he said to the driver of his
 chariot, turn thy hands, and carry me
 out of the army, for I am wounded.
 35 And the battle encreased that day,
 and the king was stayed up in his cha-
 riot against the Syrians, and died in the
 evening: and the blood ran out of the
 wound into the bosom of ^b him that drove
 36 the chariot. And there went a pro-
 clamation through the camp, about the
 going off of the sun, saying, every one
 to his city, and every one to his own
 country.
 37 And the king died, and came to Sa-
 maria; and they buried the king in Sa-
 38 maria. And the driver of the chariot
 washed himself at the pool of Samaria;
 and the dogs licked his blood, and
^c the things they washed, ^d according
 to the word of Jehovah which he
 39 spake. And the rest of the acts of
 Ahab, and all that he did, and the

ivory house which he built, and all
 the cities which he built, *are* they
 not written in the book of the Chroni-
 cles of the kings of Isral? And Ahab 40
^e slept with his fathers; and Ahazieu
 his son reigned in his stead.

And Jehushaphat the son of Afa 41
 reigned over Jeudeh in the ^f fourth year
 of Ahab king of Isral. Jehushaphat 42
was thirty and five years old when
 he reigned; and he reigned twenty
 and five years in Jerusalem. And his
 mother's name *was* Ozubeh the daugh-
 ter of Shilhi. And he walked in all 43
 the way of Afa his father; he turned
 not from it, doing *that which was*
 right in the eyes of Jehovah: only the
 high places were not taken away;
 the people yet offered sacrifice and
 burnt incense in the ^g high places. And 44
 Jehushaphat made ^h peace with the
 king of Isral. And the rest of the acts 45
 of Jehushaphat and his might that
 he shewed, and ⁱ his wars, *are* they
 not written in the book of the Chro-
 nicles of the kings of Jeudeh? And 46
 the rest of the catamites who were
 left in the days of his father Afa, he
 took away from the land. And *there* 47
was no king in Edom, a deputy go-
 verned ^k. ^l Jehushaphat ^m made ⁿ Tarshish- 48
 ships to go to Auphir for gold; but
 they went not, for the ships were
 wrecked at Ojiun-geber. Then said 49

^γ In return for giving him his life, ch. xx. 32,
 —34.

^z To God, 2 Chron. xviii. 31.

^a We are not told by what special providence, only
 that Jehovah helped him, 2 Chron. xviii. 31.

^b As he supported him in his arms, it is likely. They
 used to sit on the same seat as two do in a chaise.

^c Heb. *the (several) kinds of things*; זנות being de-
 rived from זן, a kind, or species. Before the person and the
 things defiled with blood were permitted to enter the
 city, they were (int. al.) to be washed; and the dogs
 licked up the blood that fell out of the driver's bosom,
 and off the things, as they lay to be washed.

^d Ch. xxi. 10.

^e A. M. 3088. See ver. 41.

^f A. M. 3070. 2 Chron. xx. 31.

^g See ch. xv. 14. 2 Chron. xvii. 3.

^h See 2 Chron. xix. 2.

ⁱ Heb. *what he fought*.

^k Comp. 2 Sam. viii. 14. 2 King. viii. 20.

^l 2 Chron. xx. 39.

^m Heb. עשר, which we suppose should be עשור.

ⁿ So called because they were to go to Tarshish or
 Tarsus from Ojiun-geber at the bottom of the Red-sea,
 and so must coast all round Africa, and into the Medi-
 terranean at the Streight's Mouth.

Ahazieu the son of Ahab to Jehushaphat, let my servants go with thy servants in the ships; but Jehushaphat would not.

50 And Jehushaphat slept with his fathers in the city of David his father; and ^pJeoram his son reigned in his stead.

51 Ahazieu the son of Ahab king of Isral reigned over Isral in Samaria, in the ^qseventeenth year of Jehushaphat king

of Jeudeh, and reigned two years over Isral. And he did evil in the sight of 52 Jehovah, and walked in the way of his father, and in the way of his mother, and in the way of Jereboam the son of Nebat, who made Isral to sin. And he 53 served Baol, and worshipped him, and provoked Jehovah the Aleim of Isral, according to all that his father had done.

^o "Having been reprov'd for joining with him formerly, 2 Chron. xx. 37." *Clark.*

^p A. M. 3095.
^q A. M. 3087.

The SECOND BOOK

OF THE

K I N G S,

OTHERWISE CALLED

The FOURTH BOOK of the KINGS.

Ahaziah sendeth

CHAP. I.

to consult Baol-zebub.

1. **A**ND ^aMoab rebelled against Isral, after the death of Ahab.

2 And Ahaziah fell down through a lattice-window in his chamber, that *was* at Samaria, and was hurt. And he sent messengers, and said to them, go, ^benquire of Baol-zebub, the Aleim of Okrun, whether I shall recover of this hurt. And the angel of Jehovah said to Alijah, the Tishbite, go up to meet the messengers of the King of Samaria, and say to them, *is it not because there is no Aleim in Isral, that ye go up to enquire of Baol-zebub, the Aleim of Okrun?* Now, therefore, thus saith Jehovah, thou shalt not come down from the bed on which thou art gone up, but thou shalt surely die. And Alijah went.

5 And the messengers returned to him; and he said to them, why is it that ye
6 are returned? And they said to him,

there came a man up to meet us, and said to us, go, return to the king who sent you, and say to him, thus saith Jehovah, *is it not because there is no Aleim in Isral, that thou sendest to enquire of Baol-zebub, the Aleim of Okrun?* Therefore, thou shalt not come down from the bed on which thou art gone up, but shalt surely die. And he said 7 to them, what manner of man *was he* who came up to meet you, and spake these words to you? And they said to 8 him, a man clothed with ^chair, and a girdle of skin about his loins. And he said, *it is* Alijah the Tishbite. And 9 he sent to him a Captain of fifty with his fifty. And he went to him: and behold he sat ^don the top of a mountain. And he said to him, man of the Aleim, the King saith, come down. And 10 Alijah answered and said to the captain of the fifty, if I *am* a man of the Aleim,

^a Ch iii. 4. 5.

^b The Idolaters pretended that their Gods gave them answers; and the evil spirits were, indeed, sometimes permitted to speak from some of their oracles, as well as by some of their prophets. This idol was named from some remarkable *fly*, to denote not only his power to kill or drive away flies, but over

what *flows* from the earth. The fly sat on the head or hand, or fluttered in the air about the image, among other insignia. See *Montfaucon*.

^c A furred gown or robe, and a girdle of ermine, was the prophetic dress, or dress of honour. Comp. Zach. xiii. 4.

^d In a place not easy of access.

let

let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and ^c consumed him, and his fifty. And he sent to him again another captain of fifty, with his fifty. And he answered and said to him, man of the Aleim, thus saith the ^f king, make haste, come down. And Alijeh answered and said to them, if I *am* a man of the Aleim, let fire come down from heaven, and consume thee and thy fifty. And fire came down from heaven, and consumed him and his fifty.

13 And he sent again a captain of a third fifty, with his fifty. And the third captain of fifty went up, and came and fell down on his knees before Alijeh, and besought him, and said to him, O man of the Aleim, let my life, I pray thee, and the life of thy servants, these

14 fifty, be precious in thy sight. Behold, ^e fire came down from heaven, and consumed the two former captains of fifties, with their fifties; and now let my life

15 be precious in thy sight. And the angel of Jehovah said to Alijeh, go down with him; ^h be not afraid of him. And he arose, and came down with him

16 to the king. And he said to him, thus saith Jehovah, ⁱ wherefore hast thou sent messengers to enquire of Baalzebub, the Aleim of Okrun? *is it* not because *there is* no Aleim in Isral, to en-

quire of his word? Therefore, thou shalt not come down from the bed on which thou art gone up, but shalt surely die.

And he died according to the word ¹⁷ of Jehovah, which Alijeh spake; and ^k Jeoram reigned in his stead, in the second year of Jeoram, son of Jehushaphat, king of Judah; because he had no son. And the rest of the acts of ¹⁸ Ahazieh, which he did, *are* they not written in the book of the Chronicles of the kings of Isral.

WHEN Jehovah would ¹ take up II. Alijeh, by a whirlwind, into heaven, Alijeh and Alisho went from Gilgal. And Alijeh said to Alisho, stay, I pray ² thee, here; for Jehovah hath sent me to ^m Bith-al. And Alisho said, *as* Jehovah liveth, and *as* thy soul liveth, I will not leave thee. And they went to Bith-al. And the sons of the prophets who *were* ³ at Bith-al, came out to Alisho, and said to him, knowest thou that Jehovah will take away thy master from thy head this day? And he said, yea, I know *it*, be ye silent. And Alijeh said to ⁴ him, Alisho, tarry here, I pray thee; for Jehovah hath sent me to Jerichu. And he said, *as* Jehovah liveth, and *as* thy soul liveth, I will not leave thee. And they came to Jerichu. And the ⁵ sons of the prophets, who *were* at Jerichu, came to Alisho, and said to him, knowest thou that Jehovah will take

^a Our Lord, Luk. ix. 54, condemns a zeal in his disciples, which proceeded from pride and revenge: not so Alijeh's. His life had been in danger, and the honour of God was concerned to vindicate itself on a faithless people, who knew Alijeh to be a man of God: but this officer was of his master's religion, and suffered for it. Our Lord did not condemn Alijeh's zeal though he did that of his disciples; nor could the *spirit* of those under the law differ from that of those under the gospel; for Alijeh had the *divine* direction for what he did here, and it was *Jehovah* who sent this fire from heaven: and those who charge Alijeh here with pride or cruelty, charge God with folly. Comp. 2 Cor. x. 6.

^f The king knew Alijeh, v. 8; and this message was presumptuous in the king; it was fighting against God, and the captain shewed an infidel heart.

^g By his saying that *fire did come from heaven*, it should seem that the king and his army pretended not to believe it; but this good man did.

^h Therefore he had reason to be afraid before.

ⁱ Heb. *because of what?* "But Qu?" Editor.

^k A. M. 3097.

^l Comp. Gen. v. 24.

^m Where, as well as at Gilgal and other places, were colleges of the prophets; and he said this, perhaps, to try him. Comp. Luk. xxiv. 28.

away thy master from thy head this day? And he said, yea, I know *it*; be
 6 ye silent. And Alijeh said to him, tarry here I pray thee, for Jehovah hath sent me to Jordan. And he said, *as* Jehovah liveth, and *as* thy soul liveth, I will not leave thee. And they went together.
 7 And fifty men of the sons of the prophets went and stood in fight at a distance: and they two stood by Jordan.
 8 And Alijeh took his mantle, and rolled it together, and smote the waters; and they divided this way and that way; and they two passed over on dry ground.
 9 And when they were passed over, Alijeh said to Alisho, ask what I shall do for thee, before I am taken from thee. And Alisho said, let, I pray, a double portion of thy spirit be upon me.
 10 And he said, thou hast asked a hard thing: if thou seest me taken from thee, it shall be so to thee; but if not, it shall
 11 not be so. And as they went on, going along and talking, behold ^achariots of fire, and horses of fire, and they parted them asunder; and Alijeh went up in the whirlwind to heaven.
 12 And Alisho saw *it*, and he cried, my father, my father, the ^ochariots of Isral, and their horsemen. And he saw him no more; and he took hold of his cloaths,
 13 and rent them into two pieces. And he took up the mantle of Alijeh, which fell from him, and went back, and stood
 14 by the bank of Jordan; and he took

the mantle of Alijeh, which fell from him, and smote the waters, and said, where *is* Jehovah, the Aleim of Alijeh? and he smote the waters, and they divided this way and that way; and Alisho passed over. And when the sons of the
 15 prophets, who *were* by Jerichu in fight, saw *it*, they said, the spirit of Alijeh resteth on Alisho. And they came to meet him, and bowed themselves down to him to the ground.

And they said to him, behold now
 16 there are with thy servants fifty ^pable men; let them go, we pray thee, and seek thy master, lest ^athe spirit of Jehovah may have taken up and cast him on some mountain, or into some valley.
 And he said, do not send. And they
 17 urged him till he was ashamed, and he said, send; and they sent fifty men, and they sought three days, but found him not. And they returned to him, for
 18 he dwelt at Jerichu, and he said to them, did I not say to you, go ^snot?

And the men of the city said to
 19 Alisho, behold, we pray thee, the situation of the city *is* good, as my Lord seeth; but the waters *are* bad, and the ground blighting. And he said, bring
 20 me a new cruse, and put ^tsalt in it: and they brought *it* to him. And he
 21 went out to the spring of the waters, and cast the salt in there, and said, thus saith Jehovah, I have healed these waters; there shall come from thence no

^a See chap. vi 17. Ecclus. xlviii. 9.

^o רכב must be plural, chap. vi. 17. and why not here? It is not meant that *a chariot* appeared for him to ride in, for he went up in the whirlwind; but that Jehovah, the guardian powers of Isral, appeared here, as elsewhere, like an army encamping round about the prophet; and *chariots* denote those that rode in chariots, as by *horjè* we mean soldiers on horseback. Psal. xlviii. 17. Alisho calls Alijeh the chariots and horsemen of Isral, as Alisho is also called. Ch. xiii. 14. but no created *spirits* are here spoken of.

^p Heb. *men of ability*.

^a See 1 King. xviii. 12, and note there.

^t They seem not to know certainly that he was carried to heaven; but this search put it out of all doubt to them.

^s No doubt giving them the reason why they should not.

^t "Which rather causeth barrenness; an unlikely means, (so when Christ anointed a man's eyes with clay) to shew that it was wrought only by God's power." Clark.

22 more death or blight. And ^u the waters were cured even to this day, according to the word of Alifho, which he spake.

23 And he went up from thence to Bith-al; and as he was ^w going up by the way, young lads came out of the city, and made themselves sport with him; and said to him, be gone thou bald head, be gone thou bald head.

24 And he turned back, and looked on them, and cursed them in the ^{*} name of Jehovah: and there came two she-bears out of the wood, and tore to pieces two and forty of the lads. And he went from thence to Mount Carmel, and from thence he returned to ^y Samaria.

III. NOW Jeoram, the son of Ahab, reigned over Ifral in Samaria in the ² eighteenth year of Jehushaphat King of Judah, and reigned twelve years.

2 And he did evil in the sight of Jehovah; but not like his father, and like his mother; for he removed the ^a pillars of Baol, which his father had made: Yet he adhered to the fins of Jereboam, the son of Nebat, who made Ifral to sin; he departed not from them.

4 And Misho, King of Moab, was a sheep-master, and he brought to the King of Ifral an hundred thousand lambs, and a hundred thousand ^b rams. But when Ahab died, the King of Moab ^c rebelled against the King of Ifral.

6 And King Jeoram went forth from

^u Comp. Exod. xv. 25.

^w In his visitatorial capacity; and the boys were, no doubt, set on by their parents, the people of that idolatrous town: but they were not *little children*, but sturdy boys. Comp. chap. v. 2. Mr. Clark thinks the mockery was—"follow thy master into heaven, if thou can'st, whither it is pretended he is gone."

^{*} How then can any one think the vengeance to be Alifho's, and not God's?

^y And these seem to have been his constant rounds, attending his prophetic office at the several colleges of the prophets, at these and other adjacent places Comp. chap. iv. 9.

Samaria at the same time, and mustered all Ifral. And he went and sent to Jehushaphat, the king of Jeudeh, saying,

7 the king of Moab rebelleth against me, wilt thou go with me against Moab to battle? And he said, I will go up; ^d I am as thou art, my people as thy people, my horses as thy horses. And he said, 8 which way shall we go up? And he said, the way of the wilderness of Edum.

9 And the king of Ifral went, and the king of Jeudeh, and the king of Edum: and they fetched a compass of seven days journey; and there was ^e no water for the army, and for the cattle that

10 followed them. And the king of Ifral said, alas! that ⁵ Jehovah should call these three kings, to give them into the hands of Moab! And Jehushaphat said, is 11 there not here a prophet of Jehovah, by whom we may enquire of Jehovah?

And one of the servants of the King of Ifral answered and said, here is Alifho, the son of Shaphet, who poured water on the hands of Alijeh. And Jehushaphat said, the word of Jehovah is with him. And the king of Ifral, and Jehushaphat, and the king of Edum, went down to him. And Alifho said to the 12 king of Ifral, what have I to do with thee? Get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Ifral said to him, nay; Jehovah hath called these three kings to give them into the hands of

13

^a A. M. 3088.

^a A pallisade of pillars (such as *Stonebenge*,) for a temple to Baal. Comp. 1 King. xvi. 31. 32.

^b The Hebrew adds צמר *Wool*, to distinguish the אילי here mentioned from *Deer*.

^c Encouraged by the defeats given to Ifral at Ramuth-gelod, 1 King. xxii, and by Hazael, 2 King. viii. 28, 29. See ch. i. 1.

^d 1 King. xxii. 4.

^e Comp. Num. xx.

^f At their feet.

⁵ In all probability they had consulted Jehovah, and had had a favourable answer, according to the event; but were first tried by providence.

14 Moab. And Alisho said, as Jehovah of Hosts liveth, before whom I stand, surely, were it not that I regard the person of Jehushaphat, king of Jeudeh, I would not look at thee, nor see thee.
 15 And now bring me an ^h harp. And as he played on the harp, the hand of Jehovah came upon him. And he said, thus saith Jehovah, make this valley
 16 full of banks. For thus saith Jehovah, ye shall not see wind, neither shall ye see rain; yet shall this valley be filled with water, and ye shall drink, ye, and your
 17 cattle, and your beasts. And this is a light thing in the sight of Jehovah: he will deliver the Moabites also into your
 18 hand. And ye shall smite every fenced city, and every choice city, and fell every good tree, and stop up all the springs of water, and spoil every good piece of ground with stones.

20 In the morning, when the ^k sacrifice was offered up, behold there ^l came water by the way of Edum, and the country was filled with water.

21 And when all the Moabites heard that the kings were come to fight with them, they called forth ^m all that wore a girdle, and upward, and stood upon their border.
 22 And when they rose in the morning, and the sun was risen upon the waters, the Moabites saw the waters
 23 ⁿ before them as red as blood: and they said, this is blood; the kings are surely

^h See 1 Sam. x. 5. and xvi. 16. 23. Various instruments are mentioned, and music was, perhaps, always a part of the prophetic exercise.

ⁱ Heb. *banks, banks.*

^k Exod. xxix. 39. 40.

^l Isai. xxxv. 6.

^m All from that age and upwards. Qu? How soon, or at what age, they put on the dress, toga, or mantle, that required the girdle?

ⁿ Between them and the sun.

^o They pursued their success till they drove them to their chief city, which they besieged. "French Translation, *Jusqu' à ne laisser que les pierres à Kir-hareseth.*" Editor.

^p They made a fall from the city upon that part of the camp, but were beat back again.

slain, and have smitten each other: And now to the spoil, O Moab. And they
 24 came to the camp of Isral, but the Isralites rose up, and smote the Moabites, and they fled before them; and they
 25 entered Moab to smite it. And they beat down the cities, and on every good piece of ground cast each man his stone, and filled it; and every spring of water they stopped up, and felled every good tree; till ^o they left *only* its stones in Kir-hareset; and the slingers came round it, and smote it.

And when the king of Moab saw
 26 that the battle was too strong for him, he took with him seven hundred men who drew the sword, to ^p break in upon the king of Edum, but they could not. But ^q they took his eldest son, who should
 27 have reigned in his stead, and offered him up a burnt-offering upon the wall. And there was a great indignation against Isral; and they departed from him, and returned to *their own* country.

NOW a certain woman of the wives
 IV. of the sons of the prophets, cried to Alisho, saying, thy servant my husband is dead; and thou knowest that thy servant feared Jehovah; and the creditor is come to take my sons for ^r servants to him. And Alisho said to her, what
 2 can I do for thee? Tell me. What hast thou in the house? And she said, thy servant hath nothing in the house but

^q The Moabites took the king of Edum's son in the attack upon the camp, and sacrificed him upon the wall, in the sight of their enemies, which occasioned great indignation against the Isralites; *i. e.* in the Edumites, who thought themselves betrayed, or not sufficiently supported in the attack; or on some other account not mentioned, the Edumites had taken offence, and Isral, as not caring to trust them, retired from the siege. See Amos, ii. 1.

^r A much more merciful way than keeping the debtor in jail, without any profit to the creditor or public. See Mat. xviii. 25. It may seem cruel to take the children for servants; but there were laws to protect their persons, and their time was limited.

3 a cruse of oil. And he said, go borrow
thee vessels abroad of all thy neigh-
4 bours, empty vessels; borrow not a
upon thee, and upon thy sons, and pour
into all these vessels, and set aside what
5 is full. And she went from him, and
shut the door upon her, and upon her
sons; they brought to her, and she
6 filled. And when she had filled the
vessels, she said to her son, bring me
another vessel; and he said to her, *there*
is not a vessel more: and the oil stopped.
7 And she came and told the man of the
Aleim; and he said, go sell the oil, and
pay thy creditors, and keep thy children
upon the rest.
8 One day, when Alisho passed by Shu-
nam, a considerable woman there
prevailed on him to eat bread; and as
often as he passed that way, he turned
9 in thither to eat bread. And she said
to her husband, behold, now I know
that this *is* a holy man of the Aleim,
10 who passeth by us continually. Let us
make a little chamber, I pray thee, on
the wall, and let us put him a bed there,
and a table, and a seat, and a lamp, that
when he cometh by us he may turn in
11 thither. And one day he came thither,
and he turned into the chamber, and
12 lay there. And he said to Gehazi, his
servant, call this Shunamite; and he
called her; and she stood before him.
13 And he said to him, say now to her,
behold, thou hast taken all this care of

us; what *is* to be done for thee? is it
to speak to the king for thee, or to the
captain of the army? And she said, I
will dwell among my own people. And 14
he said, what then *is* to be done for her?
And Gehazi said, verily she hath no son,
and her husband is old. And he said 15
call her; and he called her; and she
stood at the door. And he said, at the 16
season, according to the time of ^wlife,
thou shalt embrace a son. And she
said, *do* not, my lord, O man of the
^xAleim, do not fail thy servant. And 17
the woman conceived, and bare a son
at the season, according to the time of
life, as Alisho said to her.

And the child grew up, and one day 18
he went out to his father among the
reapers. And he said to his father, my 19
head, my head. And he said to a young
man, carry him to his mother. And 20
he took him up, and brought him to his
mother; and he sat on her knees till
noon, and *then* he died. And she went 21
up, and laid him upon the bed of the
man of the Aleim, and shut *the door*
upon him. And she went out, and 22
called to her husband, and said, send
me, I pray thee, one of the young men,
and one of the asses, that I may run to
the man of the Aleim, and come again.
And he said, why dost thou go to day? 23
it is not a ^ymonth-day, nor a sabbath.
And she said, ^zpeace. And she saddled 24
the ass; and said to her servant, ^adrive
on, and go; slack not my riding, unless

^a Or, *poured in.* Comp. 1 King. xvii. 16.

^b They had no inns for travellers, as we have; and this was in the nature of a modern caravanserai, though better furnished, and ver. 8. with provisions too; and the room was on the wall, before the court of the house, strangers not usually coming within doors.

^c It not being customary to enter the apartment of a stranger; besides that the prophets, Nazarites, and such holy men kept at a distance from all people, lest their *typical* holiness should be violated; not as thinking themselves, in their own persons, too holy to

be touched by the prophane, but in the character, or figure they sustained, of the holy one of God.

^w *i. e.* Of the life, or breeding of women; in the usual time from that day. Comp. Gen. xviii. 10, 14.

^x Which was acquiescing with faith in the promise, as coming from God.

^y See 1 Sam. xx. 5. On such days they had divine service, prayers and instructions, as well as sacrifices.

^z Or *be quiet.* *i. e.* Let me have my will.

^a This is just the custom in the East to this day; the servant follows the ass a-foot, and drives him on.

25 I bid thee. And she went and came to the man of the Aleim, to mount Carmel. And when the man of the Aleim saw her at a distance, he said to Gehazi his servant, behold, the Shunamite
 26 *yonder*: run now, I pray, to meet her, and say to her, *is it well with thee? is thy husband well? is the child well?*
 27 And she said, well. And she came to the man of the Aleim, to the mount; and she caught hold of his feet: and Gehazi came near to thrust her away. And the man of the Aleim said, let her alone; for her soul *is vexed within her*; and Jehovah hath concealed *it* from me,
 28 and hath not told me. And she said, did I ask a son of my lord? did I not say, do
 29 not deceive me? And he said to Gehazi, gird up thy loins, and take my staff in thy hand, and go: if thou meet with any one, ^b salute him not; and if any man salute thee, answer him not: and lay my staff upon the face of the child.
 30 And the mother of the child said, *as Jehovah liveth, and as thy soul liveth, I will not leave thee.* And he
 31 rose up and followed her. And Gehazi went on before them, and laid the staff on the face of the child; but *there was no voice, nor notice taken.* And he went back to meet him, and told him,
 32 saying, the child *is not* ^c awaked. And Alisha came to the house, and behold, the child was dead, lying upon his bed.
 33 And he went in, and shut the door upon them two, and prayed to Jehovah.
 34 And he went up, and lay upon the

child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and ^d stooped down over him; and the flesh of the child became warm. And he returned, 35 and walked in the house to and fro; and went up, and stooped down over him, and the child sneezed seven times; and the child opened his eyes. And he 36 called to Gehazi, and said, call that Shunamite; and he called her, and she came to him; and he said, ^e take up thy son. And she came in, and fell at 73 his feet, and bowed herself to the ground, and ^f took up her son, and went out.

And Alisha came again to Gilgal, 38 and *there was a famine in the land*, and the sons of the prophets sat before him; and he said to his servant, set on the great pot, and ^g boil *some* broth for the sons of the prophets. And one went 39 into the field to gather herbs, and found a wild vine, and gathered from it his lap full of wild gourds, and came and ^h cut *them* into the pot of broth, for they did not know them. And 40 they poured out for the men to eat; but when they were eating the broth, they cried out and said, O man of the Aleim, *there is death* ⁱ in the pot; and 41 they could not eat. And he ordered, and they brought some ^k meal; and he threw *it* into the pot, and said, pour out for the people that they may eat; and there was nothing bad in the pot.

And there came a man from Baol- 42 shalishah, and brought the man of the

^b Luke x. 4.

^c See Mat. ix. 24. John xi. 11.

^d In prayer over him, 1 King. viii. 42.

^e See 1 King. xvii. 23.

^f Heb. xi. 35. Alisha went into heaven without dying; this, and the widow of Jarepet's son died, rose, and died again; Christ rose again to an *immortal* life, and was the *first* that did so; "whence he is called *the first-born from the dead*, Col. i. 8. Rev. i. 5, Comp. Rom. vi. 9, 10." Editor.

^g As Gen. xxv. 30.

^h Or *sliced*.

ⁱ The colocintida or *bitter gourd* is of so hot fiery a nature, that it is poisonous. See *Miller's Gardener's Dictionary in Colocynthis*. It is very *corrosive*, so as sometimes to excoriate the bowels.

^k See ch. ii. 20. and v. 10. John. ix. 6. where things are used that had no connection with the miracles, unless they had a mystical allusion.

Aleim ¹ bread of the first-fruits, twenty loaves of barley bread, and green corn, in his scrip; and he said, give *them* to the
 43 people that they may eat. And his servant said, what, shall I set this before ^m a hundred persons? and he said, give it the people that they may eat; for thus saith Jehovah, eat and there
 44 shall be some left. And he set *it* before them, and they did eat, and ⁿ left *thereof*, according to the word of Jehovah.

V. NOW Noman, the captain of the army of the king of Syria was a great man ^o with his master, and ^p high in favour, because by him Jehovah had given deliverance to Syria; and the man was a mighty man of valour, *but*
 2 leprous. And the Syrians had gone out by bands; and had brought away out of the land of Isral a ^q young girl who
 3 waited on Noman's wife. And she said to her mistress, I would my lord *were* before the prophet who *is* in Samaria; for he would ^r cure him of his ^s leprosy.
 4 And *one* went in and told his lord, saying, thus and thus saith the girl
 5 who *is* of the land of Isral. And the king of Syria said, go, go; and I will send a letter to the king of Isral. And he went, and took in his hand ten talents of silver, and six thousand *shekels* of gold, and ten changes of raiment.

¹ See Lev. ii. 14. and xxiii. 15. The first-fruits were offered to Jehovah, and were the priest's, who must therefore send or bring them on the present occasion. After offering the first-fruits they might eat the new corn: and they rubbed out the green corn and parched it, and therefore the *green corn* here was in a bag or scrip belonging to the man.

^m Those loaves were but small thin cakes; and parched corn was reckoned rather a dainty than food.

ⁿ As Mat. xiv. 20. John. viii. 11.

^o Heb. *before his master*, i. e. he had a high office in attendance upon him; so לפני implies *waiting on* in the next verse.

^p Heb. *accepted personally*.

^q So נער־ים קטני־ים, ch. ii. 23, were not *little children*, but young lads or boys.

^r Heb. *gather him from*.

And he brought the letter to the king 6 of Isral, saying, and now, when this cometh to thee, behold, I have sent to thee my servant Noman, that ^t thou mayest cure him of his leprosy. And 7 when the king of Isral read the letter, he rent his cloaths, and said, *am* I the Aleim, to kill and to give life, that this man sendeth to me to cure a man of his leprosy? but consider now, and see how he seeketh a quarrel against me.

And when Alisho the man of the 8 Aleim heard that the king of Isral had rent his cloaths, he sent to the king, saying, why hast thou rent thy cloaths? let him come now to me, and he shall know that there is a prophet in Isral. And Noman came with his horses, and 9 with his chariots, and stood at the door of Alisho's house. And Alisho sent a 10 messenger to him, saying, ^u go and wash seven times in Jordan, and thy flesh shall come to thee again and be ^w clean. But Noman was in a rage, and went 11 away, and said, behold, I said to myself, he will surely come out, and stand, and call on the name of Jehovah his Aleim, and stretch out his hand over the place, and take away the leprosy. *Are* not Abeneh and Pharphar, rivers 12 of Damascus, better than all the waters of Isral? may I not wash in them and

^t The benevolence and mercy shewn in the miracles seem to have affected this honest girl's mind more than the power in them; and the goodness of her heart wisheth well even to him that had taken her captive. The tree must be good which bare such fruit: and indeed, how should the spirit of God which spake the law teach any thing but what is good?

^u Meaning, doubtless, that he should see that the prophet, as his subject, did so; but he, poor man, was so full of other business of more importance than religion, that he did not know there was a prophet in Isral who had raised the dead.

^v Comp. John ix. 7.

^w But this was not using so great a man with ceremony enough, had not the prophet wanted to raise his attention to that God, from whom he was to have the cure, and to rouse and exercise his faith.

13 be clean? And he turned about, and
 went away in a *rage. And his ser-
 vants came near, and spake to him,
 and said, my father, had the prophet
 bid thee do some great thing, wouldest
 thou not have done *it*? how much ra-
 ther then, when he saith to thee, ^y wash
 14 and be clean? Then he went down,
 and dipped in Jordan seven times, ac-
 cording to the word of the man of the
 Aleim: and his flesh came again as
 the flesh of a young lad, and was
 clean.

15 And he returned to the man of the
 Aleim, he and all his camp; and he
 came, and stood before him, and said,
 behold, now I know that *there is* no
 Aleim in all the earth, but in Isral; and
 now, take, I pray thee, a blessing from
 16 thy servant. But he said, *as* Jehovah
 liveth, before whom I stand, I will receive
 none. And he urged him to take it, but
 17 he ^zrefused. And Noman said, shall there
 not, I pray thee, be given to thy ser-
 vant two mules burthen of earth? for
 thy servant will no more offer burnt-
 offering or sacrifice to any other Aleim
 18 but to Jehovah. In this thing Jehovah
 pardon thy servant when my master
 goeth into the house of ^aRimun to
 worship there, and he leaneth on my
 hand, and I bow down in the house of
 Rimun; when I bow down in the

house of Rimun, Jehovah pardon thy
 servant for this thing. And he said to 19
 him, ^b go in peace.

And he was gone from him a good dis-
 tance. And Gehazi the servant of Alisho 20
 the man of the Aleim, said, behold, my
 master hath forborn Noman this Syrian, in
 not taking at his hand what he brought:
as Jehovah liveth, I will run after him,
 and take somewhat of him. And Ge- 21
 hazi followed after Noman. And when
 Noman saw *him* running after him, he
 lighted down from his chariot to meet
 him, and said, *is* all well? And he 22
 said, all *is* well. My master hath sent
 me, saying, behold, there are come
 to me just now two young men, from
 mount Ephrim, of the sons of the pro-
 phets; give them, I pray thee, a talent
 of silver, and two changes of raiment.
 And Noman said, be ruled, take two 23
 talents; and he urged him, and enclosed
^ctwo talents of silver in two ^dcases,
 with two changes of raiment, and put
them upon two of his servants; and they
 bare *them* before him. And when he 24
 came to the ^ecliff, he took them out of
 their hand, and laid *them* up in the
 house, and dismissed the men, and they
 departed. And he came in, and stood 25
 by his master. And Alisho said to him,
 from whence *comest thou*, Gehazi? And
 he said, thy servant went no ^fwhither.

* God requires the obedience and submission of the heart, and that this should be shewn by outward signs and testimonies of the inward belief, to the intent that others may see it, and be stirred up to glorify God: and it is not the pertinency of the sign so much as the certainty of it's being of God's appointment which we are to consider: and let every Quaker put to himself the question that follows in ver. 13.

^y The living water was to spring out of Isral.

^z See the reason, ver. 26.

^a *i. e.* The pomegranate; it probably was one of massy gold, in the hand of a Jupiter, or Apollo, or of a king with his regalia; and the whole idol was named from this remarkable natural emblem of the star, sun, light, or glory, in the hand of their God; and so other idols took their name from some particular insigne.

^b He neither condemns nor justifies Noman, but takes his leave of him in the usual phrase, leaving him to his own reflections what to do; whether, as not being willing to press him beyond what he could bear, or as seeing his heart, that it was right, and might be trusted. Much might be said which we are told nothing of, as many things our Lord said to his disciples are omitted, where we have sufficient light already.

^c Mr. Clark says, near 700*l*.

^d What size or shape the pieces of silver were, Qu? but the cases seem to have been such, or of the same shape as those we keep counters in; *i. e.* cylindrical.

^e Or top of the hill on which the town stood.

^f *Hither or thither.*

And

26 And he said to him, ^s did not my heart
sink, when the man turned back from
his chariot to meet thee? *Is it* ^b a time to
receive money, and to receive garments,
27 and olive-yards, and vineyards, and sheep,
and oxen, and men-servants, and maid-
servants? The leprosy of Noman therefore
shall ⁱ stick to thee and to thy seed for
ever. And he went out from his pre-
sence leprous, like snow.

VI. AND the sons of the prophets said to
Alisho, behold, now the place where we
2 dwell with thee is too strait for us: let us
go, we pray thee, to Jordan, and
take from thence, each of us, a beam, and
let us make there a place to dwell ^k in
3 And he said, go. And one said, resolve
now, and go with thy servants. And he
4 said, I will go. And he went with
them, and they came to Jordan, and
5 cut down the ^l trees. And as one was
felling a beam, the ^m iron fell into the
water; and he cried out and said, alas,
6 master, it is ⁿ gone. And the man of
the Aleim said, where did it fall? And
he shewed him the place. And he cut a
piece of wood, and threw *it* in there;
7 and the iron ^o swam. And he said, take
it up to thee. And he put out his hand
and took it.

8 And the king of Syria was at war
with Israel, and advised with his ser-
vants, saying, at such a place *shall be*
9 my camp. And the man of the Aleim
sent to the king of Israel, saying, be-

^s Heb. *was not my heart gone?* - i. e. at the sight of thy baseness.

^b In this public distress, when the Syrians were raised up as a scourge over them, the severity of which must necessarily be abated by the mercy bestowed on the general of their army, and by the generous circumstances that attended it on the side of Alisho, who designed it for the benefit of those who should fall into the hands of the Syrians; but Gehazi basely sold his master's honour, and cancelled Noman's obligation and gratitude, and made his own punishment necessary in order to disown the meanness and avarice of such a wretch.

ⁱ As a proper mark of disgrace on all those aban-

ware of passing by such a place; for the
Syrians are dropt down there. And the 10
king of Israel sent to the place which the
man of the Aleim told him of, and
^p searched it, and avoided it not once
nor twice. And the heart of the king
of Syria was greatly troubled for this
thing; and he called to his servants,
and said to them, will ye not tell me
who among us *is* for the king of Israel?
And one of his servants said, none, my 12
lord, O king: but Alisho, the prophet
who *is* in Israel will tell the king of
Israel the words which thou speakest in
thy bed-chamber.

And he said, go and see where he *is*, 13
and ^q I will send and take him. And one
told him, saying, behold, he *is* at
Datan. And he sent thither horses, 14
and chariots, and a great force: and
they came by night, and surrounded
the city. And when the servant of the 15
man of the Aleim rose in the morning
and went out, behold, an army sur-
rounded the city, with horse, and cha-
riots. And his servant said to him, alas,
master, what shall we do? And he 16
said, fear not; for they *are* greater who
are with us, than they who *are* with
them. And Alisho prayed, and said, 17
Jehovah, open I pray thee, his
eyes, that he may see; and Jeho-
vah opened the eyes of the young
man; and he looked, and behold, the
mountain *was* full of horses, and cha-

riots
done wretches who sell their country for money.

^k Heb. *there*.

^l Willow, alder, or what else might grow on the banks, and in the marsh near them.

^m The head of the ax split off.

ⁿ Not, I apprehend, *borrowed*, but *gone* or *lost*; in like sense as the Heb. word is used of the dead.

^o This miracle was to give a credit and honour to the new college of prophets.

^p The term in use now is *reconnoitre*.

^q This was like the wisdom of the High Priests in the Gospel; *he saved others, himself he cannot save*: such is always the inconsistency of infidelity.

18 riots of fire round about Alifho. And when they came down to him, Alifho prayed to Jehovah, and said, smite, I pray thee, this people with ^adazzlings: and he smote them with dazzlings according to the word of Alifho.

19 And Alifho said to them, *this is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek.* And he brought them into Samaria. And when they were come into Samaria, Alifho said, Jehovah, open the eyes of these *men*, that they may see. And Jehovah opened their eyes, and they looked, and behold, *they were* in the midst of Samaria.

21 And the king of Isral said to Alifho when he saw them, shall I smite? shall I smite them, my father? And he said, smite *them* not; wouldst thou smite those whom thou takest captive with thy sword, and with thy bow? ^uset bread and water before them, and let them eat, and drink, and go to their master. And he made great provision for them, and they did eat and drink; and he sent them away, and they went to their master: and the bands of the Syrians ^wceased coming into the land of Isral.

24 After this Ben-edad king of Syria

gathered all his army together, and went up, and besieged Samaria. And the famine was great in Samaria; for behold, they besieged it till an ass's head *was* at fourscore *pieces* of silver, and a quarter of a kab of ^xfetches at five *pieces* of silver. And as the king of Isral was passing along the wall, a woman cried to him, saying, help, my lord, O king. And he said, the lord Jehovah help thee, whence can I help thee, from the barn-floor, or from the wine-press? And the king said to her, what aileth thee? And she said, this woman said to me, give thy son that we may eat him to day, and we will eat my son another day. And we dressed my son, and ^yate him: and I said to her another day, give thy son that we may eat him; but she hath hid her son.

And when the king heard the words of the woman he rent his clothes; and he passed along the wall, and the people saw, that, behold, *there was* ^zsack-cloth upon his flesh, within. And he said, the Aleim do so to me, and more also, if the head of ^aAlifho the son of Shaphat remain on him this day. Now Alifho was sitting in his house, and the elders sitting with him; and *the*

^a *i. e.* Of men on horses and in chariots, representing the strength and power of providence by that which the power of a king consists in: but these were not angels or intelligent spirits; for Jehovah only is our guardian angels or agents, and *the powers of the air* his ministers: he sitteth in or on the heavens, which are the cherubim he is said to inhabit, and by ruling those material powers which govern the earth, he governs all things here below. See Psal. ii. 4. xcix. 1. Mat. xxiii. 22.

^b Not *blindness*, but such a *deceptio visus* as that Gen. xix. 11, Luke xxiv. 16.

^c To the king of Isral, whom their master was seeking to take by taking Alifho.

^d Prov. xxv. 21. Rom. xii. 20. Mat. v. 44.

^e Heb. *added no more to come*; the pillaging parties, or partisans, who were sent to make incursions, were forbidden to pursue them on occasion of this double mi-

racle of power and mercy. But Ben-edad had not yet vindicated his honour against Ahab's foolish mercy to him, which indeed proceeded from his pride and infidelity in being wiser than God, who saw Ben-edad's heart, and so ver. 24, &c.

^x Heb. *pigeon's-dung*; and so the *Arabs* call that coarse grain to this day. See Bochart, Vol. III. 44, & seq. They were a kind of fetches, or verches, or *tares*, very hot, and which pigeons are extremely fond of; and, perhaps, the *literal* name is *pigeon-bots*, but they must make very bad bread. How much a kab held, I know not, but it is plain by the story, not much, most say not a quart.

^y Deut. xxviii. 53—55.

^z Denoting a state of fasting and humiliation, to avert the divine wrath.

^a Laying the blame on the prophet, and not on their own wickedness.

king sent a man from before him; *but* before the messenger came to him, he said to the elders, see ye that this ^b son of a murderer hath sent to take off my head? look, when the messenger cometh, shut the door, and stop him at the door; is not the sound of his master's feet behind him? While he was yet speaking to them, behold, the messenger came down to him. And ^c he said, behold, this evil is ^d from Jehovah; why should I wait for Jehovah any longer?

VII. THEN Alisho said, hear ye the word of Jehovah: thus saith Jehovah, by this time to-morrow *there shall be* a ^emeasure of fine flower for a shekel, and two measures of barley for a shekel, in the gate of Samaria. And the officer on whose hand the king leaned answered the man of the Aleim, and said, behold, were Jehovah to make windows in the heavens, ^fcould this thing be? And he said, behold, thou shalt see *it* with thine eyes, but shalt not eat of it. And there were four leprous men at the door of the gate; and they said one to the other, why do we sit here till we die? If we say, we will go into the city, *there is* a famine in the city, and we shall die there: and if we sit here we shall die: let us now, therefore, go and fall to the Syrian army; if they save us alive we shall live; and if they kill us, we die. And they rose up in the twilight to go to the camp of the Syrians: and when they came to

the outer part of camp of the Syrians, behold, *there was* no man there: for the Lord had made the Syrian army to hear a noise of chariots, and a noise of horses, with the noise of a great army: and they said one to another, behold, the king of Isral hath hired against us the kings of the Hetites, and the kings of Egypt, to come upon us. And they arose, and fled in the twilight, and left their tents, and their horses, and their asses *in* the camp, as it *was*, and fled for their life. And those lepers came to the outer part of the camp, and went, and did eat, and drink, and carried thence silver, and gold, and garments, and went and hid *them*; and came again, and entered into another tent, and carried away, and went, and hid *them*. Then they said one to another, we are not doing right; *this is* a day of good news, and we keep silence: if we stay till the morning light mischief will befall us: and now, come, let us go and tell it to the king's house. And they came, and called at the gate of the city, and told them, saying, we came to the camp of the Syrians, and behold, *there is* no man there, nor voice of man, but the horses tied, and the asses tied, and the tents as they *were*. And the porters called, and told *it* to the king's house within.

And the king arose in the night, and said to his servants, I will tell you now what the Syrians do with us: they know that we *are* starving; and they are gone out of the camp to hide themselves in the field, saying, surely they will come

^b Jeoram the son of Ahab, and Jezebel.

^c *i. e.* the king; as at ver. 31, in the Hebrew *be sent*.

^d The hand of God is visible in our destruction: to what purpose is it to hope now? He did not doubt of, or deny the divine power, but despaired of the divine interposition.

^e Above a peck, or two gallons, as is supposed by some a strange alteration; when half a pint of tares were at that time sold for five shekels, ch. vi 25.

^f Were not God omnipotent, there would be room to dispute his word: and we see here that disbelieving *the word of God*, though conveyed to us by our fellow creatures, is disbelieving God himself, and punished accordingly. *Windows in the heavens, i. e.* to pour down the corn through, not such *air-cracks* as, Gen. vii. 11, are in the shell of the earth. "But Qu.?" Editor.

^g See 2 Sam. v. 24. Heb. xv. 21.

out of the city, and we will take them
 13 alive, and get into the city. And one
 of his servants answered and said, let
them take now five of the horses that
 remain, which are left ^{es} in the city, be-
 hold, they *are* almost the whole ^h stock
 of Isral that are left in it; behold, they
 are as it *were* the whole stock of Isral
 (which is destroyed), and let us send,
 14 and see. And they took two horse-
 men; and the king sent after the army
 of the Syrians, saying, go, and see.
 15 And they went after them unto Jor-
 dan; and behold, all the way *was* full
 of clothes and vessels, which the Sy-
 rians had thrown away in their haste.
 And the messengers returned, and told
 16 the king. And the people went out,
 and spoiled the camp of the Syrians.
 And there was a measure of fine flower
 for a shekel, and two measures of bar-
 ley for a shekel, according to the word
 of Jehovah.
 17 And the king appointed the officer,
 on whose hand he leaned, over the
 gate; and the people trod him down in
 the gate, and he died, as the man of
 the Aleim had said, which he said when
 18 the king came down to him. And it
 was according to the word of the man
 of the Aleim to the king, saying, there
 shall be two measures of barley for a
 shekel, and a measure of fine flower for
 a shekel by this time to-morrow in the
 19 gate of Samaria: and the officer an-
 swered the man of the Aleim, and said,
 behold, were Jehovah to make windows
 in the heavens, could such a thing be?
 And he said, behold, thou shalt see it
 with thine eyes, but shalt not eat of

it. And so it happened to him, for 20
 the people trod him down in the gate,
 and he died.

AND Alisho spake to the woman VIII.
 whose son he had restored to life, say-
 ing, arise and go, thou and thy house-
 hold, and sojourn where thou wilt so-
 journ; for Jehovah hath called for a
 famine, and it is even ^k come upon the
 land for seven years. And the woman 2
 arose, and did according to the word of
 the man of the Aleim, and went, she
 and her household, and sojourned in the
 land of the Philistines seven years. And 3
 at the end of the seven years the woman
 returned from the land of the Philis-
 tines; and she came forth to cry to the
 king for her house and for her land.
 And the king was talking with Gehazi, 4
 the servant of the man of the Aleim,
 saying, tell me now all the great things
 which Alisho hath done. And as he 5
 was telling the king that he had restored
 the dead to life, behold, the woman
 whose son he had restored to life cried
 to the king for her house and for her
 land. And Gehazi said, my lord, O
 king, this *is* the woman, and this is her
 son whom Alisho restored to life. And 6
 the king enquired of the woman, and
 she told him. And the ^l king appointed
 her a lord-in-waiting, saying, restore
 all that *was* her's, and all the produce
 of the ground from the day she left the
 land, even till now.

And Alisho came to Damascus, and 7
 Ben-edad king of Syria was sick; and
 one told him, saying, the man of the
 Aleim is come hither. And the king 8
 said to Hazeal, take a present in thy

^{es} Heb. *in it*.

^h Or *multitude*, i. e. of horses.

ⁱ Hurry and confusion enough we may imagine there
 must be on such an occasion, and he and others might
 well be trod to death in the press.

^k And it is likely that during this famine Ben-edad
 besieged Samaria, taking advantage of their distress.

^l Thus all things work together for good to them
 that love God, though sometimes the means are rough,
 and the good not immediately seen.

hand, and go meet the man of the Aleim, and enquire of Jehovah by him, saying, shall I recover of this sickness?
 9 And Hazeal went to meet him, and took a present in his hand of all that was good at Damascus, ^m forty camels burden, and came and stood before him, and said, thy ⁿ son Ben-edad king of Syria hath sent me to thee, saying, shall I recover of this sickness? And
 10 Alisno said to him, go, say, thou shalt ^o not recover, for Jehovah hath shewn me that he will surely die. And he
 11 settled his face, and fixed it till ^p he was confounded: and the man of the Aleim
 12 wept. And Hazeal said, why doth my lord weep? And he said, because I know what evil thou wilt do ^q to the children of Isral; their strong holds thou wilt set on fire, and their young men thou wilt slay with the sword, and their children thou wilt dash to
 13 pieces, and rip up their women with child. And Hazeal said, but what is thy servant a dog, that he should do this great thing? And Alisno said, Jehovah hath shewn me thee ^r king over Syria.
 14 And he went from Alisno, and came to his master; and he said to him, what said
 15 Alisno to thee? And he said, he told me thou shouldest surely ^s recover. But on the morrow he took a ^t cloth, and dipt it in

^m This was according to the eastern pomp and parade, when, perhaps, two or three camels would have born the whole weight. See instances of the like nature in the *Journal of Sir Thomas Roe*, ambassador to the Great Mogul, and in *Observations on divers Passages of Scripture*, p. 242-4.

ⁿ Comp. ch. vi. 21.

^o It is hard to account for the marginal reading here followed by the LXX, and Vulgate, against the Text, which latter the event justifies.

^p Hazeal.

^q Ch. x. 32. Hof. xiii. 16.

^r See 1 King. xix. 15.

^s Which was a lye of his own, and shews he had laid in his own mind his scheme, the execution of which the certainty of his master's death might have prevented by means of rivals or heirs to the crown.

water, and spread it over his face, and he died: and Hazeal reigned in his stead.

And in the fifth year of Joram ¹⁶ the son of Ahab king of Isral, and Jehushaphat *being* king of Jeudeh, reigned ^u Jeoram the son of Jehushaphat king of Jeudeh. Thirty and two years old ¹⁷ was Jeoram when he ^w reigned, and eight years he reigned in Jerusalem. And he walked in the way of the kings ¹⁸ of Isral as did the house of Ahab, for a daughter of Ahab was his wife; and he did ^x evil in the sight of Jehovah. But ¹⁹ Jehovah would not destroy Jeudeh, for ^y David his servant's sake, as he promised him to give him a lamp in his children for ever.

In his days ^z Edum revolted from ²⁰ under the hand of Jeudeh, and set a king over themselves. And ^a Joram ²¹ went to Joir, and all the chariots with him; and he arose by night, and smote the Edumites who surrounded him, and the captains of the chariots; and the people fled to their tents. But ²² Edum revolted from under the hand of Jeudeh to this day. Then Libneh revolted at that time. And the rest of ²³ the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Jeudeh? And ²⁴ Joram slept with his fathers, and was

^z Something of a gauze kind, which the water thickened so that it suffocated him.

^u It appears from a comparison of ch. i. 17. with ch. iii. 1, that about six years before this, Jehoram was joined in the regency with his father Jehushaphat, in the 17th year of his reign, probably on Jehoram's marriage with Ahab's daughter, (see ver. 8.) in order that the bride might have the title of *queen*; though now in the 22d year of Jehushaphat, Jehoram was more solemnly invested in the kingdom. Comp. 2 Chron. xxi. 3. *Editor*.

^w A. M. 3095. See 1 King. xxii. 50.

^x 2 Chron. xxi. 6.

^y 1 King. xi. 12, 36. 2 Sam. xi. 13.

^z 2 Chron. xxi. 8.

^a 2 Chron. xxi. 9.

^b 2 Chron. xxi. 10.

buried

buried with his fathers in the city of David; and Ahaziehu his son reigned in his stead.

25 In the twelfth year of Joram the son of Ahab king of Israel reigned Ahaziehu the son of Jeoram king of Judah.

26 Twenty and two years old was Ahaziehu when he reigned, and one year he reigned in Jerusalem; and his mother's name was Othaliehu a daughter of

27 Omri king of Israel. And he walked in the way of the house of Ahab; and did evil in the sight of Jehovah, like the house of Ahab, for he was son-in-law of the house of Ahab.

28 And he went with Joram the son of Ahab to the war with Hazael king of Syria, at Ramoth-gad; and the Syrians wounded Joram. And king Joram returned to be healed in Jezreel of the wounds which the Syrians had given him at Ramoth, when he fought with Hazael king of Syria. And Ahaziehu king of Judah went to see Joram the son of Ahab at Jezreel, because he was sick.

29 AND Alihu the prophet called one of the sons of the prophets, and said to him, gird up thy loins, and take this horn of oil in thy hand, and go to Ramoth-gad, and when thou comest thither, look out Jehu the son of Jehoshaphat, the son of Nimshi, and go in and make him rise up from among his brethren, and carry him into an inner chamber. And take the horn of

oil, and pour it upon his head, and say,

IX. thus saith Jehovah, I anoint thee king over Israel; and open the door and flee, and tarry not.

And the young man, even the young man the prophet went to Ramoth-gad. And when he came, behold, the captains of the army were sitting; and he said, I have a message to thee, O captain. And Jehu said, to which of us all? and he said, to thee, O captain. And he arose, and went into the house; and he poured the oil upon his head, and said to him, thus saith Jehovah the Aleim of Israel, I anoint thee king over the people of Jehovah, over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel. For the whole house of Ahab shall perish, and I will cut off from Ahab him that pisseth against the wall, and him that is reserved and left in Israel, and I will make the house of Ahab, like the house of Jereboam the son of Nebat, and like the house of Basha the son of Ahijah. And Jezebel shall the dogs eat in the fields of Jezreel; and there shall be nothing to bury. And he opened the door and fled.

And Jehu came forth to his master's servants, and they said to him, is all well? wherefore came this furious man to thee? And he said to them, ye know the man and his communication. And they said, it is in vain; tell us

now;

now;

* A. M. 3103. "But see note on ver. 16." Editor.

^d Reckoning Omri as the head, since he was the first king of the family.

^e Heb. *the height*, called also *the height* of Gad, from its situation.

^f The oil was used in constituting the types of the great prophet, priest; and king, not only as *sacramental*, but as *figurative*: and here the rest of the officers of the army knew that God had anointed him because one of the prophets had; and these were known by their dress.

thus saith Jehovah, I anoint thee king over Israel; and open the door and flee, and tarry not.

And the young man, even the young man the prophet went to Ramoth-gad.

And when he came, behold, the captains of the army were sitting; and he said, I have a message to thee, O captain. And Jehu said, to which of us all?

and he said, to thee, O captain. And he arose, and went into the house; and he poured the oil upon his head, and said to him,

thus saith Jehovah the Aleim of Israel, I anoint thee king over the people of Jehovah, over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel. For the whole house of Ahab shall perish, and I will cut off from Ahab

him that pisseth against the wall, and him that is reserved and left in Israel, and I will make the house of Ahab, like the house of Jereboam the son of Nebat, and like the house of Basha the son of Ahijah. And Jezebel shall

the dogs eat in the fields of Jezreel; and there shall be nothing to bury. And he opened the door and fled.

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now ; and he said, thus and thus spake
 he to me saying, thus saith Jehovah,
 13 I anoint thee king over Isral. And they
 hasted and took every man his ^mgar-
 ment, and put under him on the top of
 the stairs, and blew the trumpet, say-
 14 ing, Jehua is king: So Jehua the son
 of Jehushaphat the son of Nimshi con-
 spired against Juram. (And Juram had
 kept guard in Ramuth-gelod, he
 and all Isral against Hazeal the king of
 15 Syria. But king Juram was returned to
 be healed in Jezroal of the wounds
 which the Syrians had given him when
 he fought with Hazal king of Syria.)
 And Jehua said, if it be your mind, let
 not ⁿa soul escape out of the city to go
 16 to tell *it* in Jezroal. And Jehua rode
 and went to Jezroal ; for Juram lay
 there. And ^oAhazieh king of Jeudeh
 17 was come down to see Juram. And
 there stood a watchman upon the tower
 in Jezroal, and he saw the company of
 Jehua a coming ; and he said, I see a
 company. And Juram said, take a horse-
 man, and send to meet them, and say,
 18 *is all well?* And there went one on horse-
 back to meet him ; and he said, thus
 saith the king, *is all well?* And Jehua
 said, what hast thou to do with what
 is well ? turn thou behind me. And
 the watchman told saying, the mes-
 senger came to them, but doth not

return. And he sent out a second on 19
 horseback ; and he came to them, and
 said, thus saith the king, *is all well?*
 And Jehua said, what hast thou to do
 with what *is well?* turn thou behind
 me. And the watchman told, saying, 20
 he is come to them, but does not re-
 turn : and the driving is like the driving
 of Jehua the son of Nimshi ; for he
 driveth ^pfuriously. And Juram said, 21
 put to ; and his charioteer put to ; and
 Juram king of Isral, and Ahazieu king
 of Jeudeh went out, each with his
 riders, and they went out to meet Jehua ;
 and they met with him in the ground
 of Nabuth the Jezroalite. And when 22
 Juram saw Jehua, he said, *is all^a well,*
 Jehua ? And he said, what *is well* so
 long as the ^rwhoredoms of thy mother
 Jezebel, and her witchcrafts *are so*
 many ? And Juram turned his hands 23
 and fled ; and said to Ahazieu, *there is*
 treachery, O Ahazieu. And Jehua 24
 drew a bow with his full strength,
 and hit Juram between his arms ; and
 the arrow went through his heart, and
 he sunk down against him that drove
 his chariot. And he said to Bidkar the 25
 chief captain, take him up, and throw
 him into the plat of ground of Nabuth
 the Jezroalite ; for remember, when I
 and thou were ^rriding together after
 Ahab his father, that Jehovah laid this

^m " Instead of a cloth of State, as Mat xxi. 7." *Clark.* But rather in homage, putting themselves in subjection under him, by the same figure as renting their cloaths in grief was renting themselves ; and they paid him this homage on the *bone*, or *boney*, *i. e.* the *substantial* solid part, of the stairs, which the top or landing place only is, the rest hanging hollow. Their stairs are without in the court ; and so what was done on the top of them was visible to all that were in the court or house, and indeed to those in the street, it being higher than the dead wall to the street ; and here they paid their homage to the new king, and proclaimed him by sound of trumpet in publick.

ⁿ Heb *an efcaper go out.*
^o 2 Chron. xxii, 6, 7.

^p Must not the watchman have something to help his sight ? Jehua drove furiously ; and yet two horsemen are sent out, one after another, and the king sets out after that, and meets Jehua without the city : no naked eye could discern the horseman's coming up and not returning, at the distance which Jehua must be at when the first horseman came to him ; and he lost no time in coming.

^a *i. e.* At Ramuth.

^r See Nah. iii. 4.

^r As guards, who rode two and two ; and these I apprehend, are the רכב or *riders*, ver. 21. *i. e.* the guards on horseback, riding in pairs as Jehua and Bidkar did.

26 ^u burthen upon him : did I not see yester-day the blood of Nabuth, and the blood of his sons ? said Jehovah : and I will requite thee in this piece of ground, said Jehovah. Now therefore take and cast him into this piece, according to the word of Jehovah.

27 And when Ahaziech the king of Jeudeh saw it, he fled by the way of the garden-house. And Jehua pursued after him, and said, smite him also in the chariot, at the going up to Gur, which is by Ibloam. And he fled to Megidu, and died ^w there. And his servants ^x carried him to Jerufalem, and buried him in his burying-place with his fathers, in the city of David. And in the eleventh year of Joram the son of Ahab, reigned Ahaziech over Jeudeh.

30 And when Jehua came to Jezroal, Jezebel heard of it ; and she painted her ^y eyes, and adorned her head, and looked out at a window. And as he came in at the gate, she said, had ^z Zimri peace who slew his master ? And he lifted up his eyes to the window, and said, who is on my side ? who ? and there

looked out to him two or three ^a eunuchs. And he said, throw her ^b down : and they threw her down ; and some of her blood was sprinkled upon the wall, and upon the horses ; and he trod her under foot. And he came in, and did eat and drink, and said, look now after that ^c cursed woman, and bury her ; for she is a king's daughter. And they went to bury her : but they found no more of her than the skull, and the feet, and the palms of the hands ^d. And they came again, and told him, and he said, this is the word of Jehovah, which he spake ^e by his servant Alijeh the Tishbite, saying, in the ^f fields of Jezroal shall the dogs eat the flesh of Jezebel ; and the carcase of Jezebel shall be as ^g dung upon the face of the ground in the ^h fields of Jezroal, so that they shall not say, this is Jezebel.

AND Ahab had seventy sons in Samaria. And Jehua wrote letters, and sent to Samaria, to the principal men of Jezroal, to the elders, and to Ahab's tutors, saying, now, when this letter cometh to you, seeing your mas-

long the scourge of God over them ; and her idolatry and wicked politicks had been the curse of her husband, and her son, whose greatest crime seems to have been conniving at his mother's oppression and tyranny, since Jehua upbraids him for it, ver. 22.

^a The skull that had contrived, the feet that had run to mischief, and the hands that had executed it, being miraculously left as monuments of the divine vengeance, or else, doubtless, the dogs who had eaten or carried off the larger bones, would have done the same to the hands and the feet.

^c Heb. *by the hand*.

^f The ground or land without the city ; 1 King. xxi. 23, *by or under the wall*.

^g Psal. lxxxiii. 10.

^h *הַחֵדָּר* is a piece of ground, and means here the ground adjoining to the city, and if—*fields*—is not strictly literal, it is the proper meaning.

ⁱ Samaria was the royal city, and Jezroal the place of retirement, and the great men there had an opportunity of soliciting the honour of attending the children, and so were at Samaria.

ter's

^u 1 King. xxi. 24.

^w He was wounded, perhaps, at Gur, but made his escape to Samaria, and from thence was hunted out and mortally wounded, but got to Megidu where he died, and, tho' killed as of the house of Ahab by the mother's side, was permitted a burial for the sake of Jehushaphat his grand-father. See 2 Chron. xxii. 7—9.

^x Heb. *made him ride*, probably, in a chariot or carriage.

^y The eastern ladies paint the inside of their eyelids to this day, in order to give the eye a fuller, bolder look. Comp. Jer. iv. 30. Ezek. xxiii. 40.

^z Whom Omri drove to despair, 1 King. xvi. 9, 18. The history is smartly applied to the occasion, and is a specimen of this wicked woman's wit ; but the measure of her sins was full.

^a Or officers in waiting.

^b There are no windows to their houses below stairs, as to ours ; and the palace of Ahab was on the wall, not far from the gate of the city, the great place of resort, as the courts of justice were there ; and the fatal vineyard of Nabuth's joined the walls.

^c He might well call her *curfed*, when she had been so

ter's sons *are* with you, and ye have
 chariots, and horses, and a fenced
 3 city, and armour; look out the best and
 fittest of your master's sons, and set *him*
 on his father's throne, and fight for
 4 your master's ^k house. But they
 were exceedingly afraid, and said,
 two kings stood not before him; and
 5 how should ^lwe stand? And he that *was*
 over the house, and he that *was* over
 the city, and the elders and the tutors,
 sent to Jehua, saying, we *are* thy ser-
 vants; and what thou shalt bid us we
 will do; we will make no man king:
 do thou *what is* good in thine eyes.
 6 And he wrote a letter to them the second
 time, saying, if ye *are* for me, and will
 hearken to my voice, take the heads of
^mall your master's sons, and come to
 me to Jezroal by this time to-morrow.
 Now the king's sons, *being* seventy persons,
 were with the great men of the city, who
 7 brought them up. And when the letter
 came to them, they took the king's
 sons, and slew the seventy persons; and
 put their heads in baskets, and sent
 them to him to Jezroal.
 8 And a messenger came and told him,
 saying, they have brought the heads of
 the king's sons; and he said, lay ye them
 in two heaps at the door of the gate of
 9 the city till morning. And in the
 morning he went out, and stood, and
 said to all the ⁿpeople, ye *are* righ-
 teous; behold, I conspired against my
 master, and slew him: but who slew all
 10 these^o? Know therefore, that nothing shall
 fall to the earth of the word of Jehovah,

^k By this, compared with ver. 1. Joram had no sons.

^l The wicked and tyrannical house had none that loved it; and the tools of tyranny in general have neither honesty, zeal, nor courage, to defend or avenge those that employ them.

^m שנים, *singuli, all and singular.*

ⁿ *i. e.* Who sat or met in the gate, whither came the

which Jehovah spake concerning the
 house of Ahab; but Jehovah will do
what he spake ^p by his servant Alijeh.
 And Jehua slew all that remained of the
 11 house of Ahab in Jezroal, and all his
 great men, and his relations, and his
 ministers, till he left him none re-
 maining.

And he arose, and departed, and
 12 went to Samaria. *And being* at the
^qshearing house by the way, Jehua met
 13 with the brethren of Ahazieu king of
 Jeudeh, and he said, who *are* ye? And
 they said, we *are* the brethren of Aha-
 zieu; and we are going down to salute
 the children of the king, and the chil-
 dren of the queen. And he said, take
 14 them alive, and they took them alive,
 and slew them at the pit of the shearing-
 house, forty and two persons, and left
 not one of them.

And when he went from thence, he
 15 met with ^rJeunadab the son of Recab
 in his way; and he saluted him, and
 said to him, *is* thy heart right, as my
 heart *is* with thy heart? And Jeunabab
 said, it is. If it be, give *me* thy hand.
 And he gave *his* hand. And he took him
 up to him into the chariot. And he
 16 said, come with me, and see my zeal
 for Jehovah: and he made him ride
 with his charioteer. And he came to
 17 Samaria, and ^sslew all that remained to
 Ahab in Samaria, until he had destroyed
 him, according to the word of Jehovah,
 which he spake to Alijeh.

And Jehua gathered all the people
 18 together, and said to them, Ahab

elders, and judges, and all men in office.

^o Jehua points it out as the more immediate hand of God.

^p Heb. *by the hand.*

^q Heb. literally *the marking-house*, after shearing.

^r Jer. xxxv. 6, &c.

^s See 2 Chron. xxii. 8.

served Baol a little, Jehua will serve him
 19 much. Now therefore call to me all
 the prophets of Baol, all his servants,
 and all his ministers, let none be want-
 ing; for I have a great sacrifice to Baol;
 whosoever shall be wanting shall not
 live. But Jehua did *it* in subtilty, that
 he might destroy the servants of Baol.
 20 And Jehua said, appoint a solemn as-
 sembly for Baol, and they proclaimed
 21 *it*. And Jehua sent through all Ifral;
 and all the servants of Baol came, so
 that there was not a man left who came
 not; and they came into the house of
 Baol; and the house of Baol was full
 22 'from end to end. And he said to him
 who *was* over the vestry, bring forth
 vestments for all the servants of Baol.
 And he brought them forth ^u vestments.
 23 And Jehua and Jeunabad the son of
 Recab went into the house of Baol, and
 said to the servants of Baol, search, and
 see, that there be none of the servants
 of Jehovah here with you, but the
 24 ^w servants of Baol only. And when they
 went in to offer sacrifices and burnt-
 offerings, Jehua appointed eighty
 men without, and said, he that letteth
one escape of these men, whom I have
 brought into your hands, his life *shall*
 25 *be* for the life of him. And when they
 had made an end of offering the burnt-
 sacrifice, Jehua said to the soldiers, and
 to the officers, go in, smite them; let no
 one come out. And they smote them
 with the edge of the sword; and the
 soldiers, and the officers cast *them* out.

And they went into the city from the house
 of Baol; and they brought forth the statues 26
 of the house of Baol, and burnt them;
 and they brake down the statues of Baol, 27
 and 'brake down the ^{*} house of Baol, and
 made it a draught house unto this day. Thus 28
 Jehua destroyed Baol out of Ifral.

But the sins of Jereboam the son of 29
 Nebat, who made Ifral to sin, Jehua
 turned not from after them; *namely*,
 the golden calves which *were* in Bith-al,
 and in Dan. And Jehovah said to 30
 Jehua, because ^y thou hast executed a
 good deal of that *which was* right in my
 sight, and hast done to the house of
 Ahab according to all that was in
^z my heart, thy children of the ^a fourth
 generation shall sit upon the throne of
 Ifral. But Jehua did not take care to 31
 walk in the law of Jehovah the Aleim
 of Ifral with all his heart; he departed
 not from the sins of Jereboam; who
 made Ifral to sin.

In those days Jehovah began to cut 32
 Ifral off: and Hazal smote them in all
 the borders of Ifral; from Jordan to- 33
 wards the sun-rising, all the land of
 Gelod, of the Gadites, the Reubenites,
 and the Menasites, from Oror, which
is in the valley of Arnun, and Gelod,
 and Basan. And the rest of the acts 34
 of Jehua, and all that he did, *are* they
 not written in the book of the Chro-
 nicles of the kings of Ifral? And Jehua 35
 slept with his fathers; and they buried
 him in Samaria; and Jehuahaz his son
 reigned in his stead ^b. And the days 36

¹ Heb. *from here to here*.

^{*} Were the vestments at these religious masquerades designed as disguises, to conceal their blushes for what passed at them? or Qu. what?

^w Meaning, I apprehend, not *all the worshippers*, but the *servants*, *i. e.* the prophets, priests, and all concerned in performing the service. "But Qu?" Editor.

^z 2 King. xi. 10.

^y *q. d.* Thou hast done a great part of what I willed should be done, but not all, as in the next verse.

^z Hof. i. 4, doth not contradict this, and make Jehua guilty of blood, but only says that God would visit the house of Jehua in the same manner he did that of Ahab at Jezroal.

^a See ver. 35. ch. xiii. 1, 10. xiv. 23. xv. 8. 12.

^b A. M. 3132.

which Jehua reigned over Iſral in Samaria were twenty and eight years.

- XI. ^c AND when Othaliah the mother of Ahazieu ſaw that her ſon was dead, ſhe aroſe and deſtroyed all the ſeed royal.
- 2 But Jehuſhebo, the daughter of king Joram, the ſiſter of Ahazieh, ^d took Juahh the ſon of Ahazieh, and ſtole him from among the king's ſons *that were* to be killed with him and his nurſe in the bed-chamber; and they hid him from Othaliah, ſo that he was
- 3 not ſlain. And he was with her hidden in the houſe of Jehovah, ſix years; and Othaliah reigned over the land.
- 4 And in the ^e ſeventh year Jehuido ſent, and fetched the rulers over hundreds of the patrole, and ^{cc} foot-foldiers, and brought them to him into the houſe of Jehovah, and cut a purification with them, and took an oath of them in the houſe of Jehovah, and ſhewed them
- 5 the king's ſon. And he commanded them, ſaying, this *is* what ye ſhall do; a third part of you who come in on the ſabbath *ſhall be* keepers of the
- 6 charge of the king's houſe; and a third part *ſhall be* in the gate of Sur, and a third part in the other gate, of the foot-guards; and ye ſhall keep the
- 7 charge of the houſe that it be not pulled down. And two parts of all you who go out on the ſabbath, *even* they ſhall keep the charge of the houſe of Jehovah about the king. And ye ſhall
- 8 compaſs the king round, every man

with his weapons in his hand: and he that cometh within the ^f ranges ſhall be put to death: and be ye with the king when he goeth out and when he cometh in. And the captains of ^g the hundreds did according to all that Jehuido the prieſt commanded: and they took each of them their men who came in on the ſabbath, with thoſe that went out on the ſabbath, and came to Jehuido the prieſt. And the prieſt ¹⁰ gave to the captains of the hundreds, the ^h ſpears and the ſhields which *were* king David's, which *were* in the houſe of Jehovah. And the foot-guards ſtood, ¹¹ every man with his weapon in his hand, from the right corner of the houſe to the left corner of the houſe, ¹² *h* from the altar to the houſe, round about the king. And he brought forth the king's ſon, and put the ⁱ plate, and the ^k ornaments upon him, and they made him king, and anointed him, and clapped their hands, and ſaid, *long live* the king.

And Othaliah heard the noiſe of the ¹³ rejoicing of the people, and ſhe came to the people into the houſe of Jehovah. And when ſhe ſaw, that, behold, ¹⁴ the king ſtood upon the ¹ ſtand, as the manner *was*, and the captains, and the trumpeters by the king, and all the people of the land rejoicing, and the blowing of the trumpets, Othaliah rent her clothes, and cried out, treason, treason. And Jehuido the ¹⁵ prieſt commanded the captains of the

^c 2 Chron. xxii. 10.

^d A. M. 3104.

^e 2 Chron. xxiii. 1.

^{cc} See note on ver. 19.

^f *i. e.* The ranges of pillars. There were ſeveral courts before the temple, with porches and gates to them, and rows or ranges of pillars before them; all which went under the name of the temple, as the people met in them for divine ſervice, *i. e.* for prayers and inſtructions, while the ſacrifices were performing in the inner court.

^g *i. e.* As many of them as were left; when made by David, or when put into the temple, is not mentioned.

^h The altar was in the court before the temple; ſo that they ſtood in a ſemicircle, incloſing the altar.

ⁱ *i. e.* The golden plate, which hung from the turban on the forehead, and had a ſhower or irradiation of light, or *glory*, upon it.

^k The various inſignia of royalty.

¹ That made by Solomon, 2 Chron. vi. 13. Comp. 2 Chron. xxxiv. 31. and 2 King. xxiii. 3.

hundreds,

hundreds, the officers of the army, and said to them, have her out without the ranges; and him that cometh after her kill with the sword. For the priest said, let her not be put to death in the
 16^m house of Jehovah. And they laid hands on her, and she went by the way of the horse-road to the king's house, and there she was put to death.

17 And ⁿJehuido cut a purification between Jehovah and the king and the people, that they should be a people to Jehovah; and between the king and
 18 the people. And all the people of the land went into the house of Baol, and brake it down; his altars and his images they brake in pieces thoroughly; and Matan the priest of Baol they flew before the altars. And the priest
 19 restored the offices in the house of Jehovah. And he took the captains of the hundreds, and the patrole, and the foot-foldiers, and all the people of the land, and brought down the king from the house of Jehovah; and they came by the way of the gate of the ^pfoot-foldiers to the king's house; and he sat on the throne of the kings.
 20 And all the people of the land rejoiced, and the city was in quiet; and they killed Othaliah with the sword, at
 21 the king's house. Seven years old was Jehuash when he reigned.

XII. IN the ^qseventh year of Jehua reigned Jehuash, and forty years he reigned in Jerusalem; and his mother's name was
 2 Jebieh of Bar-sebo. And Jehuash did that which was right in the sight of Jehovah all his days, while Jehuido

^m See note, ver. 8.

ⁿ 2 Chron. xxiii. 16.

^o See 1 Chron. xxiii. and 2 Chron. xxiii. 18.

^p When they marched in procession, or upon any grand occasion, they had foot-people that ran before them, while the horse followed; and their kings usually went out with some such pomp, as Jehua and Bidcar rode after Ahab; and Absalum had fifty men to

the priest instructed him. ^rOnly the 3 high places were not taken away; the people yet offered sacrifices, and burnt incense in the high places.

And Jehuash said to the priests, all 4 the money of the ^sholy things that is brought into the house of Jehovah, the money of every one that is ^tmustered, the money that persons are ^uestimated at, all the money which it shall come into any man's heart to bring into the house of Jehovah, the priests shall take 5 to them, every one from his acquaintance, and repair the breaches of the house, wheresoever a breach shall be found. But in the three and twentieth year 6 of king Juash, the priest had not repaired the breaches of the house. ^wAnd 7 king Juash called for Jehuido the priest, and for the *other* priests, and said to them, why do ye not repair the breaches of the house? and now, take no money from your acquaintance, but *what* ye employ on the breaches of the house: And the priests consented to receive 8 no money from their acquaintance, and not to repair the breaches of the house. And Jehuido the priest 9 took a chest, and bored a hole in the lid of it, and set it beside the altar on the right hand, as a man cometh into the house of Jehovah; and the priests who kept the porch put there all the money *that was* brought into the house of Jehovah. And when they saw that 10 *there was* much money in the chest, the king's scribe and the high priest came, and put it up, and told the money *that was* brought into the house of

before him, and the ^xor foot-foldiers seem to have been such, and thence named.

^q A. M. 3110.

^r Comp. 1 King. xv. 14.

^s Exod. xiii. 2. xxviii. 38.

^t Exod. xxx. 12, 13.

^u Lev. xxvii.

^w See 2 Chron. xxiv. 5, 6.

11 Jehovah. And the overseers of the house of Jehovah gave the money that was ^anecessary into the hand of those that did the work, and disbursed it to the carpenters and builders who did the work of the house of Jehovah, and to the masons, and to the stone-cutters, and to buy timber, and hewn stone, to repair the breaches of the house of Jehovah, and for every thing that was ^ywanted for the house of Jehovah, to repair *it*. But they made ^znot *for* the house of Jehovah silver basons, snuffers, bowls, trumpets, any vessels of gold, or vessels of silver, out of the money *that was* brought into the house of Jehovah: but they gave it to them that did the work, and repaired the house of Jehovah with it. Neither did they reckon with the men into whose hand they delivered the money, to give to those that did the work, for they dealt faithfully. The ^atrespass-money and the sin-money was not brought into the house of Jehovah, the priests had it.

17 Then came up Hazal king of Syria, and fought against Gath, and took it; and Hazal set his face to go up to Jerusalem. And Jehuash king of Jeudeh ^btook all the dedicated things which Jehushaphat, and Jehoram, and Ahaziehu, his fathers, the kings of Jeudeh, had dedicated, and his own dedicated things, and all the silver and the gold *that was* found in the treasures of the house of Jehovah, and of the king's house, and sent to Hazal king of Syria: and he went off from Jerusalem.

^a Or that was fit and proper, *proportioned*.
^y Heb. *came out*, or *was made out*, *i. e.* as necessary; as we say, *making out a demand*.
^z *i. e.* Till the repairs were done; (see 2 Chron. xxiv. 14.) at which time the money that used to be put into the chest in the temple was deposited in the king's or high priest's hands, *i. e.* of the agents appointed by them.

And the ^crest of the acts of Jehuash and all that he did, *are* they not written in the book of the Chronicles of the kings of Jeudeh? And his servants arose, and made a conspiracy, and slew Jehuash at the house of ^dMela, that goeth down to Sela. And Juzacar the son of Shemot, and Jehuzabed the son of Shemer, his servants smote him, and he died. And they buried him with his fathers in the city of David: and Amazieh his son ^ereigned in his stead.

IN the twenty-third year of Jehuash XIII. the son of Ahaziehu king of Jeudeh reigned Jehuahaz the son of Jehuash over Isral in Samaria, seventeen years. And he did evil in the sight of Jehovah, and followed the sins of Jereboam the son of Nebat, who made Isral to sin; he departed not from them.

And the anger of Jehovah was kindled against Isral; and he delivered them into the hand of Hazal king of Syria, and into the hand of Ben-edad the son of Hazal, all *their* days. And Jehuahaz besought Jehovah, and Jehovah hearkened to him; for he saw the oppression of Isral, because the king of Syria oppressed them. (And ^fJehovah gave Isral a deliverer, and they came out from under the hand of the Syrians; and the children of Isral dwelt in their tents as heretofore. But they departed not from the sins of the house of Jereboam, who made Isral to sin; they walked in them; and an Ashreh also stood in Samaria.) But there was left to Jehuahaz no more people than fifty horsemen, and ten

^a See Lev. v. 15. and comp. Lev. vi. 5. with Num. v. 8.
^b See 1 King. xv. 18. ch. xviii. 15, 16.
^c See 2 Chron. xxiv. 17, &c.
^d See 2 Sam. v. 9. 1 King. ix. 15.
^e A. M. 3150.
^f Ver. 25.

chariots,

chariots, and ten thousand foot; for the king of Syria had destroyed them, and made them like the ^s dust at threshing.

8 And the rest of the acts of Jehuahaz, and all that he did, and his might, *are* they not written in the book of the

9 Chronicles of the kings of Isral? And Jehuahaz slept with his fathers, and they buried him in Samaria; and Juash his son reigned in his stead.

10 In the ^h thirty-seventh year of Juash king of Jeudeh reigned Jehuash the son of Jehuahaz over Isral, in Samaria, six-

11 teen years. And he did evil in the sight of Jehovah; he departed not from any of the sins of Jereboam the son of Nebat, who made Isral to sin; in them he

12 walked. And the rest of the acts of Juash, and ⁱ all that he did, and his might when he fought with Amajieh the king of Jeudeh, *are* they not written in the book of

13 the Chronicles of the kings of Isral? And Juash slept with his fathers, and Jereboam sat on his throne: and Juash was buried in Samaria with the kings of Isral ^k.

14 Now Alisho was fallen sick of his sickness of which he died. And Juash king of Isral came down to him, and wept before him, and said, my father, my father, the chariots of Isral, and

15 their horsemen ^l! And Alisho said to him, fetch a bow and arrows; and he

16 brought him a bow and arrows. And he said to the king of Isral, rest thy hands upon the bow; and he

rested his hands; and Alisho put his hands upon the king's hands. And ¹⁷ he said open the window eastward, and he opened it. And Alisho said, shoot; and he shot. And he said, *it is* an arrow of deliverance from Jehovah, even an arrow of deliverance against the Syrians; for thou shalt smite the Syrians in Aphek to ^m destruction. And he said, ¹⁸ take the arrows; and he took them. And he said to the king of Isral, strike upon the ground; and he struck three times, and stopped. And the man of ¹⁹ the Aleim was angry with him, and said, thou shouldst have struck five or six times; then shouldst thou have smitted the Syrians to destruction; but now thou shalt beat the ⁿ Syrians thrice.

And Alisho died, and they buried ²⁰ him. And the troops of the Moabites invaded the land the next year. And ²¹ they were burying a man, and behold, they espied a troop, and ^o threw the man into the sepulchre of Alisho: and when the man came down, and touched the bones of Alisho, he came to life, and stood up upon his feet.

And Hazal king of Syria oppressed ²² Isral all the days of Jehuahaz. And ²³ Jehovah was gracious to them, and had compassion upon them, and turned to them, because of his purification with Abrem, Isaak, and Jacob, and would not destroy them, nor cast them from his presence as yet. And Hazal king ²⁴

^s That flies off. See Am. i. 3.

^h A. M. 3147.

ⁱ See ver. 14, 25. ch. xiv. 9. 2 Chron. xxv. 17, &c

^k A. M. 3163.

^l *i. e.* Their whole strength of war or defence.

^m Totally defeat them.

ⁿ *i. e.* In Aphek, as at ver. 17. Alisho foresaw how often he would strike on the ground, as well as with what courage and resolution they would exert themselves against the Syrians, and that, like Ahab, they would lose their advantages against them, and the prophet by these signs predicts the event.

^o Was this an act of faith, or done in a fright? If in a fright, why not throw him into the grave designed for him? But, by putting the dead man into the prophet's grave, did they not implore the assistance of God through the prophet? And was not the man's coming to life an answer that God would protect and restore them for the sake of the dead prophet? not by his prayers as in heaven, but by his dead bones in the earth; so that he who could not then save himself should save others.

of Syria died, and Ben-edad his son
 25 reigned in his stead. And Jehuash the
 son of Jehuahaz retook out of the hand
 of Ben-edad, the son of Hazal, the cities
 which he had taken out of the hand of
 Jehuahaz his father; ^p three times Juash
 beat him in battle, and recovered the
 cities of Isral.

XIV. IN the ^q second year of Juash the son
 of Juahaz, king of Isral, reigned
 Amaziehu the son of Juash king of
 2 Jeudeh. Twenty and five years old
 was he when he reigned, and twenty
 and nine years he reigned in Jerufalem;
 and his mother's name *was* Jehuodin,
 3 of Jerufalem. ^r And he did right in the
 fight of Jehovah, but not like David
 his father; he did according to all that
 4 his father Juash had done. But the
 high places were not taken away, the
 people yet offered sacrifices, and burnt
 incense in the high places.

5 And when the kingdom was con-
 firmed in his hand, he slew his servants
 6 who ^s slew the king his father. But he
 put not the sons of the murderers to
 death, according to that which is
 written in the ^t book of the law of Mo-
 ses, where Jehovah commandeth, say-
 ing, the fathers shall not be put to
 death for the children, neither shall the
 children be put to death for the fathers,
 but every one shall die for his own sin.

7 He smote of Edum, in the valley of
 Salt, ten thousand, and took the ^u rock
 in war, and called the name of it Ikatal
 to this day.

8 Then Amajieh sent messengers to
 Jehuash, the son of Jehuahaz, the son
 of Jehua, king of Isral, saying, come

^p Comp. ver. 19.

^q A. M. 3150.

^r 2 Chron. xxv. 2.

^s Ch. xii. 20.

^t Deut. xxiv. 16. Comp. Ezek. xviii. 20.

^u Some famous fortification on the top of a rock,

let us see one another's ^w face. And ⁹
 Jehuash king of Isral, sent to Ama-
 jiehu king of Jeudeh, saying, a thistle
 which *was* in Lebanun sent to a cedar
 which *was* in Lebanun, saying, give
 thy daughter to my son to wife; but
 there passed by a wild beast that *was*
 in Lebanun, and trod down the thistle.

Thou hast indeed smitten Edum, and ¹⁰
 thy heart lifteth thee up *with* the
 glory; but tarry at home, for why
 shouldest thou meddle to *thy* hurt, and
 fall, thou and Jeudeh with thee? But ¹¹

^{*} Amajiehu would not hear; and Jehuash
 king of Isral came up; and they saw
 one another's face, he and Amajiehu
 king of Jeudeh at Bith-shemosh, which
 is of Jeudeh. And Jeudeh was beaten ¹²
 before Isral, and fled every one to his
 tent. And Jehuash king of Isral took ¹³
 Amajiehu king of Jeudeh, the son of
 Jehuash, the son of Ahaziehu, at Bith-
 shemosh, and brought him to Jeru-
 salem, and brake down the wall of
 Jerusalem from the gate of Ephrim to
 the corner gate, four hundred cubits.
 And he took all the gold, and the silver, ¹⁴
 and all the vessels *that were* found in the
 house of Jehovah, and in the treasures
 of the king's house, and hostages, and
 returned to Samaria.

And the rest of the acts of Jehuash ¹⁵
 which he did, and his might, and his
 battle with Amajiehu king of Jeudeh,
are they not written in the book of the
 Chronicles of the kings of Isral? And ¹⁶
 Jehuash slept with his fathers, and was
 buried in Samaria with the kings of
 Isral; and Jereboam his son ^y reigned
 in his stead.

such as Samsun retired to, Jud. xv. 8, and the Benja-
 mites, Jud. xx. 47.

^w For the cause of Amajiehi's punishment. See
 2 Chron. xxv. 14, 15, 16.

^x 2 Chron. xxv. 20.

^y A. M. 3163. Comp. Ch. xiii. 13.

17 And Amajiehu the son of Juash, king of Jeudeh, lived after the death of Jehuash the son of Jehuahaz king of Isral fifteen years.
 18 And the rest of the acts of Amajiehu, *are* they not written in the book of the Chronicles of the kings of Jeudeh?
 19 ² And they conspired against him in Jerusalem, and he fled to Lachish; and they sent after him to Lachish, and
 20 put him to death there. And they brought him upon horses, and he was buried in Jerusalem with his fathers, in the city of David.
 21 And all the people of Jeudeh took ^a Ozerieh, who *was* sixteen years old, and made him ^b king instead of his
 22 father Amajiehu. He built Ailet, and restored it to Jeudeh, after the king slept with his fathers.
 23 In the ^c fifteenth year of Amajiehu the son of Juash, king of Jeudeh, reigned Jereboam the son of Juash, king of Isral,
 24 in Samaria forty-one years. And he did evil in the sight of Jehovah; he departed not from any of the sins of Jereboam the son of Nebat, who made
 25 Isral to sin. He recovered the coast of Isral from the going in to Hamath unto ^d the sea of the Common, according to the word of Jehovah the Aleim of Isral, which he spake by his servant Juneh the son of Amiti, the prophet of Gath-
 26 hepher. For Jehovah saw the affliction of Isral *to be* very bitter; and that *there was* ^e none reserved, nor any left,
 27 nor any helper in Isral. And Jehovah

spake not of ^f blotting out the name of Isral from under the heavens; but saved them by the hand of Jereboam the son of Juash.

And the rest of the acts of Jereboam, ²⁸ and all that he did, and his might with which he fought, and with which he recovered ^g Damascus and Hamath of Jeudeh, for Isral, *are* they not written in the book of the Chronicles of the kings of ^h Isral? And Jereboam ²⁹ ^h slept with his fathers, the kings of Isral; and Zacharieh his son reigned in his stead.

IN the ⁱ twenty-seventh year of Je- ^{XV.} reboam king of Isral reigned Ozerieh the son of Amajiehu, king of Jeudeh. Sixteen years old was he when he ² reigned; and fifty-two years he reigned in Jerusalem; and his mother's name *was* Jecaliehu of Jerusalem. And he ³ did right in the sight of Jehovah, according to all that Amajiehu his father did. But the high places were not ⁴ taken away; the people yet offered sacrifices, and burnt incense in the high places.

And Jehovah ^k smote the king, and ⁵ he was a leper to the day of his death, and dwelt in the house of ^l retirement: and Jutham the king's son *was* over the house, judging the people of the land. And the rest of the acts of Oze- ⁶ riehu, and all that he did, *are* they not written in the book of the Chronicles of the kings of Isral? And Ozerieh ⁷

² 2 Chron. xxv. 27.

^a Called also Oziehu, ch. xv. 13. 2 Chron. xxvi. 1. and these two names are of the same import; *God his helper*, or *God his strength*; and the *u* at the end of names is put in or left out at pleasure.

^b See on ch. xv. 1.

^c A. M. 3165.

^d Deut. iii. 17.

^e 1 King. xiv. 10.

^f *i. e.* As yet, ch. xiii. 23.

^g See 2 Sam. viii. 6. and 2 Chron. viii. 3.

^h A. M. 3206. See ch. xiv. 23. *Editor.*

ⁱ A. M. 3191. So there seems to have been an interregnum in the kingdom of Jeudeh of eleven or twelve years; for by ch. xiv. 16, 17, Amajiehu king of Jeudeh lived only fifteen years of the reign of Jereboam II. king of Isral, and by ver. 1, of this 15th ch. Ozerieh the son of Amajiehu did not begin his reign till the twenty-seventh year of Jereboam II. king of Isral. *Editor.*

^k "For offering to burn incense, 2 Chron. xxvi. 19, &c. *Clark.*"

^l Lev. xiii. 45.

slept

slept with his fathers; and they buried him with his fathers in the city of David; and Jutham his son^m reigned in his stead.

8 In theⁿ thirty-eighth year of Ozeriah king of Jeudah reigned Zechariah the son of Jereboam over Israel in Samaria six months. And he did evil in the sight of Jehovah, as his fathers did; he departed not from the sins of Jereboam the son of Nebat, who made

10 Israel to sin. And Shalum the son of Jabesh conspired against him, and smote him with the approbation of the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zechariah, behold, they *are* written in the book of the Chronicles of the kings of Israel.

12 This *was* the word of Jehovah which he spake to Jehu, saying, thy sons of the fourth *generation* shall sit on the throne of Israel. And so it was:

13 Shalum the son of Jabesh reigned in the thirty-ninth year of Oziel king of Jeudah; and he reigned a month in

14 Samaria. And Menhem the son of Gadi went up from Tirjeh, and came to Samaria, and smote Shalum the son of Jabesh, and slew him, and reigned

15 in his stead. And the rest of the acts of Shalum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Israel.

16 Then Menhem smote Tepsah, and all that *were* in it, and its coasts from Tirjeh; because it opened not *to him*; and he smote the women in it that were

with child, and^o ript *them* up. In the^p thirty-ninth year of Ozeriah king of Jeudah reigned Menhem the son of Gadi over Israel in Samaria. And he¹⁸ did evil in the sight of Jehovah; he departed not all his days from the sins of Jereboam the son of Nebat, who made Israel to sin. Pul the king of¹⁹ Assyria came against the land: and Menhem gave to Pul a^q thousand talents of silver, that his hands should be with him to confirm the kingdom in his hand. And Menhem raised²⁰ the money upon Israel, upon all the men of substance, fifty shekels of silver upon one man, to give to the king of Assyria; and the^r king of Assyria returned, and staid not there in the land.

And the rest of the acts of Menhem,²¹ and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel? And Menhem slept²² with his fathers; and Pekahiah his son reigned in his stead.

In the^t fiftieth year of Ozeriah king of²³ Jeudah reigned Pekahiah the son of Menhem over Israel in Samaria two years. And he did evil in the sight of²⁴ Jehovah; he departed not from the sins of Jereboam the son of Nebat who made Israel to sin. And Pekah the son of²⁵ Remeliah, his captain-general, conspired against him, and smote him in Samaria, in the turret of the king's house, with Argab, and Arieah, and with him fifty men of the Gelodites; and he slew him, and reigned in his stead. And the rest²⁶ of the acts of Pekahiah, and all that

^m A. M. 3243. Comp. ver. 1, and 2. *Editor.*

ⁿ A. M. 3228. Comp. ver. 1. So there seems to have been an interregnum in the kingdom of Israel of twenty-two years; for by ch. xiv. 23. Jereboam II. began his reign, A. M. 3165, and reigned forty-one years; but 3165 + 41 = 3206 only, which deducted from 3228, the year when Zechariah the son of Jereboam began

his reign, leaves twenty-two years for the interregnum. *Editor.*

^o Or *ripping* them up.

^p A. M. 3230.

^q Near 350,000*l.* as some say.

^r See 1 Chron. v. 26. Isa. ix. 1.

^t A. M. 3240.

he did, behold, they *are* written in the book of the Chronicles of the kings of Isral.

27 In the ^u fifty-second year of Ozerieh king of Jeudeh reigned Pekah the son of Remelieh over Isral in Samaria, twenty
28 years. And he did evil in the sight of Jehovah: he departed not from the sins of Jereboam the son of Nebat, who made Isral to sin.

29 In the days of Pekah king of Isral came ^w Tiglath-pelasar king of Assyria, and took Oiun, and Abel-bith-mocheh, and Inuh, and Kades, and Hajar, and Gelod, and Galilee, with all the land of Nepthali, and carried them away into ^w Assyria.

30 And Eusho the son of Aleh conspired against Pekah the son of Remelieh, and smote him, and ^x slew him, and ^y reigned in his stead, in the twentieth year of
31 Jutham the son of Ozieh. And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Isral.

32 In the ^z second year of Pekah the son of Remelieh king of Isral reigned Jutham the son of Ozieh king of Jeudeh. Twenty and five years old was he
33 when he reigned, and sixteen years he reigned in Jerusalem; and his mother's name *was* Irusha the daughter of Jaduk.
34 And he did right in the sight of Jehovah; according to all that his father
35 Ozieh did, he did. But the high places were not taken away; the people yet sacrificed, and burnt incense in the high places. He built

the upper gate of the house of Jehovah.

And the rest of the acts of Jutham, 36
and all that he did, *are* they not written
in the book of the Chronicles of the
kings of Jeudeh? In those days Jehovah 37
began to send into Jeudeh ^a Rejin king
of Syria, and Pekah the son of Rame-
lich. And Jutham ^b slept with his 38
fathers, and was buried with his fa-
thers in the city of David his fa-
ther; and Ahaz his son reigned in his
stead.

IN the ^c seventeenth year of Pekah, XVI₂
the son of Remelieh reigned Ahaz
the son of Jutham king of Jeudeh.
Twenty years old *was* Ahaz when he 2
reigned, and sixteen years he reigned in
Jerusalem; but did not *what was* right
in the sight of Jehovah his Aleim, like
David his father; for he walked in the 3
way of the kings of Isral, and ^d burnt
even his own ion with fire, according
to the abominations of the heathen,
whom Jehovah drove out from before
the children of Isral. And he sacrificed, 4
and burnt incense *in* the high places,
and upon the hills, and under every
green tree.

Then Rejin king of Syria, and Pekah 5
the son of Remelieh, king of Isral came
up to Jerusalem to war, and besieged
Ahaz, but they were not able to con-
tend with *him*. At that time Rejin 6
king of Syria recovered ^e Aileth to Syria,
and drove the Jews from Aileth; and
the Syrians came to Aileth, and dwell
there to this day. And Ahaz sent 7
messengers to Tiglath-pelasar king of

^u Isa. vii. 1. A. M. 3243.

^w Isa. ix. 1. 1 Chron. v. 26.

^x He seems to have slain him in the twentieth year from the beginning of Jotham's reign, *i. e.* in the fourth of Ahaz, (comp. ver. 33. with ch. xvi. 1.) but not to have gained full possession of the throne till seven or eight years after, by ch. xvii. 1. *Editor.*

^y After an anarchy of some years. See last note, *Editor.*

^z A. M. 3244.

^a Isa. vii. 1.

^b A. M. 3260.

^c A. M. 3260.

^d *i. e.* To Molech. Heb. *made his son over by fire.*

^e See ch. xiv. 12.

* Y

Assyria, saying, I am thy servant and thy son: come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me. And Ahaz took the silver and the gold that was found in the house of Jehovah, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened to him; and the king of Assyria came up against Damascus, and took it, and carried them away to Kir, and put Rejin to death.

And king Ahaz went to meet Tiglath-pelasar the king of Assyria at Damascus; and when he saw the altar which was at Damascus, king Ahaz sent to Aurieh the priest a model of the altar, and the fashion of it, with all its workmanship. And Aurieh the priest built an altar according to all that king Ahaz sent to him from Damascus; so did Aurieh the priest against king Ahaz came from Damascus. And the king came from Damascus; and the king saw the altar; and the king came near to the altar, and offered upon it. And he made his burnt-offerings and his bread-offerings to

smoke, and poured out his drink-offerings, and scattered the blood of his own peace-offerings upon this altar. And the brasen altar which was before Jehovah, he also brought that from the fore front of the house, from between the altar and the house of Jehovah, and put it on the north side of the altar. And king Ahaz gave it in command to Aurieh the priest, saying, upon the great altar do thou make the burnt-sacrifice of the morning to smoke, and the offering of the evening, and the burnt-offerings of the king, and his bread-offerings, and the burnt-offerings of all the people of the land, and their bread-offerings, and their drink-offerings; and all the blood of the burnt-offering, and all the blood of the sacrifice shalt thou scatter upon it; and the brasen altar shall be for me to have recourse to. And Aurieh the priest did according to all that king Ahaz commanded.

And king Ahaz cut off the borders of the frames, and removed also the lavers from off them, and took down the sea from off the brasen oxen which were under it, and put it upon the stone pavement. And he took away the shelter

^f Comp. 2 Chron. xxviii. 21.

^g Amos i. 5. The Medes, as well as Babylon, were at that time subject to the king of Assyria at Nineveh.

^h Comp. 2 Chron. xxvi. 16.

ⁱ Solomon made an altar of brass, 2 Chron. iv. 1; but by 1 King. viii. 64, it was not big enough for the sacrifices at the dedication of the temple, and he offered the sacrifices then in the middle of the court on a larger altar: and the brasen altar stood between this great altar and the temple; from which situation Ahaz removed it to the north side of that great altar, to make way for his own, which he reserved for himself; and the sacrifices of the people he ordered to be offered upon the great altar in the middle of the court.

^k i. e. Solomon's great altar in the middle of the court. This order of Ahaz was taking away the distinction between the Jew, as the church of God, and the Gentile, who was to expect salvation from the Jews; for the dedication of the temple by Solomon,

was a figure of the coming of Christ, when all nations were to be admitted to the same altar.

^l Not those offerings, ver. 13, which were for himself only, or his own, but the daily morning—and evening—or common sacrifices.

^m Psal. xxvii. 4. To consult the divine oracle, and to worship on extraordinary occasions with peculiar sacrifices, as peace—or trespass-offerings. But why this distinction? Qu?

ⁿ See 1 King. vii. 27, & seq.

ⁿⁿ See 1 King. vii. 23, 25.

^o Some will to conceal the altar, and what was done at it from being seen; and the verb שבת is used for taking away, inter al. 2 King. xxiii. 11. Besides taking away this shelter, he presumed to alter what had the immediate authority of heaven, as the brasen-wheeled frames, and the sea had; the hieroglyphical signatures upon which had their meaning, and of this he professed his disbelief, when he took them away. If the king came in at the east gate, turning that entrance was in a man-

shelter which they had built in the house; and the king's entrance without he turned from the house of Jehovah for the king of Assyria.

19 And the rest of the acts of Ahaz which he did, are they not written in the book of the Chronicles of the kings of Jeudeh? And ^p Ahaz slept with his fathers, and was buried with his fathers in the city of David; and Hezekieu his son reigned in his stead.

XVII. IN the ^atwelfth year of Ahaz king of Jeudeh reigned Eusho the son of Aleh in Samaria over Isral nine years. And he did evil in the sight of Jehovah, but not like the kings of Isral that were before him.

3 Against him came up Salmanaser king of Assyria, and Eusho became a servant to him, and brought him a present. And the king of Assyria discovered a conspiracy in Eusho; that he sent messengers to Sua king of Egypt; and he brought not the yearly present to the king of Assyria: and the king of Assyria shut him up, and bound him in prison.

5 And the king of Assyria came up through all the land, and came up to Samaria, and besieged it three years.

6 In the ^bninth year of Eusho, the king of Assyria took Samaria, and removed Isral into Assyria, and placed them in ^cHaleh and in Habur by the river Guzan, and in the cities of the Medes.

7 And it was because the children of Isral sinned against Jehovah their Aleim, who brought them up out of the land of

Egypt, from under the hand of Pharoeh king of Egypt, and feared other Aleim, and walked in the statutes of the nations whom Jehovah cast out from before the children of Isral, and of the kings of Isral, which they had made. And the children of Isral ^ddevised things that were not right against Jehovah their Aleim, and built them high places in all their cities, from the ^etower of the watchmen to the fenced city. And they set them up ^fstatues, and Ashers upon every high hill; and under every green tree, and burnt incense there in all the high places, like the nations whom Jehovah removed from before them, and did ^gevil things to provoke Jehovah. And they served idols, of which Jehovah said to them, ye shall not do this thing. And Jehovah testified against Isral, and against Jeudeh by all his prophets, ^heven every seer, saying, turn ye from your evil ways, and keep my commandments which I commanded your fathers, and which I sent to you by my servants the prophets. But they would not hear, but made their necks stiff, like the neck of their fathers, who would not believe in Jehovah their Aleim; and they rejected his statutes and his purification which he cut with their fathers, and his testimonies which he testified ⁱto them, and went after vanity, and became vain; and went after the nations which were round about them, concerning whom Jehovah, charged them not to do like them. And they forsook all the commandments of

a manner disowning his peculiar relation to the *king of Glory*, or at least dissembling his claim to it. All his alterations struck at the peculiar claims of the people of Jeudeh with respect to the Messiah.

^p 2 Chron. xxviii. 27. A. M. 3275. See ch. xviii. 1.

^q A. M. 3272.

^r A. M. 3281.

^s 1 Chron. v. 26.

^t So I guess the word means by the context.

^u Where the cities were not fenced and walled in, they had slight towers that defended them from sudden incroachers or hasty invasions. See Jud. viii. 9.

^v It is a general word for pillars and images.

^w Int. al. they offered human sacrifices, and indulged themselves in lusts, natural and unnatural.

^y Not against, but to.

* Y 2

Jehovah

Jehovah their Aleim, and made them two molten calves, and made an ² Ashireh, and worshipped all the host of heaven, and served ^a Baol, and made their sons and their daughters to pass through the fire, and used divinations and auguries, and sold themselves to do evil in the sight of Jehovah, to provoke him to anger. 18 Therefore Jehovah was very angry with Israel, and removed them out of his sight: there remained ^b only the tribe of 19 Jeudeh. Also Jeudeh kept not the commandments of Jehovah their Aleim, but walked in the statutes of Israel which 20 they did. And Jehovah abhorred all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers till he had cast them out of his 21 fight. For he rent Israel from the house of David; and they made Jereboam the son of Nebat king; and Jereboam drove away Israel from following Jehovah, and 22 made them to sin ^c greatly. And the children of Israel walked in all the sins of Jereboam which he did; they departed not from them, till Jehovah removed Israel out of his sight, as he spake by all his servants the prophets. So Israel was carried away out of their own land into Assyria unto this day.

24 And the king of Assyria brought *people* from Babel, and from Cutheh, and

² See note *x* on Exod. xxxiv. 13. *Editor.*

^a *Baol* was a male deity, *i. e.* a man attended by a bull or heifer, with various insignia of royalty, &c. according to different fancies; and Ashireh or Ashreh, perhaps, a queen of heaven, sometimes with one beast, sometimes with another. The host of heaven we see here, or the powers of the air were the God or Gods, and the Baol, &c. only the image or hieroglyphical description of the particular power of the air, to which they especially addressed themselves.

^b No other *whole* tribe, though some part of the tribe of Benjamin adhered to Jeudeh to the last, Hof. xi. 12.

^c Heb. *a great sin.*

^d As if it was through want of power in Jehovah that his own people were carried away captive.

^e Set up the worship of Jehovah according to the law, it having never been entirely suppressed; for this priest, and his associates were not idolaters.

from Ova, and from Hamath, and from Sepheruim, and placed *them* in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof. But at 25 their first dwelling there, they did ^d not fear Jehovah; and Jehovah sent lions among, which kept destroying them. And they spake to the king of Assyria, saying, the nations whom thou 26 hast removed, and placed in the cities of Samaria, know not the manner of the Aleim of the land; and he hath sent lions among them, and behold, they kill them, because they know not the manner of the Aleim of the land. And 27 the king of Assyria commanded, saying, carry thither one of the priests whom ye brought from thence; and let them go, and dwell there, and teach them the manner of the Aleim of the land. And one of the priests came whom 28 they had carried away from Samaria; and he dwelt in Bith-al, and ^e taught them how to fear Jehovah. And 29 every nation ^f made Aleim of their own, and put *them* in the houses on the high places which the Samaritans had made; every nation in their cities wherein they dwelt. And the men of Babel made 30 ^g Succuth-benuth; and the men of Cuth made ^h Nergal; and the men of Hamath

^f Which is no wonder, notwithstanding the hand of God, which they all saw against them till his own worship was set up, since the children of Israel had done the same; but God vindicated his own glory in not suffering their idolatry here without giving them sufficient evidence against it.

^g This and the following are the several names of their idols or images, whilst the *heavens, firmament, or air* was their God, whom, and the Trinity in it, they represented under different emblems. The stars were called the *daughters* of heaven, and the heaven our *tent* or *tabernacle*, and the idol *Succuth-benuth* might be named from the *canopy of stars* which were over it, or which adorned the nimbus around it. But see Mr. Parkhurst's *Hebrew and English Lexicon* under 7D.

^h From a remarkable lamp or candlestick it is likely, for, as observed on *Rimmun*, 2 King. v. 18. some remarkable insigne gave name to the whole idol.

made

made ^{hb} Ashima; and the Ovites made ⁱ Nibhaz, and Tartak; and the Sepheruites burnt their children in the fire to ^k Adermolech, and Onamolech the Aleh
 32 of the Sepheruites, And they ^l feared Jehovah, and made them ^m from among themselves priests for the high places, who sacrificed for them in the houses on
 33 the high places. They feared Jehovah, and served their own Aleim after the manner of the nations whom they
 34 were brought away from. To this day they do after their former customs; they do not fear Jehovah; they do not do after their ⁱ statutes and after their judgements, and after the law, and after the commandments which Jehovah com-
 35 manded the children of Isral, and cut a purification with them, and commanded them, saying, ye shall not fear other Aleim, nor shall ye bow down to them, nor shall ye serve them, or sacrifice to
 36 them; but Jehovah, who brought you up out of the land of Egypt with great power, and with an out stretched arm, him shall ye fear, and him shall ye worship, and to him shall ye sacrifice.
 37 And the statutes, and the judgements, and the law, and the ⁿ commandments

which he wrote for you, shall ye take care to observe for evermore; and ye shall not fear other Aleim. And the ³⁸ purification which I cut with you ye shall not forget, nor fear other Aleim. But ye shall fear Jehovah your Aleim; ³⁹ and he will deliver you out of the hand of all your enemies. But they would ⁴⁰ not hearken, but did after their former manner. So these nations feared Jeho- ⁴¹ vah, and served their own graven images, both their children and their children's children; as their fathers did, so do they unto this day^o.

AND in the ^p third year of Eusho XVIII. the son of Aleh king of Isral, reigned Hezekieh the son of Ahaz king of Judah^q, Twenty and five years old was ² he when he reigned; and twenty and nine years he reigned in Jerusalem; and his mother's name was Abi, the daughter of Zecharieh. And ³ he did right in the sight of Jehovah, according to all that David his father did.

He removed the high places, and brake the statues, and cut down the Ashreh, and brake to pieces the brasen serpent which Moses made; for unto these days the children of Isral burnt

^{hb} Ashima in Heb. is atonement.

ⁱ Nibhaz an Anubis or dog-headed image from נִבְחַז to bark, and נִזְחַז to see, with reference, it is likely, to the hawk, which was a usual emblem among others, in their idols. See Mr. Parkhurst's Lexicon on this word. Hence the name Anubis, אֲנֻבִּיִּס.

^k Adermolech; a Molech named from his robe, powdered, perhaps, with stars, &c. and Onamolech from the nimbus or glory he was in, which the robe also was to represent. The children of Isral had been wicked enough to burn their children in the fire to Molech, who had, inter al. a brasen lion by him, as Baol had a bull, in which also they burnt the children. These Sepheruites or Sepherites came, perhaps, from mount Sepher, Gen. x. 30.

^l Zeph. i. 5.

^m As 1 King. xii. 31.

ⁿ The decalogue which God wrote with his own finger, Exod. xxxi. 18.

^o Thus we are come to the end of the kingdom of Isral, the destruction of which was owing to their forsaking the written word, and by degrees entirely changing the form of religion, which God himself had established among them. Ingenious men fell to reasoning, where they ought only to have obeyed; and by calling their own imaginations, Demonstration, Nature, or by some other name that might flatter human pride and self sufficiency, they set up so many Gods that they entirely lost the knowlede of the true. We, in England, are running into the same polytheism, and under the modest notion of helping revelation, are setting up so many idols in the heart, that it is almost become a doubt whether Jehovah, the Lord in Trinity, or Space, an infinitely extended unextended substratum, as metaphysicians define it, be the God of Christians.

^p A. M. 3275.

^q 2 Chron. xxix. 1.

incense to it: and he called it Ne-
 5 hufan. He trusted in Jehovah the
 Aleim of Ifral; and after him there
 was none like him among the kings
 of Jeudah, nor of those who were before
 6 him. And he clave to Jehovah; he
 departed not from following him, but
 kept his commandments, which Jehovah
 7 commanded Moses. And Jehovah was
 with him: whithersoever he went forth
 he prospered; and he rebelled against
 the king of Assyria, and served him
 8 not. He smote the Philistines unto
 Gaza and it's coasts, from the tower
 of the watchmen to the fenced city.

9 And in the fourth year of Hezekiah,
 which was the seventh year of Eusho
 the son of Aleh king of Ifral, came up
 Salmanaser king of Assyria against Sa-
 maria, and besieged it; and he took it
 10 at the end of three years. In the sixth
 year of Hezekiah, which was the ninth
 year of Eusho king of Ifral was Samaria
 11 taken. And the king of Assyria carried
 away Ifral into Assyria, and put them
 in Halah, and in Habur by the river
 Guzan, and in the cities of the Medes;
 12 because they obeyed not the voice of
 Jehovah their Aleim, but transgressed
 his purification, and all that Moses the
 servant of Jehovah commanded, and
 would not hear, nor do it.

13 And in the fourteenth year of king
 Hezekiah, Senacherib king of Assyria
 came up against all the fenced cities of

^r i. e. A brazen serpent; and treated as such, and no-
 thing more; notwithstanding that it had been so high a
 representative as that of Jehovah in man bearing the
 curse for man, and in that capacity curing those who
 looked up to it, of the bite of the venomous serpents,
 Num. xxi. 8, 9. Comp. John iii. 14. But to prevent
 idolatry Hezekiah brake it to pieces.

^s See ch. xvi. 7.

^t See ch. xvii. 9.

^u A. M. 3281.

^v A. M. 3289.

^x 2 Chron. xxxii. 1. Isa. xxxvi. 1.

Jeudah, and took them. And Heze- 14
 kiah king of Jeudah sent to the king of
 Assyria to Lachish, saying, I have of-
 fended, return from me; what thou
 puttest on me I will bear. And the king
 of Assyria put upon Hezekiah three
 hundred talents of silver, and thirty
 talents of gold. And Hezekiah gave 15
 all the silver that was found in the
 house of Jehovah, and in the treasures
 of the king's house. At that time He- 16
 zekiah cut off the gold from the doors of
 the temple of Jehovah, and from the posts
 which Hezekiah king of Jeudah had
 overlaid, and gave it to the king of
 Assyria.

And the king of Assyria sent Tartan, 17
 and Rabfaris, and Rabshekeh from
 Lachish to king Hezekiah with a great
 force to Jerusalem; and they went up,
 and came to Jerusalem. And when they
 were come up, they came, and stood by
 the conduit of the upper pool, which is
 in the high-way of the fuller's field.
 And they called to the king; and there 18
 came out to them Aliakim the son of
 Hilkiehu, who was over the house,
 and Shebneh the scribe, and Juah, the
 son of Asaph, the recorder. And Rab- 19
 shekeh said to them, tell now Hezekiah,
 thus saith the great king, the king of
 Assyria, what confidence is this wherein
 thou trustest? Thou talkest, but they 20
 are vain words, of counsel and strength
 for the war. Now on whom dost thou

^z Heb. took off the outside; the doors and posts were
 covered with sheet-gold. See 1 King. vi. 35. 2 Chron.
 xxix. 3. Hezekiah said he had offended, and ver. 7.
 calls it rebellion against the king of Assyria; but the
 fine upon him had atoned for that fault, and on the
 perfidy of Senacherib God was pleased to interpose and
 rescue him.

^a Rabfaris is chief eunuch, and Rabshekeh chief
 butler.

^b Isa. xxxvii. 2.

^c Heb. a lip speech, not from the heart. "But Qu?"
 Editor.

trust that thou rebellest against me?
 21 Now, behold, thou trustest upon the staff of that bruised reed, *even* upon Egypt, on which, if a man lean, it will go into his hand, and pierce it; so is Pharoeh king of Egypt to all that trust in him.
 22 But if ye say to me, we trust in Jehovah our Aleim; is not that he whose ^dhigh places and altars Hezekieh hath taken away, and hath said to Jeudeh and Jerusaleh, ye shall worship before
 23 this altar in Jerusaleh. And now, give pledges, I pray thee, to my master the king of Assyria, and I will deliver thee two thousand horses, if thou be able for thyself to set riders upon them.
 24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust in
 25 Egypt for chariots and horsemen? ^eAm I now come up without Jehovah against this place to destroy it? Jehovah hath said to me, go up against this land and
 26 destroy it. And Aliakim the son of Hilkiehu, and Shebneh, and Juah, said to Rabshekeh, speak, we pray thee, to thy servants in ^fSyriac; for we understand *it*: and speak not with thy servants in Jewish, in the ears of the people which *are* upon the wall. But Rabshekeh said to them, did my master send me to thy master and to thee to speak these words? *was it* not for the sake of the men who sit on the wall eating their own dung, and drinking
 28 their own urine with you? And Rabshekeh stood and cried with a loud voice in Jewish, and spake, saying, hear the word of the great king, the king of

Assyria. Thus saith the king, let not 29 Hezekieh deceive you; for he is not able to deliver you out of his hand: neither let Hezekieh make you trust in 30 Jehovah, saying, Jehovah will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Harken not to Hezekieh: for 31 thus saith the king of Assyria, make me *a present*, and ^gcome out to me, and *then* let every man eat of his own vine, and every one of his fig-tree, and every one drink the water of his own well; till I come and take you away to 32 a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and honey, that ye may live and not die; and hearken not to Hezekieh, who would ^hstir you up, saying, Jehovah will deliver us. Have any of the Aleim of 33 the nations delivered their land out of the hand of the king of Assyria? where *are* the Aleim of ⁱHamath and of Arpad? where *are* the Aleim of the Se- 34 pheruites, of Eno, and Oveh? did they deliver Samaria out of my hand? Which 35 of all the Aleim of the countries have delivered their country out of my hand, that Jehovah should deliver Jerusaleh out of my hand? But the people kept 36 silence, and answered him not a word: for the king's commandment was, saying, answer him ^knot. Then came 37 Aliakim the son of Hilkieh, who *was* over the house, and Shebna the scribe, and Juah, the son of Asaph, the recorder to Hezekieh with *their* clothes rent, and told him the words of Rabshekeh.

^d See ver. 4. 2 Chron. xxxi. 1. 2 Chron. xxxii. 12. Isa. xxxvi. 7.

^e See Isa. vii. 17, &c.

^f Not meaning, I suppose, the language of Syria or Damascus, but of Aram, in which country Nineveh was, and of which Mesopotamia was part.

^g *i. e.* And yield up yourselves, and ye shall have

peace and quiet, till I come, for your own safety, and carry you away, &c.

^h *i. e.* To rebellion against the king of Assyria.

ⁱ See ch. xvii. 24. and xix. 13.

^k As leaving it to Jehovah to vindicate his own honour, or not chusing to answer a fool in his folly.

XIX. ¹ AND when king Hezekiah heard *them*, he rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah. And he sent Aliakim who *was* over the house, and Shebna the scribe, and the elders of the priests covered with sackcloth, to Isaiah the prophet, the son of Amuj. And they said to him, thus saith Hezekiah, this day *is* a day of trouble, and of rebuke, and blasphemy; for the children are come to the ^m birth, and *there is* not strength to bring forth. It may be Jehovah thy Aleim will hear all the words of Rabshekeh, whom the king of Assyria his master hath sent to reproach the living Aleim, and will reprove the words which Jehovah thy Aleim hath heard; therefore lift up a prayer for the remnant *that is* ⁿ left. And the servants of king Hezekiah came to Isaiah. And Isaiah said to them, thus shall ye say to your master, thus saith Jehovah, be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have defied me. Behold, I will send a ^o blast upon him, and he shall hear the report, and return to his own land; and I will cause him to fall by the sword in his own land. And Rabshekeh returned, and found the king of Assyria warring against Libneh; for he had heard that he was departed from Lachish. And when he heard of

Tirhakeh king of ^p Cush, saying, he is come out to fight with thee, he sent messengers again to Hezekiah, saying, thus shall ye speak to Hezekiah king of Judeh, let not thy Aleim in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Did the Aleim of the nations deliver them whom my fathers destroyed, namely, Guzan, and Haren, and Rejep, and the children of Oden, which *were* at Tel-aser? Where *is* the kin of Hamath, and the king of Arpad, and the king of the city of the Sepheruites, of Eno, and Oveh?

And Hezekiah took the letter out of the hand of the messengers, and read it, and went up to the house of Jehovah, and Hezekiah spread it before Jehovah. And Hezekiah prayed before Jehovah, and said, Jehovah the Aleim of Israel, who dwellest *in* the ^q cherubim, thou only art the Aleim over all the kingdoms of the earth; thou madest the heavens and the earth. Bow down, Jehovah, thine ear, and hear; open, Jehovah, thine eyes and see; and hear the words of Senacherib, ^r who hath sent him to challenge the living Aleim. Of a truth, Jehovah, the kings of Assyria have destroyed the nations and their country, and have put their Aleim into

¹ Isa. xxxvii.

^m Heb. *breach* or *place of breaking forth*.

ⁿ Heb. *present* or *found*.

^o A pestilential blast, not uncommon in the hotter climates, which kills immediately: this was the instrument in the hand of the angel, ver. 35.

^p Some of the Cushites dwelt about Gerar, between Egypt and Palestine, 2 Chron. xiv. 13, 14.

^q Not meaning those on the ark only, but *the heavens*, in which God is said to dwell, and of course to rule all the motions of the earth, which the heavens govern. See Psal. lxxx. 1. 1 Sam. iv. 4. Mat. vi. 9. Comp. Psal. xviii. 10.

^r Comp. ver. 4.

the

the fire; ^a for they were not Aleim, but the work of men's hands, wood and stone: therefore they destroyed them.

19 And now, Jehovah our Aleim, save us we beseech thee, out of his hand, that ^c all the kingdoms of the earth may know that thou Jehovah only art the Aleim.

20 Then Isaiah the son of Amuj sent to Hezekieu, saying, thus saith Jehovah the Aleim of Isral, what thou hast prayed to me against Senacherib king

21 of Assyria I have heard. This is the word which Jehovah hath spoken concerning him; the virgin, the daughter of Sion despiseth thee; she maketh a mock of thee; the daughter of Jerusalem shaketh her head at thee. Whom

22 hast thou defied and blasphemed? and against whom hast thou exalted the voice, and lift up thine eyes on high?

23 even against the holy one of Isral. By thy messengers thou hast defied the Lord; and thou sayest, "with my chariots I will come up on the high mountains, on the sides of Lebanun, and will cut down the tallest ^w cedars thereof, and it's choicest fir-trees; and I will enter into the ^x habitable country, the forest

24 with it's fruitful fields. I have digged and drunk ^y strange waters, and dried up with the soles of my feet all the

streams of ^z the pool. Didst thou not 25 hear long ago that ^a I was doing it? in former days, that I was preparing it? now have I brought it to pass that thou shouldst be to make fenced cities ruinous heaps. Therefore their inha- 26 bitants were of small power; they were dismayed and confounded; they were grafs of the field and the green herb, grafs on the house tops, and a mildew on corn ^b. But I know thy ^c abode, and 27 thy going out, and thy coming in, and thy rage against me. Because thy 28 rage against me, and thy ^d confidence is come up into my ears, therefore I will put my hook in thy nose, and my bridle in thy ^e lips, and will turn thee back by the way by which thou camest. And this shall be a sign to thee, eat this 29 year what is ^f upon the ground, and the next, what springeth of itself, and in the third year sow, and reap, and plant vineyards, and eat the fruit. And the 30 remnant of the house of Jeudeh that remaineth shall again strike root downward, and bear fruit upward. For out 31 of Jerusalem shall ^g go forth a remnant, and those that have escaped out of mount Sion; the zeal of Jehovah shall do this. Therefore thus saith Jehovah, concern- 32 ing the king of Assyria, he shall not come into this city, nor shoot an arrow

^a This does not imply that the idolaters took the images themselves for the Gods of whom those images, as the word implies, were descriptive or commemorative; but that the images did not represent any powers that could defend them.

^b See Psal. lxxxiii. 18. 1 King. xviii. 24.

^c Isa. xxxvii. 24, by or with the multitude of my chariots; but here, with those who ride in my chariots, with my charioteers.

^w i. e. The princes who lived on the sides of this mountain.

^x Heb. the coast that is dwelt in.

^y Such as come from the wells, the bottoms of which are unknown, as being under-ground.

^z Heb. the reserve, such as conduits and places under

ground. In the East they have many inventions to preserve water against the dry parts of the year

^a I Jehovah. See Isa. x. 5—15.

^b Grafs soon withers, and the mildew or black dust of blighted corn is easily blown away; so those nations were easily destroyed, because providence had given them up to punishment.

^c Or down-sitting, as Psal. cxxxiv. 2.

^d Or insolent security, confident boldness.

^e As wild beasts are led along, and criminals to execution in the East.

^f "The enemy being still in the land hindered them from sowing, yet still the earth should bring forth a good crop." Clark. And this was a sign of the completion of what follows.

^g Into their several cities again and multiply.

* Z

there

there, nor come before it with shield,
 33 nor cast up a bank against it. By the
 way that he came, by the same shall
 he return, and shall not come into
 34 this city, saith Jehovah; and I will de-
 fend this city, to save it, for my own
 sake, and for my servant David's sake.

35 And that night the angel of
 Jehovah went out, and smote in the
 camp of Assyria an hundred and eighty-
 five thousand: and when they arose in
 the morning, behold, they were all dead
 36 corpses. And Senacherib king of Assyria
 departed, and went, and returned, and
 37 dwelt at Nineveh. And as he was wor-
 shipping in the house of Nifroch his
 Aleim, Adermolech and Sherajer smote
 him with the sword, and they escaped
 into the land of Ararat; and Aser-
 haden his son reigned in his stead.

XX. In those days Hezekieu was sick unto
 death; and Isaieh the prophet, the
 son of Amuj, came to him, and said,
 thus saith Jehovah, set thine house in
 order, for thou wilt die and not live.
 2 And he turned his face to the wall, and
 3 prayed to Jehovah, saying, I beseech
 thee, Jehovah, remember now that I
 have walked before thee in truth, and
 with a perfect heart, and have done *that*
which was good in thy sight; and He-
 4 zekieu wept greatly. And Isaieh was not

^b He had marked the way he came with desolation, and it was the only safe one, by which with the poor remains of his army he could return, where there was no enemy to oppose him.

ⁱ Isa. xlviii. 9-11.

^k Isa. xxxvii. 36. See ver. 7.

^l This great loss not only prevented all further attempts of his own upon his neighbours, but weakened him so that Babylon now revolted, and not long after Nineveh was destroyed.

^m A general word, possibly, like *Molech* or *Baal*: it is used, Dan. vi. for *persons in power*.

ⁿ Or Armenia, which lay on both sides these mountains.

^o *i. e.* Unless the divine power interposeth. This seems to have been said in answer to his enquiry about his recovery, and the impossibility of a recovery in a

yet got out of the middle court into
 the city, when the word of Jehovah came
 to him, saying, go back, and tell He-
 zekieu the captain of my people, thus
 5 saith Jehovah the Aleim of David thy
 father, I have heard thy prayer, I have
 seen thy tears; behold, I will heal
 thee; on the third day thou shalt go
 up into the house of Jehovah: and
 6 I will add to thy days fifteen years;
 and I will deliver thee and this city out
 of the hand of the king of Assyria;
 and I will defend this city for my own
 sake, and for my servant David's sake.
 And Isaieh said, take a lump of figs;
 7 and they took and put them upon the
 boil, and he recovered.

And Hezekieu said to Isaieh, what
 8 is the sign that Jehovah will heal me,
 and that I shall go up into the house
 of Jehovah the third day? And Isaieh
 9 said, this shall be a sign to thee from
 Jehovah, that Jehovah will do the
 thing which he hath spoken; shall the
 shadow go on ten degrees, or shall it
 go back ten degrees? And Hezekieu
 10 said, it is a light thing for the shadow
 to stretch itself out ten degrees; nay,
 but let the shadow return backward
 ten degrees. And Isaieh the prophet
 11 cried unto Jehovah, and he brought
 back the shadow the degrees it had

natural way adds earnestness and tears to his prayers, and quickens the sense of his own inability, and of the necessity of supernatural help, and makes him a figure of him who was heard in that he feared, &c. Heb. v. 7.

^p Christ was heard as being innocent.

^q Psal. xxxix. 12.

^r Ch. xix. 34.

^s Not as contributing to the cure any more than clay, water, salt, &c. did in other miraculous cures, Mark vii. 34. John ix. 6. though there might be a moral-allusion.

^t When a sign was demanded from distrust or petulance, such a sign was given, as was also a punishment, as Luke i. 18.

^u Jer. vi. 4.

^w *q. d.* It is an easy thing for the sun to go down; no, let it go back, and add to the day.

gone

gone down, the degrees it had got; ten degrees back ^x again.

12 ^y At that time Beradek ^z Beladan son of Beladan, king of Babel, sent a letter and a present to Hezekieu; for he heard
13 that Hezekieu had been sick ^a. And Hezekieu hearkened to them, and shewed them all the houses of the spicery, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and every thing that was found in his treasures; there was nothing in his house and in all his dominions which Hezekieu did not shew them ^b.

14 And Isaieh the prophet came to king Hezekieu, and said to him, what said these men, and from whence came they to thee? And Hezekieu said, from a far country; they came from
15 Babylon. And he said, what have they seen in thy house? And Hezekieu said, they have seen all *that is* in my house; there is not any thing in my treasures which I have not ^c shewn them.

16 And Isaieh said to Hezekieh, hear the
17 word of Jehovah; behold, the days are coming that ^d all that *is* in thy house, and what thy fathers have treasured up to this day shall be carried to Babylon; nothing shall be left, saith Jehovah.

18 And of thy sons who shall issue from

^x The shadow descends in our meridian or vertical dials from morning till noon; how many hours, ten degrees, steps, or lines, that marked the time on the dials, amounted to, we know not; but the return of the shadow was observed at Babylon, 2 Chron. xxxii. 31. The notion of a dial, which was king *Abaz's* is owing to a mistake of the verb *יָשַׁב*, which only expresseth the shadow *getting to* or *over* the line or degree on the dial; for it was not on *Abaz's* dial only (had he left one) but on every dial that the alteration was to be observed.

^y A. M. 3290.

^z Bel-aden, *i. e.* Bel is Lord.

^a And the miracle of the sun's going back, which was wrought on his account.

^b See 2 Chron. xxxii. 25.

^c There was pride in this ostentation, no doubt; but what was it that was so particularly offensive to

thee, whom thou shalt beget, shall be taken; and they shall be ^e officers in the palace of the king of Babylon. Then
19 Hezekieu said to Isaieh, good *is* the word of Jehovah which thou hast spoken; and he said, for shall there not be
^f peace and truth in my days?

And the rest of the acts of Hezekieu, ^g and all his might, and what he did, *are they* not written in the book of the Chronicles of the kings of Jeudeh? And
21 Hezekieu ^h slept with his fathers; and Manasseh his son reigned in his stead.

MANASSEH *was* twelve years old XXI. when he reigned; and fifty and five years he reigned in Jerusalem. And his mother's name *was* Hepji-beh. And he did evil in the sight of Jehovah, after the abominations of the heathen, whom Jehovah cast out before the children of
3 Isral. And ⁱ he built again the high places which Hezekieu his father had destroyed, and reared up altars to Baol, and made an Ashreh, as Abab king of Isral did; and worshipped all the host
4 of the heavens, and served them. And he built altars in the ^k house of Jehovah, of which Jehovah said, in Jerusalem will
5 I put my name. For he built altars to all the host of the heavens, in the two
6 ^l courts of the house of Jehovah. And

God in this behaviour? was it in valuing himself on the score of the great miracle of turning back the earth in it's orbit, and in not ascribing that glory to God? or was it in thinking to shelter himself against the Assyrians by the help of Babylon, and so in his heart departing from Jehovah? Such a city just revolted from the king of Assyria might be a good ally, and Hezekieh might place too much confidence in Beradek's friendship.

^d See Ch. xxiv. 13,

^e See Dan. i. 3.

^f *i. e.* It is so far good as we shall enjoy peace for some time.

^g A. M. 3304. See ch. xviii. 2.

^h 2 Chron. xxxiii. 3.

ⁱ Ch. xviii. 4.

^k *i. e.* In the courts before the building, *as* vcr. 5.

^l 1 King. vi. 36.

* Z 2

he

he made his son pass through the fire, and observed the clouds, and used auguries, and dealt with familiar spirits, and with cunning men: he wrought much wickedness in the sight of Jehovah, ^m and provoked *him* to anger.

7 And he set the graven image of the Ashreh, which he had made, in the house of which ⁿ Jehovah said to David and to Solomon his son, in this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put

8 my name for ever: and ^o I will no more move the foot of Israel out of the land which I gave to their fathers; only if they take care to do according to all that I have commanded them, and according to all the law which my

9 servant Moses commanded them. But they hearkened not; and Manasseh seduced them to do more evil than the nations whom Jehovah destroyed before the children of Israel.

10 And Jehovah spake by his servants

11 the ^p prophets, saying, because Manasseh king of Judah hath done all these wicked abominations, beyond all that the Amorites did, who *were* before him, and hath made Judah also to sin with

12 his idols. Therefore thus saith Jehovah the Aleim of Israel, behold, I *will* bring evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears

13 shall tingle. And I will ^q stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as *one* wipeth a dish,

^m Heb. *to provoke*.

ⁿ 2 Sam. vii. 13. 1 King. ix. 3.

^o 2 Sam. vii. 10.

^p Their names are not mentioned.

^q "Bring upon them such a desolation as has befallen Samaria, ch. xvii. 6; and such a destruction as has befallen Ahab's family, ch. x. 11." *Clark*.

^r *i. e.* Upside down, or over and over.

^s In setting up altars in the courts of the house, and

wiping *it*, and turning ^t *it* upon its face: And I will cast off the remainder of my inheritance, and will deliver them into the hand of their enemies; and they shall be a prey and a spoil for all their enemies; because they have done evil

15 in my sight, and have been provoking me to anger from the day that their fathers came out of Egypt, even unto this day. Moreover Manasseh shed so much innocent blood that he filled Jerusalem from

16 end to end; beside his sin which he made Judah to sin, ^u in doing evil in the sight of Jehovah.

And the rest of the acts of Manasseh, and all that he did, and his sin which he

17 finned, *are* they not written in the book of the Chronicles of the kings of Judah? And Manasseh ^v slept with his

18 fathers, and was buried in the garden of his own house, in the garden of Oza: and ^w Amun his son reigned in his stead.

Amun *was* twenty and two years old

19 when he reigned; and two years he reigned in Jerusalem. And his mother's name *was* Meshalemet the daughter of Haruj, of Ithbeh. And he did evil in

20 the sight of Jehovah, as Manasseh his father did. And he walked in every

21 way which his father walked in, and served the idols which his father served, and worshipped them, and ^w forsook

22 Jehovah the Aleim of his fathers, and walked not in the way of Jehovah.

And the servants of Amun conspired

23 against him, and ^x killed the king in

the image of Ashreh (whatever that was) in the temple itself, *i. e.* in the holy of holies, in the room of the ark and cherubs, which the priests had secured elsewhere.

^t A. M. 3359. See ch. xx. 21. and xxi. 1.

^u 2 Chron. xxxiii. 20.

^v See Jer. ii. 13.

^w A. M. 3361.

24 his own house. And the people of the land killed all those who conspired against king Amun; and the people of the land made Jasieu his son king in his
 25 stead. And the rest of the acts of Amun which he did, *are* they not written in the book of the Chronicles of
 26 the kings of Jeudeh? And he was buried in his burial place in the garden of Oza; and Jasieu his son reigned in his stead.

XXII. JASIEU *was* eight years old when he ^yreigned, and thirty and one years he reigned in Jerusalem. And his mother's name *was* Idideh the daughter of Odieh,
 2 of Bejeket. And he did right in the sight of Jehovah, and walked in every way of David his father, and turned not aside to the right hand or to the left.

3 And in the eighteenth year of king Jasieu, the king sent Shaphan the son of Ajelieu, the son of Meshalam, the scribe, to the house of Jehovah, saying, go
 4 up to Hilkieh the high priest, and let him take all the money *which is* brought into the house of Jehovah, which the keepers of the porch have gathered of the peo-
 5 ple; and deliver it into the hand of those who do the work, who have the oversight of the house of Jehovah; and they gave it to those who did the work, who were over the house, to repair the
 6 breaches of the house, to the carpenters, and to the builders, and to the masons, and to buy wood and hewn stone

to repair the house. But they made no ⁷reckoning with them of the money which was delivered into their hand, for they dealt faithfully.

And Hilkieh the high priest said to ⁸Shaphan the scribe, I have found a ²book of the law in the house of Jehovah; and Hilkieh gave the book to Shaphan, and he read it. And Shaphan ⁹the scribe came to the king, and brought the king word again, and said, thy servants have ^ataken out the money that was found in the house, and have delivered it into the hand of those who do the work, who have the oversight of the house of Jehovah. And Shaphan the ¹⁰scribe told the king, saying, Hilkieh the priest gave me a book; and Shaphan read it before the king. And ¹¹when the king heard the words of the book of the law he ^brent his clothes. And the king commanded Hilkieh the ¹²priest, and Ahikam the son of Shaphan, and ^cOchbur the son of Micajeh, and Shaphan the scribe, and Ofieh a servant of the king's, saying, go ye, enquire of ¹³Jehovah for me, and for the people, and for all Jeudeh, concerning the words of this book *that is* found; for great *is* the wrath of Jehovah that is kindled against us, because our fathers have not hearkened to the words of this book, to do according to all *that is* written ^dconcerning us. And Hilkieh ¹⁴the priest, and Ahikam, and Ochbur,

^y A. M. 3361.

^a The law is divided into five books, and each of those books may be subdivided into several others; and the *book*, or part of the book here mentioned was what was ordered to be laid up for a witness against them, Deut. xxxi. 26, containing the curses and song, Deut. xxvii. & seq. and this was found upon the thorough cleansing of the house under Jasieu.

^a Heb. *poured out*, *i. e.* of the chest.

^b As easily perceiving that the time of their destruc-

tion was at hand, since the corruption of religion and manners predicted in the book was so apparent and notorious; and the finding of the original copy now, shewed that this was the time it was laid up for. See Deut xxxi. 26, 27.

^c Called Abdon, 2 Chron. xxxiv. 20.

^d This shews plainly what book of the law they had now found, which he conceives to point at them directly—*concerning us*—and so, no doubt, this part of the law or writings of Moses did.

and

and Shaphan, and Ofieh went to Huldah the prophetess, the wife of Shalam, the son of Tikueh, the son of Haras, the keeper of the wardrobe; for she dwelt at Jerusalem in the ^csecond court; and they spake to her.

15 And she said to them, thus saith Jehovah the Aleim of Isral, tell the man
16 that sent you to me, thus saith Jehovah, behold, I will bring evil upon this place, and upon the inhabitants of it, *even* all the words of the book which the king of Jeudeh hath read. Because
17 they have forsaken me, and have burnt incense to other Aleim, to provoke me to anger with every work of their hands; therefore my wrath is kindled against this place, and shall not be quenched.
18 And to the king of Jeudeh who sent you to enquire of Jehovah, thus shall ye say to him; thus saith Jehovah the Aleim of Isral *concerning* the words
19 which thou hast heard; because thy heart was tender, and thou hast humbled thyself before Jehovah, when thou heardest what I have spoken against this place, and against the inhabitants of it, that it should become a desolation and a ^fcurse, and hast rent thy cloaths, and hast wept before me; I also have heard
20 thee, saith Jehovah: therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered into thy grave in ^gpeace, and thine eyes shall not see all the evil which I will bring upon this place, and they brought the king word again.

^c The first family of Acrun dwelt in the first court, in the chambers adjoining to the temple, and so we may suppose that other branches of his family dwelt within the second court.

^d Deut. xxxii. 22.

^e Though he died of wounds in war, yet it was before the invasions by the kings of Egypt and Babylon.

^h 2 Chron. xxxiv. 29.

ⁱ *i. e.* That portion of the law, which by itself was a book. See ch. xxii. 8, above.

AND the king ^hsent, and they gathered to him all the elders of Jeudeh and of Jerusalem. And the king went ² up to the house of Jehovah, and all the men of Jeudeh, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the ⁱbook of the purification *which was* found in the house of Jehovah.

And the king stood upon his stand, ³ and ^kcut a purification before Jehovah to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all the heart, and with all the soul, to perform the words of this purification *which were* written in this book; and all the people stood to the purification. And the king com- ⁴manded Hilkiah the high priest, and the priests of the second order, and the keepers of the ^lporch, to bring out of the temple of Jehovah all the vessels that were made for ^mBaol, and for Ashreh, and for all the host of the heavens; and he burnt them without Jerusalem in the fields of Kidrun, and carried the ashes of them to Bith-al. And he put ⁵ down the ⁿjugglers whom the kings of Jeudeh had appointed to burn incense in the high places, in the cities of Jeudeh, and round about Jerusalem; and those that burnt incense to Baol, to the sun, and to the moon, and to the ^oplanets, and to all the host of heaven. And he brought out the ⁶

^k See Jer. xxxiv. 18.

^l Or portal.

^m See ch. xvii. 16. and xxi. 4.

ⁿ Heb. *Chemarim*, mentioned also Hof. x. 5. Zeph. i. 4. See *Crit. Heb.* under כמרי.

^o The word signifies *effluxes* or streams, *i. e.* of light; those from the sun and moon are of the first use to us; and they distinguished some principal ones among *all the host of heaven*, or *all the stars*, from the rest, and these most likely were the *planets*.

Ashreh

Ashreh from the house of Jehovah without Jerusalem to the brook Kidrun, and burnt it at the brook Kidrun, and ^p ground it to powder, and cast the dust of it on the graves of the ^q common people. And he brake down the houses of the devoted which were by the house of Jehovah, where the women wove ^r shrines for Ashreh. And he brought all the priests out of the cities of Jeudeh, and defiled the high places where the priests burnt incense from ^s Gebo to Bar-sebo, and brake down the high places of the ^t goats which were at the door of the gate of Jehusho the governour of the city, which were on a man's left hand at the gate of the city. But the priests of the high places came not up to the altar of Jehovah in Jerusalem, but they did eat the unleavened ^u bread among their brethren. And he defiled ^w Tophet, which is in the valley of the children of Hinam, that no man might make his son or his daughter to ^x pass through the fire to Molech. And he took away the ^y horses which the kings of Jeudeh had appointed for the sun, at the coming into the

house of Jehovah, by the chamber of Nathan-melech, the officer who was over the ^z pots; and the ^a chariots of the sun he burnt with fire. And the altars that were on the roof of the upper chamber of Ahaz, which the kings of Jeudeh had made, and the altars which Manasseh made in the two courts of the house of Jehovah did the king break down, and ^b remove from thence, and cast the dust of them into the brook Kidrun. And the high places which were before Jerusalem, which were on the right hand of the mount of ^c corruption, which Solomon the king of Isral built for Osteret the abomination of the Zidonians, and for Chemosh the abomination of Moab, and for Molechem the abomination of the children of Amun, did the king defile. And he brake in pieces the statues, and cut down the Ashers, and filled their places with the bones of men.

And the altar also that was at Bith'al, in the high place which Jereboam the son of Nebat, who made Isral to sin, had made; both that altar and the high place he brake down, and burnt the

^p Then it could not be a *grove*, but was some *statue* made of wood, that could be burnt, and covered with sheet-gold, or some metal which might be ground or reduced to powder. It was an *image* set in the holy of holies on an ark, and in the room of the cherubs. Comp. ch. xxi. 7. 2 Chron. xxxiv. 4.

^q Heb. *sons of the people*.

^r Heb. *houses*.

^s 1 King. xv. 22.

^t Jereboam set up *goats* among other creatures, (2 Chron. xi. 15.) as idols or images perhaps, of the redeemer or scape-goat.

^u Bread is put for all the provisions that belonged to the priest, which those here mentioned had that they might not starve, though unfit for serving at the altar.

^w Named, perhaps, from פתח *to draw*, on account of the *indraught* of air to the fire, through the mouth and nostrils of the brazen bull or lion, in which they burnt their children. See Isa. xxx. 33. Jer. vii. 31. xix. 5, 6.

^x See Lev. xviii. 21. Deut. xviii. 10.

^y A white horse, like a white cloud, is an emblem of the power of the *sun of righteousness*, Rev. xix. 11.

^z Which they dress the sacrifices in.

^a The nimbus or cloud of glory that God appeared in is called a *chariot*; an emblem of power and authority, Isa. lxvi. 15; and the cherubim on the ark were in what is called a *chariot*, 1 Chron. xxviii. 18. So *Virgil of Juno*,

Hic illius arma,

Hic currus fuit

Here were her arms, and here her *chariot* stood.

Æn. I. lin. 20.

And *Minerva* is described by the same Poet as *shining forth from a cloud*, nimbo effulgens. *Æn. II. lin. 616.* The divine glory in the cloud was surrounded with thick darkness, Psal. xviii. 10; and this was the *chariot*.

^b Heb. *dispatched*, or *hurried them away*.

^c Here is a turn upon the word מושחת; if the מ be radical it may be from מישח *to anoint*; if servile, from שחת *to corrupt*: God made it the mount of oil to anoint with; Solomon the mount of *corruption* by the idols he set up there.

high place, stamping *it* small to powder,
 16 *and* burnt the Ashreh. And as Jasieu
 turned himself, he saw the sepulchres
 which *were* there in the mount; and
 he sent and took the bones out of the
 sepulchres, and burnt *them* upon the
 altar, and defiled it, according to the
 word of Jehovah, which the ^d man of
 the Aleim proclaimed, who proclaimed
 17 these things. And he said, what hillock
is that which I see there? and the men
 of the city said to him, *it is* the tomb
 of the man of the Aleim who came from
 Jeudeh, and proclaimed these things
 which thou hast done to the altar of
 18 Bith-al. And he said, let him alone;
 let no man touch his bones: and they
 let his bones alone with the bones of
 the prophet who came from Samaria.
 19 And all the houses also of the high
 places that *were* in the ^e cities of Sama-
 ria, which the kings of Isral had made
 to provoke to anger, did ^f Jasieu take
 away, and did to them according to all
 20 the things that he did in Bith-al. And
 he slew all the priests of the high
 places, that *were* there, upon the altars,
 and burnt the bones of men upon them,
 and returned to Jerusaleum.
 21 And the king commanded all the
 people, saying, keep the halt-sacrifice
 to Jehovah your Aleim, according to
what is written in this book of the pu-
 22 rification. Surely there was not kept
 such an halt-sacrifice as this from the
 days of the judges who judged Isral,
 nor in all the days of the kings of Isral,

^d 1 King. xiii. 2, &c.

^e 2 Chron. xxxiv. 6.

^f About this time the kingdom of Babylon prevailed over that of Nineveh or Assyria, which might give Jasieu this room of exercising power in this distant part of the Assyrian empire, which the king of Babylon had not yet had time to claim.

^g A. M. 3379.

^h The good kings before him, Hezekiah only ex-

and of the kings of Jeudeh: but in
 the ^g eighteenth year of king Jasieu,
 was this halt-sacrifice kept to Jehovah
 in Jerusaleum.

And the familiars also, and the 23
 cunning men, and the Teraphim, and
 the idols, and all the abominations
 which appeared in the land of Jeudeh
 and Jerusaleum, did Jasieu take away, that 24
 he might perform the the words of the
 law *that were* written in the book which
 Hilkieh the priest had found in the house
 of Jehovah. And like him was there 25
 no king before him, who ^h turned to
 Jehovah with all his heart, and with
 all his soul, and with all his might,
 according to all the law of Moses,
 neither after him arose there *any* like
 him.

Yet Jehovah turned not from the 26
 fierceness of his wrath, with which his
 wrath was kindled against Jeudeh, be-
 cause of all the provocations with which
ⁱ Manasseh had provoked him to anger.
 And Jehovah said, I will remove ^k Jeudeh 27
 also out of my presence, as I have removed
 Isral, and will cast off this city of Jeru-
 salem which I chose, and the house of
 which I said, my name shall be there.
 And the rest of the acts of Jasieu, and 28
 all that he did, *are* they not written in
 the book of the Chronicles of the kings
 of Jeudeh?

In his days Pharoe-necheh king of 29
 Egypt came up against the king of
 Assyria to the river Euphrates: and
^l king Jasieu went against him; but he

cepted, could not turn from an universal corruption, for there had been none to turn from; nor had such a thorough search after idols been made before by any king; otherwise those on the mount of Olives had not been now to be removed.

ⁱ See Jer. xv. 4.

^k For more of Manasseh's subjects imitated him in his wickedness than in his repentance.

^l A. M. 3392.

killed

30 killed him at Megidu, when he had
seen him. And his servants put him in
a chariot dead at Megidu, and brought
him to Jerufalem, and buried him in
his own sepulchre. And the people of
the land took Jehuahaz the son of Jasieu,
and made him king instead of his fa-
ther.

31 Jehuahaz *was* twenty and three years old
when he ^mreigned, and three months
he reigned in Jerufalem. And his mo-
ther's name *was* Hemuthal the daughter
32 of Jeremieu of Libneh. And he did
evil in the eyes of Jehovah, according to
33 all that his fathers did. And Pharo-
nechch put him in chains at Rebleh in
the country of Hamath, ⁿ after he had
reigned in Jerufalem; and set a mulct
upon the land of a ^o hundred talents of
34 silver, and ^p a talent of gold. And Pha-
roe-nechch ^q made Alikim the son of
Jasieu king instead of Jasieu his father,
and turned his name to Jehuikim, and
took Jehuahaz away: and he came to
35 Egypt and died there. And Jehuikim
gave the silver and the gold to Pharo-
e; but he taxed the land to give the money
according to the command of Pharo-
e: of every man, according to his taxation,
he exacted the silver and the gold from
the people of the land to give to Pha-
roe-nechch.

36 Jehuikim *was* twenty and five years old
when he reigned; and he reigned eleven
years in Jerufalem. And his mother's
name *was* Zebideh, the daughter of
37 Pedieh of Rume. And he did evil in
the eyes of Jehovah, according to all
that his fathers did.

^m A. M. 3392. *Editor.*
ⁿ See \square used in this sense, Exod. ii. 23. Num.
xxviii. 26. *Editor.*
^o Above 34,000l. sterling. *Editor.*
^p About 5,500l. sterling. *Editor.*
^q A. M. 3393. *Editor.*

IN his ^r days came up Nebacadnajer XXIV.
king of Babylon, and Jehuikim became
his servant three years: then he turned
and rebelled against him. And Jehovah ²
sent against him parties of Chaldeans,
and parties of Syrians, and parties of
Moabites, and parties of the children of
Ammon; and he sent them against Jeu-
deh to destroy it, according to the word
of Jehovah, which he spake by his ser-
vants the prophets. Surely at the com- ³
mand of Jehovah *this* came upon Jeu-
deh, to remove *it* from his presence for
the sins of ^s Manasseh, according to all
that he did; and also for the innocent ⁴
blood which he shed, and filled Jeru-
salem with innocent blood, ^t which Je-
hovah would not pardon.

And the rest of the acts of Jehuikim ⁵
and all that he did, *are* they not written
in the book of the Chronicles of the
kings of Jeudeh? And Jehuikim slept ⁶
with his fathers, and ^u Jehuichin his son
reigned in his stead. And the king of ⁷
Egypt came no more again out of his
land; for the king of Babylon took,
from the valley of Egypt to the river
Euphrates, all that belonged to the king
of Egypt.

Jehuichin *was* eighteen years old ⁸
when he reigned, and three months he
reigned in Jerufalem. And his mother's
name *was* Nehastha, the daughter of Alna-
than of Jerufalem. And he did evil in ⁹
the eyes of Jehovah, according to all
that his fathers did.

At that time came up the servants of ¹⁰
Nebachadnajer king of Babylon to Jeru-

^r In the third year of Jehuikim, A. M. 3396.
See Dan. i. 1, 2. 2 Chron. xxxvi. 6. *Editor.*
^s See ch. xxi. 2, 11, &c. and ch. xxiii. 26. *Editor.*
^t Heb. *and.* *Editor.*
^u A. M. 3404. See ch. xxiii. 36. *Editor.*

11 falem; and the city ^w was besieged. And
 12 Nebachadnajer king of Babylon came
 against the city, and his servants be-
 sieged it. And Jehuichin king of Jeu-
 deh went out to the king of Babylon,
 he, and his mother, and his servants, and
 his princes, and his officers; and the
 king of Babylon took him in the ^x eighth
 13 year of his reign. And he carried out
 from thence all the treasures of the house
 of Jehovah, and the treasures of the
 king's house, and cut in pieces ^y all the
 vessels of gold which Solomon king of
 14 Isral had made in the temple of Jehovah,
 according as Jehovah ^{yy} had said. And
 he carried away all Jerusalem, and all the
 princes, and all the mighty men of
 valour, *even* ten thousand captives,
 and every craftsman, and smith: there
 were left none but the poorest peo-
 15 ple of the land. And he carried
 away Jehuichin to Babylon, and the
 king's mother, and the king's wives,
 and his officers, and the mighty of the
 land; *these* he carried captive from Je-
 16 rusalem to Babylon. And all the able-
 bodied men, *even* seven thousand, and
 the craftsmen, and the smiths a thousand,
 all *that were* strong and fit for war, *even*
 them the king of Babylon brought cap-
 tive to Babylon.
 17 And the king of Babylon ^z made Ma-
 tanieh his ^a uncle king in his stead, and

^b turned his name to ^c Jedekieu. ^d Jede- 18
 kieh *was* twenty and one years old when he
 reigned, and eleven years he reigned in
 Jerusalem. And his mother's name *was*
^e Hamithal, the daughter of Jeremieu
 of Libneh. And he did evil in the eyes 19
 of Jehovah, according to all that Je-
 huikim did. For it came to pass through 20
 the anger of Jehovah against Jeudeh and
 Jerusalem, till he cast them out of his
 presence, that Jedekieu ^f rebelled against
 the king of Babylon.

AND in the ^g ninth year of his reign, xxv.
 in the tenth month, on the tenth day of
 the month came Nebucadnajer king of
 Babylon, he and all his army against
 Jerusalem, and encamped against it, and
 they built ^h batteries against it, round
 about. And the city was besieged till 2
 the ⁱ eleventh year of king Jedekieu.
 On the ninth of the ^k month the famine 3
 was violent in the city, and there was
 not bread for the people of the land.

And the city was broken into, and all 4
 the men of war ^l fled by night by the way
 of the gate, between the walls which *are*
 by the king's garden (for the Chaldeans
were against the city round about), and
 went the way of the common. And the 5
 army of the Chaldeans pursued after the
 king, and overtook him in the commons
 of Jerichu; and all his army were scat-
 tered from him. And they seized the 6

^w Heb. *came into siege.* Editor.

^x A. M. 3405: for by Jer. xxv. 1, the first year of Nebachadnajer answered to the fourth of Jehuikim, *i. e.* to A. M. 3397, and consequently Nebacadmajer's eighth year to A. M. 3405. Editor.

^y "A great many, for ch. xxv. 13-15. Jer. xxvii. 18, 20, 21." Clark. Comp. 2 Chron. xxxvi. 10. Dan. v. 2, 3. Editor.

^{yy} Jer. xx. 5. Editor.

^z A. M. 3405. Editor.

^a 1 Chron. iii. 15. Editor.

^b As ch. xxiii. 34. Editor.

^c Which signifies *the justice of Jehovah*, "intending by this name, says Prideaux, (*Connect.*) to put him continually in mind of the vengeance he was to expect from

the justice of the Lord, if he violated that fidelity which he had in his name sworn unto him." See 2 Chron. xxxvi. 13. Ezek. xvii. 13. Editor.

^d Jer. lii. 1, &c. Editor.

^e Called Hamuthal, ch. xxiii. 31; but nothing is more common than such variations in the names of the same persons. Editor.

^f See 2 Chron. xxxvi. 13. Editor.

^g A. M. 3414. Editor.

^h The Hebrew word is singular, and seems strictly to denote *a wall of circumvallation to erect their batteries upon.* Editor.

ⁱ A. M. 3416. Editor.

^k *i. e.* Of the fourth month, by Jer. lii. 6. Editor.

^l Supplied from Jer. lii. 7. Comp. Jer. xxxix. 4. Editor.

king, and brought him up to the king of
 Babylon to Rebleh; and they ^m pro-
 nounced judgement upon him. And
 7 they slew the sons of Jedekieu before
 his eyes, and put out the eyes of Jede-
 kieu, and bound him in brasen chains,
 and carried him to Babylon ⁿ.
 8 And in the fifth month, on the seventh
 of the month, which is the ^o nineteenth
 year of Nebacadnajer king of Babylon,
 came Nebuzeraden, captain of the guards,
 a servant of the king of Babylon, to Je-
 9 rusalem. And he burnt the house of
 Jehovah, and the king's house, and all
 the houses of Jerusalem, even every
 10 great house he burnt with fire: And all
 the army of the Chaldeans, which *were*
^p with the captain of the guards, beat
 down the wall of Jerusalem round about.
 11 And the remainder of the people that
 were left in the city, and the deserters
 who had deserted to the king of Baby-
 lon, and the rest of the ^q multitude did
 Nebuzeraden captain of the guards carry
 12 away. And of the poorest of the land
 did the captain of the guards leave for
 13 vine dressers, and for husbandmen. And
 the pillars of bras which *were in* the
 house of Jehovah, and the frames, and
 the brazen sea which *was in* the house
 of Jehovah, did the Chaldeans break in
 pieces, and carried the bras of them to
 14 Babylon. And the pots, and the sho-
 vels, and the basons, and the spoons,
 and all the vessels of bras which they
 ministered with, did they take away.
 15 And the censers, and the basons which
were of gold, in gold, and which were

of silver, *in silver*, did the captain of the
 guards take away. The two pillars, 16
 and the one sea, and the frames which
 Solomon made for the house of Jehovah;
 the bras of all these vessels was not
 weighed. ^r Eighteen cubits *was* the 17
 height of one pillar, and the chapter
 upon it *was* bras, and the height of the
 chapter *was* three cubits; and the net
 work and pomegranates upon the cha-
 piter round about *were* all of bras: and
 like to these had the other pillar upon
 the net work.

And the captain of the guards took 18
 Serieh the chief priest, and Jepenieu
 the second priest, and the three keepers
 of the porch; and out of the city he took 19
 an officer who *was* set over the men of
 war, and five men of those that ^u were in
 the king's presence, who were found in
 the city, and the principal secretary of
 the army, who mustered the people of
 the land, and sixty men of the people
 of the land *who were* found in the city:
 and Nebuzeraden, captain of the guards 20
 took these, and brought them to the
 king of Babylon to Rebleh. And the 21
 king of Babylon smote them, and slew
 them at Rebleh in the land of Hamath:
 and he removed Jeudeh out of their land:

And *as for* the people who were left 22
 in the land of Jeudeh, whom Nebucad-
 najer king of Babylon left, even over them
 he set ^w Gedelieu, the son of Ahikem, the
 son of Sapen. And all the captains of 23
^x the forces, they and their men, heard
 that the king of Babylon had made Ge-
 delieu governour; and they came to

^m See Jer. lii. 9. xxxii. 5. xxxiv. 3. Editor.
ⁿ Thus fulfilling the prophecy of Ezekiel, ch. xii. 13.
^o A. M. 3416. See note (x) on ch. xxiv. 12. Editor.
^p Supplied from Jer. lii. 14. Editor.
^q Namely of those who remained *faithful* to king Je-
 dekieu, as opposed to those who had deserted; for so
 it is explained, Jer. lii. 15, by יֵתֵר הַאֲמֹן. Editor.
^r Heb. *there was not weight to the bras, &c.* See
 1 King. vii. 47. Editor.

^s *i. e.* Measuring the longest side, for these pillars
 were *sloping* at top. See note (b) on 1 King. vii. 15.
 Editor.
^t Pomegranates. Editor.
^u Heb. *saw the king's face.* Comp. Esth. i. 14. Editor.
^w Jer. xl. 5. Editor.
^x *i. e.* The Jewish forces. See Jer. xl. 7. Editor.

Gedelieu to Mijpeh, even Ismoal the son of Netenieh, and Juhanan the son of Kereh, and Serieh the son of Tenhemet the Nethapetite, and Jazenieu the son of the Mochetite, they and their
 24 men. And Gedelieu sware to them and to their men, and said to them, fear not to be servants of the Chaldeans: dwell in the land, and serve the king of Babylon; and it shall be well with you.
 25 And in the seventh month came Ismoal the son of Netenieh, the son of Alifemo, of the seed ^yroyal, and ten men with him; and they smote Gedelieu, that he died, and the Jews and the Chaldeans who were with him at Mijpeh.
 26 And all the people, both small and great, and the captains of the forces

arose, and went to Egypt; for they were afraid of the Chaldeans.

And in the ^zthirty-seventh year of 27 the captivity of Jehuichin king of Jeudeh, in the twelfth month, on the twenty-seventh of the month, Avil-meredec king of Babylon, in the year he ^abegan to reign, ^blifted up the head of Jehuichin of Jeudeh out of the prison. And he 28 spake ^ckindly to him, and placed his throne above the throne of the kings who *were* with him in Babylon, and 29 changed his ^dprison garments: and he did eat bread continually in his presence all the days of his life. And his al- 30 lowance *was* a continual allowance given him by the king, a daily rate for every day, all the days of his life.

^y Heb. *of the kingdom.* Editor.

^z A. M. 3442. Editor.

^a Heb. *reigned.* Editor.

^b Or perhaps *took an account of,* as the Hebrew phrase is used, Gen. xl. 13. Editor.

^c Heb. *good things with him,* Editor.

^d Such garments are still in use, even in *Europe,* as for instance, in the state prison of the *Bicêtre* in *France.* Editor.

The END of the SECOND BOOK of KINGS.

